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CHRISTIAN SCIENCE

SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



VOLUME XXIII

ALADY-WITH-A-LAMP-SHALL STAND IN THE GREAT-HISTORY -OF THE LAND- Number 1

Boston, September 4, 1920

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

complete

VOLUME XXIII

SEPTEMBER 4, 1920

NUMBER

Demonstration

NINA SEYMOUR KEAY

ONE of the meanings given in a dictionary for the verb "demonstrate" is, "Logically prove the truth of." It is plain, therefore, that, since matter is simply a false picture in mortal mind, no material thing can be demonstrated. The only demonstration possible is that of Principle, for Truth alone can stand the test of proof. When a demonstration of Principle is made in human experience, however, the result is often confused with the cause, and the material gain is considered to be the demonstration, instead of being sen as what follows the demonstration. Therefore, it is necessary to maintain very clearly in thought the fact that it is the allness of God which is to be demonstrated, not some much desired material result, though the result will certainly follow if it is the right result. The human mind, however, being "enmity against God," is not able to decide the right outcome and often outlines some human gain and tries to "demonstrate" it; and if it is not "demonstrated" easily, the human will is often called upon to produce, by main force, so to speak, the demonstration that is considered to be the right solution. In this way, under the cloak of mental statements as to God's omniscience and omnipotence, the human mind seeks to twist circumstances to suit itelf, instead of yielding itself in obedience to divine law. It is said sometimes that a house must be "demonstrated," of a bicycle, or a typewriter, or some other need of the moment.

In reality, what needs to be demonstrated is the fact that divine Love supplies every need, but what the exact solution is can only be seen when the demonstration is complete. Hence it is of no avail forcibly to twist circumstances to suit the convenience of the moment, even when it seems possible to do so; for unless the change of circumstances comes about naturally and inevitably, as the "outward and visible sign of an inward and spiritual grace," it is not a demonstration of Principle at all, but merely an expression of the wishes of the human mind, and in the latter case the incrovement cannot possibly continue, since the mental concition is unimproved. So if one finds one's self in uncongenial surroundings, for instance, it is of no use to declare, "Harmony is my right; therefore I shall not stay here in the midst of inharmony." So long as inharmony is believed in, it will turn up in one's surroundings, relentlessly and inraiably, no matter how often one changes one's outward bilitation. Change the thought, however, and heal the bild in inharmony, and then either the previously unconsmial surroundings become congenial or else in a perfectly tatural and harmonious way one is removed to better sur-

Events are merely the outward expression of the beliefs of the human mind, and they change, therefore, in response to mental changes. So it becomes perfectly clear that the cally way to get events to take a consistently improved cars is to establish better mental conditions for one's self,

and then nothing can hinder the manifestation of harmony, since we have the power to work out our own salvation through obedience to the law of God.

Sometimes a demonstration of Principle may remove some material possession instead of adding to it, but in such a case the desire for it would be removed also, displaced by more spiritual desires and hopes; in which case nothing is lost but much is gained. It is very obvious that Jesus of Nazareth, our Way-shower, did not spend much of his time "demonstrating" material possessions; he demonstrated the law of God by destroying false beliefs through his knowledge of the truth, and this process made manifest to human sense such different results as the healing of the sick and sinful, the feeding of the multitude, and the destruction of the barren fig tree and the Gadarene swine. In each case, however, the demonstration of God's law was the same, the proof of the reality of spiritual being and the unreality of matter. As Mrs. Eddy says (Miscellaneous Writings, p. 367): "Matter and evil are subjective states of error or mortal mind. But Mind is immortal; and the fact of there being no mortal mind, exposes the lie of suppositional evil, showing that error is not Mind, substance, or Life. Thus, whatever is wrongfully-minded will disappear in the proportion that Science is understood, and the reality of beinggoodness and harmony-is demonstrated."

Let us, then, know that true demonstration is made by "prayer and fasting," and not by juggling with our outward conditions, and we shall find that "all things work together for good to them that love God."

"Vengeance is mine; I will repay"

HELEN ROTTSCHAEFER

CAN it be that God cherishes a spirit of revenge even as men do,—so great a spirit, indeed, that He holds for Himself the privilege of exercising it? If this be so, then surely mortals are justified in their desire for revenge. But how inconsistent is this with our idea of a God who is Love! The whole solution of the question lies in one's concept of God. If God is a magnified mortal, with the likes and dislikes of men, with hatred tempering His love, then one cannot expect much else than that God will act as mortals do, and revenge for wrongdoing will be one of His very reasonable desires. But, while a man may salve his own conscience because he refrains from deeds of vengeance himself, he has not advanced far morally while he endows God with weaknesses which he likes to believe are no part of himself.

Wherever men have conceived of God as personal this sense of His vengeance seems to have been strong. The Hebrews endowed Jehovah with a goodly capacity for revenge and jealousy. "I will render vengeance to mine enemies, and will reward them that hate me" is the theme of many a song that has a very human sound. While some of the Old Testament writers undoubtedly had a concept of God which very nearly approached Spirit, to most of

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them God was simply a tribal Deity who was jealous of the gods of other nations. And then turning to other peoples and their religions, we find similar beliefs prevailing. Greeks must have spent a very considerable part of their time in dodging the wrath of the gods. Paris chooses Venus as the most beautiful goddess and as a reward is given Helen for a wife. Juno and Minerva, in jealousy at the choice, take their revenge by helping the Greeks in the Trojan War which follows. Prometheus plays a trick on Jove, who, in his wrath, punishes all mankind by depriving the race of fire. There is constant war and strife and jealousy on Olympus, and mankind reaps the result. The popular notion among modern Christians is that God punishes man for acting contrary to His will, and yet from the apparently arbitrary way in which the punishment often falls, it would seem to be a hard thing to discover just what the will of God is. Leaving this sense of religion for that other field which so nearly approaches it, superstition, the same phenomenon is to be found—fear of God's vengeance. The common custom of knocking on wood is nothing more nor less than a relic of the old heathen desire to appease the gods when one has tempted them by boasting.

It is not until we come to the teaching of Christian Science that we find the purely impersonal interpretation of God's vengeance. Christian Science teaches that God is Principle. If this is so, then God must act always in a wholly impersonal way. Could one imagine the principle of mathematics holding revengeful thoughts over the person who had failed to work out a problem according to the principle's own perfect method? And yet the result is the same in any case—failure to solve the problem because one's understanding of the principle is not sufficiently great. Even so is it in the case of all of a mortal's True Principle is Life; this Principle we call God, and through Christian Science, when we faithfully apply its teachings, we may learn to know and understand God, Principle. This Principle is also Truth and Love. What, then, are a man's problems, and how shall he go about solving them?

Let us first of all remember that the real man, God's idea, has no problems, for he is as perfect as the God he reflects, being made in the image and likeness of Godspiritual, since God is Spirit; but the false and untrue sense of man, the lie about man, tells him that he lives in matter and that he suffers from the ills of matter-sin, sickness, and death. This, then, is the great seeming problem, to overcome not so much sin, sickness, and death themselves as primarily to see in its true light the lie of human sense which tells one that it is possible for him to suffer from these ills. He can solve this problem in but one way, and that is by really understanding Principle, Life, God or good. Just in proportion as he understands this Principle he will grant to it, good, all power; the seeming power that the lie had will vanish and with it will go all the evil in its various forms. Mrs. Eddy says on page 393 of Science and Health: "Man is never sick, for Mind is not sick and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause."

We have assumed so far that the problem has been worked out. What, then, of God's vengeance? It might be stated, in the simplest way, that God's vengeance is attributed to the fact that effect always follows its cause, and that error is always destroyed. In the perfect working out of the problem, the cause has been the correct application of the understanding of Principle, the man has understood absolutely that only good has power,—and the

correct solution has followed, the error being destroyed through the understanding of the truth. In the opposite case, the man has failed to apply understanding of Principle, has been willing to grant that evil has power, and the effect has followed in the failure to solve the problem. Error still seems to have power, then, but Principle always works according to an unerring law, and so error must be destroyed. On page 240 of Science and Health we read. "Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome;" and on page 5, "Sinners flourish 'like a green bay tree;' but, looking farther, the Psalmist could see their end,—the destruction of sin through suffering." Suffering follows inevitably the belief in sin and sickness, and when these false beliefs become distasteful to a man his eyes are opened.

In its truest sense, of course, because good is the only reality, retribution must be the reward for good and not the punishment for evil, which is only suppositional. Therefore, in the correct working out of the problem, true retribution is seen to take place. And when the problem seems to fail of solution, retribution takes the form not of mere punishment for error but of the destruction of the error through that punishment. The vengeance of a human being springs from hatred, and no good can be accomplished by it because it arouses only further hatred in the breast of its victim. What we term the vengeance of God, working according to an ever operative and unerring law, is in reality an activity of Love, and through it man is delivered from the bonds of the flesh.

Loyal Service

LAURA LOUISE GALSWORTHY

A STUDY of the two words, "loyal" and "service" in connection with the way Mrs. Eddy uses them throws a wonderful light on the beauty of their meaning, and reveals their close connection with the very life of the student of Christian Science. First let us hear the demand to go up higher which comes to us as we read the words on page 183 of "Science and Health with Key to the Scriptures": "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty." Now, how can we be loyal to this demand unless we know how to render pure and faithful service to our Father-Mother God?

Following this thought comes another encouraging statement in "Miscellaneous Writings" (p. 12), "The present is ours; the future, big with events. Every man and woman should be to-day a law to himself, herself,-a law of lovalty to Jesus' Sermon on the Mount." Then the question arises, How are these demands on us to be fulfilled? We realize the reply as we read our Leader's beautiful words on page 189 of Miscellany, "The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love." From even a slight study of the passages already quoted, the true meaning of service begins to dawn on our thought, the service that joyously, selflessly, and fearlessly yields all to God, content to wait on His Word, patiently and lovingly going forward, however slowly and sometimes seemingly painfully, firm in the desire to do the Father's will, steadfast and loyal in the understanding of Principle.

It is pathetic if not somewhat humorous to notice how if our judgment over some problem is governed by human will No. 1

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in its pride of intellect and certainty of right, not only is fear immediately manifested when we come up against those who hold opposite views from ours, but an intense desire seems to master us to impress upon others how correct we are and how impossible it is to have any other viewpoint. Surely when we get the human self out of the way and wait humbly and patiently for the true answer, knowing that Principle alone governs, only peace and a quiet confidence can fill our thoughts and we shall not feel it necessary violeatly to oppose or endeavor to suppress any expressions of coinions contrary to our own. What greater proof can we render of loyal service to our Maker than watchfully, jealously, and persistently to guard our thinking to see that every thought brings its tithes of love and charity and compassion to the spiritual storehouse of Truth. Surely as brethren bound together by the one indissoluble bond of love for Principle we can extend to each other the widest resible appreciation for the motives that actuate us and ited no need to criticize and cause unloving comments to be made and so to personalize error, but each in proportion to his loval adherence to Principle can well afford to adopt as his watchword the well-known classic saying, "They also serve who only stand and wait," and so rest in the knowledge that divine Love alone unfolds the way.

As students of Christian Science, practicing the truth in daily living, we begin to apprehend with joy the immutability and perfection of God's law, and realizing this even dimly we perceive the inevitable self-destruction of error, however loudly and boastfully it may assert its claims to reality. The love and wisdom that underlie these words of our Leader, on page 303 of "Miscellaneous Writings," should guide us continually: "Let us serve instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges

that we claim for ourselves."

"The sustaining infinite"

ALICE M. BAUM

TN the Preface to "Science and Health with Key to the I Scriptures" by Mary Baker Eddy, is the introductory tassage (p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings." Perhaps there are no words in this wonderful book that have a greater meaning than the contained in this passage. The dictionary gives us the following definitions for the word "sustain": to support: to keep from falling, to maintain, or support with the needs of life; to relieve. To those who feel the very props of their material foundations slipping from under them, and The are reaching out for something bigger, better, are not the words fraught with a meaning that will fill their hearts with rejoicing? Even before we prove these words by actual demonstration, we know them to be true, for are they not correlative to the assurance which we find in the Bible, "The timal God is thy refuge, and underneath are the everlast-

What has ever been offered to us, along material lines, that has sustained us infinitely? One by one we have seen the props pulled from beneath our foundations just at a time when we thought them most secure. One by one the tracks of materia medica and theology have burst before the eyes, like a bubble when it strikes the air. So do all times that have a material instead of a spiritual basis that have a material instead of a spiritual basis their destruction, because they cannot have a sustaince that will uphold them under any and all conditions. There is only one sustaining influence—God; and what a

feeling of confidence and security infolds us when we begin to realize this great truism. God, the loving Father and Mother of us all; God, our refuge and our shield, our Allin-all. Do we need to look elsewhere for sustenance? Can we find it elsewhere? No; for those who have learned to know who is supporting, upholding, assisting man, who have proved by demonstration that God, and He only, can be relied upon, be the circumstance what it may, have also learned and proved that there is nothing in the material realm, so called, that can sustain one infinitely.

In the dictionary we find that the word "infinite" means without limits, unbounded, and it sets forth as an example, "The infinite wisdom and goodness of God." Is there anything that is sustained by material forces that is unbounded? Could there be, when there is a stream of seemingly new thoughts, new discoveries constantly being introduced? Where one theory or discovery fails, another is sought to supplant it. Can we, therefore, place reliance on such forces? Can we accept them as our foundations when they are continually being replaced by something thought to be better, only in turn to be replaced by other such thoughts again? But with God, the never changing though infinitely unfolding, never failing support, have we not a true foundation, "an house not made with hands, eternal in the heavens"?

We can never be sufficiently grateful to our revered Leader for having pointed out to us, through her own demonstration, that there is a higher, a sure foundation, which can never fail us, a way which is always the right way, where health and happiness abound, and man proves his own heritage, the kingdom of God. Every material prop failed her in her search for health and peace, and it was only when she came to a realization of a higher, an infinite sustaining force, a God who never faileth, that she gained that for which she had sought, and through her untiring efforts gave it out to mankind that all might avail themselves of it and be at peace.

Christ Jesus likened those who heard his sayings, and put them into practice, to a wise man who built his house not upon the sands, which were washed away when the winds and rain came, but upon a firm foundation, a rock, which neither wind nor rain could remove. And so we are again demonstrating, as did Jesus nineteen centuries ago, that, as our material props are forced from beneath us by the winds of sin, sickness, and all accompanying materialistic woes, because, through lack of understanding, we put our faith in matter instead of Spirit, we can and must replace these props by the one and only sustaining influence, whose foundation cannot be shaken because we know it to be infinite.

"The dearest idol"

HELEN S. DEAN

WHO among us, before we began making the study of Christian Science our guide to right thinking and living, would have pleaded guilty to the continual breaking of the First Commandment? Most of us, perhaps, may have had to guard against the temptation to break some of the other nine,—the keeping not altogether holy the Sabbath day, the occasional dishonoring of our parents, the falsehood in act if not in word, envying our neighbor's possessions, or bearing false witness against him; but as to having other gods,—the First Commandment was written and intended, we believed, only for the heathen!

The writer had not taken many steps along the pathway of Truth, before she realized, to her amazement, that she was daily worshiping false gods, and was reminded of this verse of an old hymn.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from its throne,
And worship only Thee!

To some of us, it may have been money, houses, or other material possessions that had become gods; to others, the means and methods of healing by material medicine, or ecclesiastical forms and rituals; but sometimes the searchlight of Truth reveals the fact that personal relationshipthe human sense of family and friends—is the idol seemingly most difficult to wrest from the place in affection and devotion which should be occupied only and always by the one God, omnipotent Spirit. In the twenty-third chapter of Matthew, Jesus thus admonishes us: "Call no man your father upon the earth: for one is your Father, which is in heaven." And in Isaiah we read, "Thy Maker is thy husband." It may seem difficult to accept such teaching as applicable to one's specific case, if one has, so to speak, drawn a circle around "one's own," and rather prided one's self upon devotion to family and friends.

Easy it is to see why many of Jesus' followers turned back and "walked no more with him" when they found it so hard to accept and apply his radical teaching; but if we, like the twelve disciples, have had a real glimpse of the truth our Master taught, we must say with them, if the temptation comes to turn away also, "Lord, to whom shall we go? Thou hast the words of eternal life." No, we cannot go back, we cannot stand still, for one is thinking every conscious moment, and the command is as imperative now as it was centuries ago, "Speak unto the children of Israel, that they go forward," and if one is obedient to that command, is humbly desiring to get rid of the false gods, the waters will divide, making possible the journey to the promised land, the land where one can be at peace because the burdens of wrong thinking have been purposely left behind.

It is not, as appears to us at first in this reversed thought process, that one must cease to love these dear ones; on the contrary, one must love them *more*, but differently—unselfishly making no autocratic demands upon their attention, their time, affection, and devotion. One must not dominate or be dominated by them, but must realize more and more that man is the child of our heavenly Father; consequently one must prove the brotherhood of man and what the true neighbor is in the broadest sense of the term.

In the twelfth chapter of Matthew we read that when Jesus was told that his mother and his brethren were without, desiring to speak to him, he said, "Who is my mother? and who are my brethren?" And we read that "he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." We do not believe that Jesus was repudiating the members of his human family, but that he realized the difference between the human and divine relationship, had realized it even at the age of twelve years, when his mother had reproved him for the anxiety he had caused by lingering in the temple after the family had started on their homeward journey: for even then the boy with the spiritual vision had replied, "Wist ye not that I must be about my Father's business?"

But when his final demonstration was made, when he had been able to say "Put up thy sword" to the disciple who wished to defend him against his persecutors, when

he had prayed on the cross, "Father, forgive them; for they know not what they do," had proved his love for those who hated him as well as for those who loved him,—then it was that he could make loving provision for the devoted mother who had followed him in his ministry, keeping all his sayings in her heart, by committing her to the care of John, the beloved disciple, telling him, "Behold thy mother!" and saying to the mother, "Behold thy son!" It was his last earthly act, for almost immediately afterwards he cried, "It is finished."

It is comforting to remember that Jesus "was in all points tempted like as we are, yet without sin," and that he claimed no power or ability of his own, or any that was the result of a special dispensation in his individual case. On the contrary, he repeatedly declared that his victory over sin, disease, and even over the last enemy, death, was the direct outcome of his unity with God. "I and my Father are one," he said; and, "I do always those things that please him." Again he said, "The Father that dwelleth in me, he doeth the works," and, "He that believeth on me, the works that I do shall he do also." one who is faithful in following both the precept and the example of our blessed Master, is able to keep as sacredly as he did, the first and great commandment, "Thou shalt have no other gods before me." Thus one proves what Mrs. Eddy says on page 151 of "Miscellaneous Writings," "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven."

Praying to Principle

LESTER D. EHMKE

PERHAPS the greatest inspiration to one taking up the study of Christian Science is the revelation that God is infinite divine Principle. In fact, one cannot understand or demonstrate the Science of Christianity without acknowledging God as such. Whenever a man has grasped this interpretation of the infinite Being and sincerely applied himself to it, the unfailing law of God has made itself manifest, whether in Moses' time, Jesus' time, or Paul's. It was only when men began to doubt God's infinitude that agnosticism or nescience set in.

Just about this time, however, we find Paul earnestly rebuking the Athenians for dedicating an altar "to the unknown God." The unbelievers argued that even if God were infinite, still man was finite; therefore it was impossible for man to know God or God to know man, on account of their opposite natures. Yet to-day Christian Science is repeating the ancient demonstrations of the prophets and apostles through the understanding of God as infinite Principle. Nevertheless, as in Paul's time so to-day the agnostic supports his passive position with the self-satisfied declaration that if there is an infinite, all-knowing God, then prayer is needless and useless; and "prayer," he is told, "is the Christian's vital breath" (Hymnal, p. 91). Just here, however, where the agnostic in apparent triumph draws his conclusion, Mrs. Eddy, on page 2 of "Science and Health with Key to the Scriptures" dispels the sophistry: "Prayer cannot change the Science of being, but it tends to bring us into harmony with it." On the following page she aptly adds: "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avai ourselves of God's rule in order to receive His blessing

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which enables us to work out our own salvation." To do this one must constantly live in harmony with Principle.

Believing in a finite man of the flesh instead of man made in God's infinite likeness, the agnostic through loose thinking and faulty reasoning has been tricked by the carnal mind to have no trust in a divine Being, and as a result he has been missing the blessings which the all-loving Father has been constantly bestowing upon understanding hearts; for demonstration and revelation are coincident. When Christ Jesus said, "The Son can do nothing of himself, but what he seeth the Father do," he certainly meant that nothing real is ever done except that which is in accordance with divine Principle; and that saying is assurance enough that man is spiritual and reflects the infinite qualities of his Maker.

It can readily be seen, then, that God is Principle. One's heart must be right, must be in harmony with and understand the unerring law of God in order to demonstrate divine Principle; and Christian Science makes divine law so vital to a man's daily life that he feels no security while living in disobedience to it. This is why the wicked king in Hamlet felt so keenly his wretchedness as he, striving to get in touch with God, despairingly muttered to himself,

My words fly up, my thoughts remain below: Words without thoughts never to heaven go.

What had happened? Just this, a guilty, unrepentant conscience withheld him from any hope of being heard, as such a conscience ever must do; the Cainitic thought excludes itself from knowing Principle, and of this the king was quite well aware. He had alienated himself from God. Principle knows nothing foreign to itself, for Principle is God and God is All.

One thing, however, mortal man seems quite reluctant to understand, and that is that divine Principle is never tricked by the craftiness of man no matter how clever he may believe himself to be. If peradventure he seems to gain the outward physical possession of place and power, as did the king, he discovers that they have only made him more wretched than before. When once a man understands something of the law of mathematics he can never believe it possible to outwit that law. As with mathematics so with the law of God; man cannot escape it though he "take the wings of the morning, and dwell in the uttermost parts of the sea."

In giving to the world a demonstrable understanding of the unerring law of divine Principle, Mary Baker Eddy, the Discoverer and Founder of Christian Science, has lifted religion to the celestial heights of scientific demonstration, and forever secured it against every attempt at nullification; but to understand and practice this Science man must inevitably atknowledge God as divine Principle. Such understanding makes him a happy, loving, and trustworthy citizen. He finds biaself constantly praying to Principle, and such prayer must of necessity be positive and spontaneous in its results, for Principle forever has been and forever will be positive and spontaneous.

[Written for the Sentinel]

Words

KATHERINE R. FRANCKE

WORDS, words, words; multiplicity of words and nothing said: In vain we strive to voice the woes o'er which our hearts have

h paint the scenes of beauty on which our eyes have fed.

Writs, words, words; multiplicity of words, and nothing said.

Exthou a watch, O Lord, before my lips and silence strife;

H thou my mouth with words that speak but Love and Truth

Selected Articles

["True Expression"—The Christian Science Monitor, Boston, U. S. A., July 2, 1920]

THE study of Christian Science at once emphasizes the fact that Mind and its idea is in reality all there is, that this idea is nothing less than the exact and perfect expression of the infinite, reflected in illimitable variety of harmonious experience. This true image of God is forever untouched by the seeming suggestions of false belief. By insistently replacing erroneous belief with the declaration and understanding that man is the complete expression of consciousness, of the one Mind, the discordant lie will give place to the acknowledgment of man as the altogether harmonious representation of Principle. Intelligence expressed is the hereditary right of man. To manifest this intelligence expressed in every detail of living requires constant watchfulness and persistent effort, and necessitates the continual recognition of Principle as the source of all activity.

In the art of etching, one of the most exacting of all the arts, owing to the care and accuracy the etcher must use to insure a perfect impression, the analyst finds that the process is not unlike the effect on his life of a man's thinking. Beginning with a smooth copper plate, the artist etches thereon his interpretation of life, which results, in conformity to his standards, in a cold, unlovely print or in a faultless and beautiful representation. Take for example Rembrandt's famous etching, "The Three Trees" and the copy by Captain Baillie; both men started with the same copper plates, the same tools, but Rembrandt's genius originated one of the greatest of all landscapes, exquisite in tenderness, perfect in composition. The magnificent impressions are the exact reproduction of the etched lines. So it is with the experiences of a man's life; they are the true expression of his thinking. Of the light or shadow, the happiness or sorrow, each one is the master, delineating exactly the result of his own lines of thought. Any one, by conforming his reasoning to the ideal of Christian Science, can manifest perfection. In reality another can never control one's thinking; if such a condition seems present, one is not thinking, he is but accepting a belief of thinking, which in turn will make of his life a barren counterfeit. Even after a faulty and inartistic print, painstaking effort will eradicate false lines from the copper plate and replace them with true and perfect lines, so that the impressions of different "states" are as dissimilar as differing states of consciousness that manifest in experience aspects totally

On page 261 of "Science and Health with Key to the Scriptures," Mrs. Eddy admonishes us, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." If the student, through the apprehension of Truth, humbly, honestly, and resolutely seeks to put Principle foremost in his thinking, his resultant understanding of Truth so purifies him that seeming manifestations of disease and sin spontaneously disappear and he will find man expressing what in reality man always has expressed, the perfectibility of idea. One can no more think both good and evil at the same instant than one can believe two times two equals five at the same moment in which he reasons that two times two equals four; therefore, to continue the parallel of the etchings, it is a question for the artist of constantly choosing whether he shall accept as models the suggestions of fear, envy, jealousy, and hate that present themselves or whether Spirit and its attributes, goodness, mercy, kindness, and the like shall have dominion. One can and should accept as consciousness only that which is true consciousness, infinite good, God.

It is far more comfortable to reproach others for the seeming inharmonies of existence than to acknowledge one's own thinking at fault. The individual rarely actually remembers that he is a law to himself, not a law of self-will, self-seeking, and human desire, but the law that is the will of God. Mrs. Eddy reveals this fact when she states on page 129 of Science and Health, "If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable pro or con,-be it in accord with your preconceptions or utterly contrary to them." A friend once remarked that skating exercised a great fascination for him because while skating he completely forgot his troubles. However pleasant the mere "forgetting" of problems may be, that is never their solution, for they constantly present themselves until, through line upon line of right knowing and right endeavor, they give place to the actuality of good manifested.

The elimination of seeming evil is clearly depicted in the book of Exodus where, under the leadership of Moses, the Israelites eliminated their finite concept of God sufficiently to free themselves from the darkness of Egyptian bondage. Moses warned them that they should diligently heed the voice of the Lord, and in his promise that they should have none of the diseases pertaining to the Egyptians he permitted no thought of condonation or excuse. Moses showed it to be perfectly possible to keep the law of God which, as revealed by him in the Decalogue, became the foundation of the Anglo-Saxon law of to-day. On page 10 of "Christian Healing," Mrs. Eddy says: "God is All, and in all: that finishes the question of a good and a bad side to existence. Truth is the real; error is the unreal. You will gather the importance of this saying, when sorrow seems to come, if you will look on the bright side; for sorrow endureth but for the night, and joy cometh with the light. Then will your sorrow be a dream, and your waking the reality, even the triumph of Soul over sense. If you wish to be happy, argue with yourself on the side of happiness; take the side you wish to carry, and be careful not to talk on both sides, or to argue stronger for sorrow than for joy. You are the attorney for the case, and will win or lose according to your plea." Mrs. Eddy unmistakably points out that perfect models, tenaciously adhered to, reveal the harmonious reflection of limitless Mind, so proving the nothingness of false belief by the joyous knowledge that the true expression is always the whole manifestation of Deity.

[Joseph Coffer in Oklahoma News, Oklahoma City, Okla.]

Christian Scientists have in no way lost their equilibrium as a result of the unwarranted and unchristian attacks upon their religion by a visiting evangelist, since the opening of his campaign in Oklahoma City. Aside from desultory reference to Christian Science, carrying a certain amount of odium, his remarks lacked weight and conviction. It is apparent he is preaching for certain denominations and against others; it is inconceivable that the evangelist—whose mission is to save souls—who cheapens religion by vulgar references, can hope to win favor in the world of Christian endeavor. Such tactics fail to draw people from the Christian Science faith. The fact is that Christian Science is assailed by its clerical opponents mainly for the reason that it has been and is to-day furnishing a satisfying gospel to

seekers for true religion, many of whom are members of other churches.

This evangelist has somewhat modernized his method of attack on Christian Science by the introduction of the Bible study class. After the close of his regular sermon the congregation is addressed by his assistant, who introduces her subject, "Christian Science compared with the Bible," running the usual gamut of misstatements and inaccurate quotations alleged to have been taken from Mrs. Eddy's book, "Science and Health with Key to the Scriptures." These quotations are presented in a distorted, unrecognizable manner, and called "Christian Science."

This assistant has given expression to one thing in her book, "Three Studies," which deserves special attention by all seekers for truth. Its luster sparkles like a gem of the purest ray. She says, "If you want to know what Christian Science is, you must go direct to the textbook of Christian Science, Science and Health." Excellent advice, and if you want to know what Christian Science is not, go hear this assistant. She is not at all different from other would-be professional critics of Christian Science, who invariably adopt methods of mutilating the text of Science and Health. destroying the meaning of complete sentences, thereby confusing the hearer. It is regrettable that every one who heard her, or who bought her book, will not take the trouble to verify her citations, and see just what she has done. That would be difficult, however, because she has taken quotations from an 1893 edition of Science and Health, which is no longer in general use. The Bible itself has not escaped revision, and the same can be said of many valuable books; all authors exercise this privilege. After 1893, Mrs. Eddy made many revisions in the diction, not the statement, of Science and Health. This 1893 edition will not be found outside the reference section of the great libraries. A possible conclusion is that the author of "Three Studies" is fully aware of this, and as a matter of fact perhaps does not wish her citations verified and her unfair methods exposed.

The inconsistencies are apparent, alleging that Christian Scientists are a prayerless people, and Godless—still she commended to her hearers to pattern after Scientists as Bible students, that they were not ashamed of their Bible and textbook; this fact had been brought home to her in her travels. She said: "I was riding on the train one day, reading my Bible; the conductor stopped and asked me if I were a Christian Scientist. I said, 'No, why?' He said, 'I see you are reading your Bible.'"

Jesus of Nazareth, the most scientific man who ever lived, and who possessed a clearer understanding of God and His perfect creation than has any other person the world has ever known, is accepted by all Christian Scientists as highest authority on questions relating to spiritual or real being. Accepting him as authority, they also accept his statement, "He that believeth on me, the works that I do shall he do also," and in order to be worthy of the name. Christians must in a measure at least repeat the works which he did. And to repeat these works all should learr to pray as he prayed.

Christian Scientists accept the inspired word of the Bible and apply its teachings in their daily lives, knowing tha "all scripture is given by inspiration of God, and is profita ble for doctrine, for reproof, for correction, for instruction in righteousness."

Our critic has taken full advantage of the flexibility of Scriptural texts to contradict quotations from Science and Health. The method is both interesting and ingenious. The Bible has furnished texts to prove and disprove many things No :

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and within its pages are references to contradict every text she uses in her attempt to discredit the teachings of Christian Science. "Which will you accept, the word of God or the word of a woman?" This question finds prominent place throughout her lesson on Christian Science. It is no doubt intended to convey to the reader the thought that her interpretation of the Scriptures is a true interpretation of the word of God.

There are more than two hundred different denominations in the United States; they exist because of different interpretations of the Scripture. It is possible, therefore, that Christian Scientists would not stand alone in refusing tacit admission of her interpretation as "the word of God." It would be far more reasonable to inquire which of these two women's word will you accept, Mrs. Eddy's or hers.

Mrs. Eddy in Miscellany on page 191 admonishes her followers to prove rather by works than by words; that is, it is by their fruits they shall be known. She adds these pertinent words: "Be patient towards persecution. Injustice has not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants." Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

[C. W. Hale in Zion's Watchman, Butler, Ind.]

In a recent issue under the caption of "Healing League," statements are made relative to Christian Science, which give an erroneous impression of what it teaches, and how the healing of the sick is accomplished through Christian Science treatments.

Evidently your contributor knows little if anything about the subject, and it is difficult to understand why he or any other Christian should criticize and condemn that which is sacred to another Christian, and desire to make misleading statements pertaining to that man's beliefs. If the churches included in the league he refers to are desirous of healing the sick, it is certainly their right unequivocally bestowed by Christ Jesus, and it is not necessary for them or any one in sympathy with their work to condemn another organization which is conscientiously striving to do its duty in following the Master's command after the manner in which he taught. Christian Scientists will rejoice if all churches will succeed in proving the power of God in healing the sick as well as in saving the sinner, for that will be one more step toward bringing to mankind the realization of the ner presence of God and His kingdom. It is an incontrovertible fact, however, that the healing and saving power of the Christ, Truth, cannot be demonstrated by criticism, condemnation, and misrepresentation, but only by that wonderhi love and compassion that was so marvelously shown in the life and works of Christ Jesus.

The intimation given, in the article referred to, that Christian Science treatment is based upon "suggestion" is a mistake, as Christian Science teaches that suggestion, will power, hypnotism, mesmerism, or the "carnal mind" are not healing agencies and their use brings nothing but disord and confusion. In fact, human will, let loose upon utsuspecting people who do not understand how they can patted themselves, is not of God, and consequently is a utrace. Unless met and mastered by the power of infinite blind, it will bring evil and suffering to its victims. Christian Science treatment is based wholly, unreservedly, and displutely upon the power of God, divine Mind, and no piece of human will enters into it. Christian Science recog-

nizes and proves that sin and sickness are results of wrong thinking,-the claim of mortal belief that there is a power apart from God,-and that the one and only way to correct and heal such conditions is to bring into consciousness the absolute fact of the allness and completeness of God and His creation, and man's actual relation to God as His child. Thus Christian Science proves the presence and power of "the kingdom of God and his righteousness," right thinking, in displacing and consequently overcoming all phases of evil, wrong thinking. Paul recognized the evil of depending upon human will instead of the Mind "which was also in Christ Jesus" when he said in Romans, "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." And in Corinthians he said, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

Mrs. Eddy, the Discoverer and Founder of Christian Science, says on page 20 of her 1901 Message to The Mother Church: "Christian Scientists are not hypnotists, they are not mortal mind-curists, nor faith-curists; they have faith, but they have Science, understanding, and works as well. They are not the addenda, the et ceteras, or new editions of old errors; but they are what they are, namely, students of a demonstrable Science leading the ages." And in her book, "Miscellaneous Writings," on page 254, she says: "Envy, the great red dragon of this hour, would obscure the light of Science, take away a third part of the stars from the spiritual heavens, and cast them to the earth. This is not Science. Per contra, it is the mortal mind sense-mental healing on a material basis—hurling its so-called healing at random, filling with hate its deluded victims, or resting in silly peace upon the laurels of headlong human will. 'What shall, therefore, the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."

[Written for the Sentinel]

Usefulness

GERTRUDE GOODING MC CLOUD

CAN I help my neighbor any,
While I'm thinking thoughts of fear?
Can I blessings bring to many,
While forgetting God is here?
Can a thought with worry fretted
Ease the pain in some one's heart?
Can a mind to sin indebted
Joy and happiness impart?

I must put aside complaining,
I must bring rejoicing in,
While I know that Love is gaining
Certain victory o'er sin;
When my thought is filled with gladness
In the knowledge of God's care,
There is no room left for sadness,
For I find Him everywhere.

Then I find that all my brothers
Feel my thoughts of joy and peace,
And my hope of helping others
Coming true, with great increase;
All the world is growing brighter,
Error's doom is drawing near,
Every burden has grown lighter
Since I've known that good is here.

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Editorial

True Unionism

The world is particularly concerned to-day over the question of unions. It is perfectly true that the subject is not a new one, and it is equally true that it has not been a new one for some decades, nevertheless at no time since the matter became one of primary political importance has it loomed so large in the calculations of statesmen as to-day. Yet the truth of the matter is that unionism is probably, from one point of view, at its zenith. The decline, it is true, may not show for years. All the same the very success of the union is tending to the passing of the union, for the simple reason that that which began as the organ of a party, is fulfilling its destiny in becoming the organ of mankind.

All of which, expressed a little more plainly, comes to this: that the union, which was originally started to protect the interests of Labor against the interests of Capital, has so widened its limits that it is threatening to represent nations instead of a class, and so to reach the point where its original sectional intent is lost in a clearer perception of the interests of humanity. Now if the idea of unionism were ever practically to be accepted by the world, the very change which has taken place was bound to take place, for the strength of the idea lies in two things, rightness and numbers, with the result that as the first of these was maintained and the second increased, the antithesis of Goldsmith's famous epigram upon Burke was sure to be manifested, the epigram, already referred to, that he "for party gave up what was meant for mankind."

The truth of the matter is that, in spite of all the supposedly terrifying signs of the times, mankind is steadily working to a clearer sense of Truth. This approach to Truth is, naturally, heralded by what Mrs. Eddy terms "a moral chemicalization," when writing on page 540 of Science and Health she says: "The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin." It is obvious that it is just such a chemicalization which is taking place in the world to-day; and chemicalization Mrs. Eddy defines on page 168 of Science and Health as follows: "Here let a word be noticed which will be better understood hereafter,—chemicalization. By chemicalization I mean the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis." The great war has stirred the human mind as it has probably not been stirred since the Renaissance and the Reformation produced the Thirty Years' War, and what is happening is what always happens on such occasions; namely, that as Mrs. Eddy says, the muddy river bed is being stirred, and the waters are thick and poisonous,

whilst the evil of mankind is being attenuated by the descending torrents of Principle.

There is not the slightest reason to believe that this process of chemicalization will grow less: rather, as human beliefs pass through a period of attrition, before they are finally destroyed, the manifestations of evil will necessarily abound. At the same time, however, the influence of Truth will become more and more dominant; and it is just this influence of Truth which, acting upon unionism, as upon every other counterfeit of Principle in the material universe, is beginning gradually to bring to light the true unionism, which is the unity of mankind. Centuries ago the psalmist declared that it was good for the brethren to dwell together in unity. It might be objected that the observation is a commonplace, and certainly the use of the word brethren, in the practical organizations of the world, has united brethren in opposition to brethren. But this is entirely because the human mind has failed to grasp the true meaning of unity, and has imagined that union could be formed in opposition to union, a scientific anomaly of the most pronounced description. The apostle to the Gentiles, that Pharisee of the Pharisees and Hebrew of the Hebrews, who had broken away from the belief that the children of Israel were a nation and seen in them all the acceptors of the Christ, was, naturally enough, the man of all others to grasp the fact that unity was not a question of material interests or physical organization, but a mental unity based on a common understanding of Principle. Thus it was that he could write to the Ephesians how the work of the church might, for the time being, be expressed here in one way and there in another way, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This unity of the faith is, of course, the true sense of the doctrine of the atonement. For the atonement is not the vicarious sacrifice of one or of a hundred for the world, but is the individual understanding of Principle, which brings all men unto an at-one-ment or unity with the Christ, Truth. The ordinary idea of union is, it is obvious, the veriest counterfeit and antithesis of such an idea. The world's idea of union is the congregating of opposing masses, which are to fight out their want of unity in a steadfast reliance on the powers of matter. So long as the world believes in the reality of matter, its unity must necessarily be delayed, for matter comprises in itself all the elements of dis-union which prevent the realization of the at-one-ment. Now it is obvious that the broader the sense of union becomes in the world's material organizations, the further it departs from its original sectional significance, and the more it becomes permeated with an understanding of true unionism. The work of mankind, then, is to produce a true unionism, which in itself will be the destruction of a selfish ideal of unionism. In order to bring this about, however, mankind must begin to sacrifice its selfishness all round; and in the struggle of selfishness against this self-destruction, there is bound to be seen that moral chemicalization which, in stirring up all the animality of the human mind, will produce that fermentation of evil to which Mrs. Eddy refers, on page 96 of Science and Health, when she says: "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth." FREDERICK DIXON.

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Three Centuries

To be of enduring value, the celebration of the Pilgrim Tercentenary needs to be based on the true idea expressing divine Principle. Activity in accord with Principle is the reality of the pilgrim, whether of the time of Abraham or of the period of the Mayflower. This activity must always be, first of all, the acceptance of God, divine intelligence, as the one Supreme Being, causing, guiding, and sustaining all true existence. In that this activity requires no human intermediaries between man and God, it is genuinely democratic, since democracy, in its highest sense, must be the free dependence of man on Principle. Because the Mayflower Pilgrims sought freedom to rely together on Principle, rather than merely on persons, they were, so far as they comprehended what this freedom is, essentially democratic. Thus they went to work from the first to establish a democracy in America. Really to celebrate the achievement of the Pilgrims is, therefore, to prove to-day the unfolding permanence of spiritual democracy.

The idea which the Pilgrims faintly discerned has, of course, unfolded throughout the centuries. This eternal idea Mrs. Eddy fully discovered and clearly stated to the world as idea expressing infinite Mind, quite apart from any suppositions of materiality. Not merely for the specific work of the Pilgrims but for all the true Puritan activity, Mrs. Eddy had a sincere respect. As she says in "No and Yes" (p. 46), "The author's ancestors were among the first settlers of New Hampshire. They reared there the Puritan standard of undefiled religion. As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did, that we are free born." The consideration of spiritual history, which is the constant unfoldment of infinite divine consciousness, is always what is important, rather than any suppositionally material sense of things.

From the suppositional standpoint of mortal mind, a century may seem a long time. The psalmist, however, knew that to the divine Mind a thousand years "are but as yesterday:" and Peter, amplifying the statement, declared that "one day is with the Lord as a thousand years, and a thousand years as one day." Spiritually considered, the word 'century," like the word "day" or the word "year," must be simply a term for the divine eternity of inexhaustible unfoldment. Thus, since the eternity which God knows is always here and now as Mind manifest, never as mortality, the true century of unfoldment is the continuous present experience of the spiritual man. Just to measure the time since the landing of the Pilgrims at Plymouth Rock as three mortal centuries is, therefore, to think in the false terms of mortality. In the correct celebration, the three centuries must stand as an indication of the eternity of real achievement. Only when one understands that divine Principle is inever completely manifesting itself, is one comprehending the significance of the veritable century as idea, which is immensely more than any so-called division of earthly time.

"The twentieth century in the ebb and flow of thought," Mrs. Eddy says in her Message for 1900, "will challenge the thinkers, speakers, and workers to do their best. Whoso-cer attempts to ostracize Christian Science will signally fall; for no one can fight against God, and win." The sturdy work of the Pilgrims will be rightly celebrated in the twen-teth century exactly in proportion as each one does his best. The best is, of course, the thorough expression of Principle in all activity. This thorough expression of Principle constitutes the real man in the image and likeness of God. Whatever is not of Principle necessarily becomes null and

void in the presence of the divine Mind and its manifestation. In other words, the celebration of the true activity of the Pilgrims must be the patient but ever energetic continuance in well-doing which replaces the human sense of things with the divine idea. This process of spiritual unfoldment and replacement is irresistible. It does not depend on people. As persons recognize this fact, just so much of human personality, paradoxically enough, disappears and in its stead the individuality which the divine Mind knows stands forth as the eternal reality.

Throughout the centuries the leaven of the divine Mind and its idea is thus at work. The student of Christian Science to-day has the benefit of all the good there ever has been. True good is infinite intelligence expressed. What is divine intelligence to-day always has been divine intelligence and always will be divine intelligence. The infinite, however, is actually infinite. So divine intelligence is infinitely unfolding as exactly right activity for man. Living in accord with divine intelligence, one proves the joy of spiritual healing. The only freedom that ever has been desirable is the freedom of Principle which shows itself in continuous spiritual vigor taking the place of any sense of limitation, whether of health or of any other sense of things. Through Christian Science the spiritual democracy of complete understanding of Principle is made possible for all. In the words of Jeremiah: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Mrs. Eddy declares on page 22 of "Pulpit and Press": "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists." The achievement of this inspiring ideal is thoroughly practicable. Nothing less than such an achievement can adequately celebrate, three centuries afterwards, the fundamental achievements of the Pilgrims. GUSTAVUS S. PAINE.

Among the Churches

Current Notes

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

San Francisco, Calif.—Sixth Church of Christ, Scientist, has completed the purchase of five pieces of property on the southeast corner of Divisadero and Clay Streets

upon which to erect a suitable church edifice. The old improvements will be removed and a structure in keeping with the dignity and custom of the organization erected. property is admirably situated for a church, having elevation, yet easily approached and with a level street in front. San Francisco Call.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application. CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

The Lectures

ARNHEM, HOLLAND (Society) .- Lecturer introduced by Major General F. van Hasselt, who said in part:-

I welcome you in this church edifice, in which we can receive you as guests of the Christian Science Society at Arnhem, through the kindness of the consistory of the Baptist community.

It is the first time in this city that a lecture on Christian Science will be delivered here, and some of you will perhaps ask, Why this lecture? Well, the aim thereof is to give more publicity to the fact that in the teaching of Christian Science there is nothing strange nor mysterious, but that it is the simple teaching of Christ Jesus applied to human needs, spiritual as well as material. The Founder of Christian Science, Mary Baker Eddy, had no other purpose than to restore the preaching of the whole gospel of Jesus, who before his ascension said: "And these signs shall follow them that believe; In my name shall they cast out devils; ... they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." First, the spiritual purification, the casting out of devils; that is, of all that is wrong in human consciousness; then the reliance on our always being under God's protection; and finally the healing of our body and the supplying of all our needs-this is what Christian Science means to give.

PLATTEVILLE, WIS. (Society).—Lecturer introduced by Mrs. Euretta K. Davis, who said in part:-

For many months the great desire of mankind has been for peace, a true and lasting peace, a peace which, we have been promised, "passeth all understanding." But we seem to be as far from peace as ever, and to have passed from the great upheaval into an unending round of strife and turmoil, times of "men's hearts failing them for fear."

Probably in this as in every time of need, has come to every man the earnest desire to know more of the Principle of the universe, which we name God, that through this knowledge he might find his way out of his troubles. He would gladly "search the Scriptures" if thereby he could

gain the happiness, health, and contentment his heart craves. God has seemed all too far-away and intangible to him, and the Bible something to consider only for a few moments on Sunday morning, if at all, while he has sought his pleasure, his work, his success, in material things. These alone have concerned his daily thinking. That these very habits of thinking have failed to satisfy, most of us are willing to admit and our dissatisfaction has helped to cause the present day unrest.

How may a man be reborn and thereafter know more of God? How may he use this knowledge to attain a measure of freedom and peace? The answer to these and certain like questions many honest seekers have found in Christian Science.

WASHINGTON, D. C. (Second Church).—Lecturer introduced by Miss Edith S. Fries, who said in part:-

I suppose that all of us gathered here this evening love and adore that meek but mighty demonstrator of Truth, Christ Jesus. You may recall that in preparing his disciples for his departure from this world Jesus used these words: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Christian Science has come bearing aloft the standard of Christ Jesus. It brings into remembrance the words and works of Jesus, explaining them so clearly that any one who will may begin to learn here and now how to repeat those works. Christian Science comes supporting and expounding all Scriptural truth; and so how inevitable that the first tenet of the faith, as given by Mrs. Eddy on page 497 of the textbook, "Science and Health with Key to the Scriptures," should read thus: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." It is the Bible we need to understand better in order to solve the problems of daily life, and Christian Science meets the need by giving this understanding.

WHEELING, W. VA. (First Church).-Lecturer introduced by William K. Frederick, who said in part:-

The speaker is with us to explain something of the teachings of Christian Science as it affects the great problems of life. We are not here to advertise, not here for converts, but simply for testimony, to tell a little about what Christian Science means and then to leave it to you to do with as you please. You need not be afraid of the speaker, because you do not have to believe anything he says. We simply ask you to put your thought in the way of analysis, simply to investigate, simply to examine,—that is all.

PICHER, OKLA. (auspices Joplin, Mo.; Galena, Kan.; Miami, Okla.; for Picher and Commerce, Okla., and Baxter Springs, Kan.).—Lecturer introduced by Clyde Morsey, who said in part:-

Those of you who are receiving your first introduction to Christian Science may wonder what there is in it that causes men and women to take a renewed interest in the Bible that may have been closed for many years, and at the same time regain physical strength and vigor. The Discoverer and Founder of Christian Science in "Rudimental Divine Science" on page 1 defines it "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." One who has never been conscious of spiritual healing may think it strange that healing should take place according to law. Perhaps our thought of law has been of something cold, pulseless, inanimate; but if such is

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the case we may feel sure that we have not understood the law of Love.

Do you know that there is a law of healing operative today and ever available, which if taken advantage of will heal every sin and sickness to which flesh is heir, even to the overcoming of death? This panacea is being presented to you in such form that you can take it with you into the mills, the mines, the offices, and the workshops. It not only heals disease and relieves of pain and sorrow but it is the greatest preventive of such untoward conditions ever known to mankind. When the Master walked the shores of Galilee nineteen hundred years ago, he taught his followers to heal by knowing and declaring the omnipotence of God. He urged his disciples to declare that the kingdom of heaven is at hand. A world freed from sin, disease, and death would truly present the kingdom of heaven on earth. And this is the very thing that the demonstration of God's law makes possible, yea, inevitable.

Woonsocket, R. I. (Society).—Lecturer introduced by Kenneth R. Wood, who said in part:—

Christian Science as set forth in its textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, offers mankind a better understanding of God. The students of Christian Science soon find it possible to demonstrate its teachings in making themselves more useful, and their better understanding of God gives them courage in place of fear, health instead of the slavery of disease, prosperity because they are no longer unable or afraid to work, happiness because they have found their real source of supply to be in Mind, God.

Muskegon, Mich. (First Church).—Lecturer introduced by Mrs. Ethel I. Howden, who said in part:—

We have with us this evening one who has for us a message of "good tidings of great joy," a message which tells us something of the Principle and rule of Christian Science revealing God's invariable goodness. I can say from experience that whenever and wherever I have applied the tachings of Christian Science, there has come into my life peace of mind, happiness, and joy—in short, the healing that follows an understanding of Christian Science.

In the ninth chapter of John we read that Jesus healed the man which was born blind. His disciples asked him, "Who did sin, this man, or his parents, that he was hom blind?" In the light of Christian Science Jesus' answer meant that sin was not real either in the case of the man or in that of his parents, but that that which was real, the get; of God, might "be made manifest in him."

Now Christian Science is doing for humanity to-day just what Jesus did practically nineteen hundred years ago—revaling, manifesting, the glory of God by proving the unrelity of both sin and sickness. The present is bright with primise to those "who have eyes to see and ears to hear"—ya. full of joy in the prospect of an inevitable victory over all that opposes complete spiritual healing.

Ознкозн, Wis. (First Church).—Lecturer introduced by Joseph P. Fitch, who said in part:—

The people of this country have never before been required to solve so many complex problems as those with which they are faced at the present time. The war awakened domant thought in this as well as in other nations, jointed us not to our accustomed ruts of thinking and living, gave us the viewpoints of life, and fostered a tolerance of the belief and creeds of our fellow men. A nonsectarian weekly receive of national reputation recently said editorially:

"War is a state of mind. If all the people who are going up and down the world declaring that there always will be wars and that we must get ready for the next war, would maintain that another war was unthinkable and impossible, we should soon be headed up the road toward universal peace." And it is, after all, this universal peace of mind that we all seek, a state of thought which banishes fear and hate and that unrest which menaces our national life. Christian Science has brought health, happiness, and peace to people all over the world, and to earnest seekers of truth it is a practical, demonstrable religion.

NEW YORK, N. Y. (Fifth Church).—Lecturer introduced by Miss Minnie C. Vesey, who said in part:—

Probably never before in all its history has the world found itself in such a state of gigantic upheaval and unrest as at the present time. Men are looking in every direction to find ways to solve problems that seem well-nigh insurmountable. The world's wisdom, in its most crucial hour, is playing it false. Its rulers are seeing their little gods of clay topple before their very eyes and crumble in dust at their feet. The uprising of the masses throughout the entire world shows that, through the process of the melting pot, each individual is being forced to cast about and find for himself a way out of his anguish and despair.

There is a way out, and it is open to every man. It is the same way that was offered by the gentle Nazarene when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The Discoverer and Founder of Christian Science, Mary Baker Eddy, has shown how this invitation of the beloved Master can be accepted now, and its full promise realized. This result is brought about by the understanding and application of that same Christspirit, that love which was lived and demonstrated by Jesus and his disciples over nineteen hundred years ago.

Kansas City, Mo. (First Church).—Lecturer introduced by John R. Roland, who said in part:—

It is to-day very widely acknowledged that the phenomenal growth and the healing ministry of Christian Science have been unparalleled since the early centuries of the Christian era. This just acknowledgment should certainly be followed by an understanding of the means by which this work has been accomplished. It is plain to Christian Scientists that the reason for this growth and the explanation of the healing are that Christian Science is based upon a demonstrable understanding of God as omnipotent, ever available good; that this understanding operates according to unerring law, destroying whatever is unlike good; and, therefore, that it is now within the power of every individual, in all of his affairs, to demonstrate the supremacy of good in proportion to his understanding of God.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

England—Birmingham (First Church): Town Hall, 8 p.m., Sept. 23.

Whitley Bay, Northumberland: The Kursaal, 3 p.m., Sept. 25. INDIANA—Wabash: Eagles Theater, 3 p.m., Sept. 12. MINNESOTA—Winona: Masonic Temple, 8 p.m., Sept. 10. NORTH DAKOTA—Jamestown: Library Hall, 8:30 p.m., Sept. 13.

Notice

Notices of lectures to be delivered can be printed in a particular number of the Sentinel when they reach the editorial department twelve days preceding its date of publication.

Testimonies of Healing

Through the teachings of Christian Science I have gained a better understanding of the true nature of God, man, and the universe, and of the divine relationship they bear to one another. Spiritualization of my thought, brought about through the study of Mrs. Eddy's works, has enabled me to get an insight into the spiritual truth of the Bible. Through this gracious provision of Love, I am able to translate God's' Word into the activities of my everyday life, making each undertaking beautiful. The practicality of Holy Writ has been convincingly demonstrated in our home for twelve years, during which time it has been our only Physician. We have had some wonderful physical healings, including my husband's complete recovery from a nervous breakdown and my own healing from neurasthenia. Our children turn to the truth for help and apply it naturally to their needs, fully trusting in God's willingness and power to heal them. All problems have been rightly solved when we earnestly sought the truth concerning them, through the way in Christian Science. The working out of these problems has helped us to form new concepts of home, ownership, business, and other things.

I have many reasons for being grateful, one of which is the help received from the literature, especially *The Christian Science Monitor*, that daily visitor with refreshing news, which has clarified my sense of all things. I appreciate the privilege of membership in The Mother Church and a branch church, together with the opportunity of teaching a class in the Sunday school. This work is a helpful channel for my spiritual growth. It is with exceeding gratitude that I find Christian Science to be indeed the perfect, ideal religion, meeting all needs, restoring Christian healing and bestowing the priceless treasures of peace and spiritual joy. (Mrs.) Ethel E. Chase, Chicago, Ill.

I am indeed very grateful for what Christian Science has done for me. It has brought health and happiness to me through the study of that wonderful book, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. Not only am I grateful for the physical healing, but I am especially grateful for the spiritual uplift that I have gained through the reading of all the authorized literature. Before Christian Science came to my attention, I was helpless and hopeless. For a period of eighteen months I suffered severely from a complication of diseases, and so after I had tried materia medica, osteopathy, hygiene, and also a great water resort, I finally began to believe that I was helpless and hopeless. Then came Christian Science to my attention. While I was in a hopeless condition, a kind neighbor came in to see me and, as I was unable even to sit up and talk to her, she came to my bedside and presented me with a copy of "Science and Health with Key to the Scriptures," and requested me to read it. I took the book from her gladly and opened it and began to read at the Preface, and after reading three chapters of this remarkable book I suddenly came to a realization that the pain which I seemed to experience before had entirely disappeared. How wonderful that was! I was overjoyed. I asked mother to hand me my clothes, telling her that I wished to dress and go outdoors. It was indeed surprising to her. She was so glad to hear those words.

After this wonderful experience, all my time was spent in reading Science and Health, and I was very thankful that I was able to read, even though I failed to understand those divine teachings. During the following months I read constantly, although I suffered severely from stomach trouble and other minor ailments. The testimonials contained in our periodicals impressed me so much that I consulted a practitioner, hoping that I would be healed instantaneously, as others have been. When the treatment was over I felt a great improvement. During the conversation the practitioner asked me if I had ever read the New Testament. I replied that I had not, and in fact never cared to. In relating my story to her, I told her that I was brought up in the Jewish faith. She replied that it would benefit me greatly to read the New Testament. Upon returning home that afternoon, I borrowed a Bible from my kind neighbor. While reading the narratives of our great Teacher, I began to marvel. Instantly I came to the conclusion that he was the Savior or the Messiah who my Jewish brethren still hope will appear. In reading the gospel of John, I came to one of the great Teacher's sayings, and there I stopped. This is what I read: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This passage greatly appealed to me. The truth would make me free indeed. While I could not understand the meaning of that wonderful word, "truth," nevertheless I knew that through the constant study of Science and Health and the Bible it would be revealed to me. It has been two years since I took up the study of Christian Science. During this time I have, through my own understanding, been healed of a number of diseases. My heart is filled with gratitude and joy, for I have found the pearl of great price, the wonderful, beautiful truth that Jesus taught and demonstrated nineteen hundred years ago, which is made practical to-day through the study of Christian Words are inadequate to express my gratitude Science. and appreciation for the many blessings that have come to me through its study and application.

In conclusion I wish to say that I am grateful to God, to Christ Jesus, to our beloved Leader, Mary Baker Eddy, who through her pure consciousness was enabled to write that great spiritual masterpiece, which is so practical that it will ultimately lift the world out of all sin, sickness, and death; and I am also grateful for the kind and loving practitioners who have helped me on the journey toward spiritual understanding.—Morris Gersham, Kansas City, Mo.

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I wish to express gratitude for the blessings I have received since taking up the study of Christian Science. Previous to coming into Science I had spent many years in sickness and pain, having undergone three very serious operations. I had always been a sufferer from severe nervous sick headaches, sometimes being laid up three or four days, but after taking up the study of Christian Science I was freed from this bondage, although the healing was not realized for some time. It has been years since I have suffered from a headache.

The healing that I desired when taking up Christian Science was very slow in coming,—in fact, several years passed before it was accomplished, and oftentimes I would become discouraged, but the thought that God was no respecter of persons, and that all things were possible to Him, would always give me new courage, and I am happy to say that the healing is now perfect and absolute, and has been for some two years. If we are only faithful and patient, adhering at all times to the truth, we are always rewarded. I trust this will be of some help to those whose healing has been slow, as the giving of a testimony where



the healing had been slow always helped me to work the harder to overcome the difficulties that seemed to stand in the way. During the years I have been studying this truth I have been healed of many discordant conditions. Financial needs have also been met when I realized fully that God is the source of my supply.

I am very grateful for the physical healings I have experienced but far more grateful for the light Christian Science has thrown on the Bible, as before commencing the study of Science the Bible was a book that was very seldom opened by me. I am very grateful for what understanding I have of the truth, to all who have helped me on the way, and thankful to God for all the blessings I have received, also to Mrs. Eddy for having worked so faithfully to give this great truth to mankind. I do not think I realized the many difficulties and obstacles that seemed to stand in her way and that were overcome until after reading the story of her life. I am very grateful.

(Miss) ELIZABETH A. KING, Los Angeles, Calif.

Words cannot express my gratitude to God for Christian Science. I had been a great sufferer all my life and had undergone two operations prior to hearing of Christian Science. It came as a great blessing to me while on a visit to a friend. I met a lady there who had been healed, and that day I knew that the same God that had healed her was my God and that I was also His child and that He would heal me. I found the reading rooms, had a talk with the librarian, and borrowed "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I attended the Wednesday evening and Sunday services, and soon began to feel the benefit of doing so. I have had many beautiful demonstrations, but the one I will give here is the healing of what the doctor diagnosed as dangerous kidney trouble and dropsy, from which he gave no hope of my recovery. I then asked for help in Science and shall never forget the words of the practitioner who so lovingly read for me these words from the Psalms, "I shall not die, but live, and dethe the works of the Lord." I began to feel better and the abnormal accumulation of fluid subsided and came away quite naturally under Christian Science treatments. I thank God for the life of Jesus the Way-shower and for that of Mrs. Eddy, who brought to a waiting world this glorious truth. My desire is to know more of the truth, and to have more of that Mind which was also in Christ Jesus. I am striving to overcome more of self each day and am ever grateful to the practitioners for all their faithful work in helping suffering humanity to find Love's way to health and holiness. I also thank all the kind friends who have belped me in any way.

MRS. N. CROWTHER, Halifax, Yorkshire, England.

With a heart overflowing with gratitude for the knowledge of Christian Science and for all the loving help I have received, I wish to testify to a few of the many blessings I have experienced during the last seven years. In December, 1912, when suffering from a very severe attack of gallstones, and other so-called incurable and chronic discess. I decided to abandon all medical treatment and to turn to Christian Science for physical healing. I sent for Science and Health with Key to the Scriptures," and after a few days' earnest study I was healed of many of the discordant conditions; only a bronchial cough which had troubled me continually for years proved obstinate, but that, too, yielded to the truth after a few days' absent

treatment. I cannot sufficiently express my gratitude for all the loving help I have received from practitioners, who always respond so quickly and unselfishly to all calls on them. I am also deeply thankful for all our literature, especially for Mrs. Eddy's works, which, if studied with an honest desire to learn the truth, will cure the student of anything that troubles him, whether it is a mental or a physical ailment.

In 1914 my daughter, when away from home, was so severely burned that the doctors at the hospital to which she was taken, expressed the opinion that she would not recover. As soon as I heard of the accident I telegraphed for treatment for her and strove to overcome all fear and anxiety in myself, so that I could clearly realize God's loving care for all His children. To the doctors' amazement there was no fever and none of the usual complications, but the child's memory was affected and for many months she suffered mentally. She believed that God was punishing her for some great unknown sin, and refused to pray to a "God of wrath" or even listen to my explanation of Science. Finally all these discordant conditions disappeared, and she is gradually learning that "God is our refuge and strength, a very present help in trouble." Hernia, inflammation, blood poisoning, and influenza in its worst form have disappeared into their native nothingness when the light of Truth was brought to bear on them, and words cannot express the gratitude I feel to God and to all who have lovingly helped me with advice and treatment during these periods of trial.-(Countess) CATHERINE PIPER, Finnhult, Snogeröd, Sweden.

4

Many times I have searched our periodicals for testimonies covering healings of disease similar to the one I was laboring under. I found so many helpful ones that I am now thankful to add my own. Six years ago, wrapped up in my household duties and my husband's business, I was suddenly stricken with what the many doctors and specialists whom we called pronounced hopeless leakage of the heart. From that hour forward I was unable to leave my bed. It was a terrible catastrophe to my little family, for they stood helpless. Although I had been a member of a denominational church for eight years I had found it lacking and my children were being raised without adequate religious training. My husband had always been a social drinker, and now, discouraged and dismayed, he began to indulge heavily. Our two children, then about four and seven years old respectively, grew sickly and ill cared for. These conditions continued for four years. I had heard of Christian Science during my working years, but like many misinformed ones classed it with psychic phenomena, of which I had been a student since I had finished high school. But when it seemed that mortal mind had more than done its worst, a dear friend of my mother's-a practitioner from another town-called on me. Before her in that hour it was proved that muscles have no power to lose, for though to sense I was worn and frail and my muscles years ago had wasted and gone, I arose and walked, not only across the room but around and around the house, and because it seemed too good to be true I refused to lie down but continued walking through the rooms and over the yard. that I had not seen for so long a period. Finally my mother remembered seeing some old Sentinels that a cousin had left, and hurried to get them. On her return I followed her into the house and sat and read through the night. It was as though I were starved for the truth.

To those who are striving to meet the disease called

leakage of the heart, with its many attendant discords, and who may feel that they are making no progress, or perhaps losing that already gained, let me state that there were times during which it seemed the old claim must certainly again conquer, but through diligent study of all the authorized literature my understanding grew clearer until I knew that God's child, made in His image and likeness, was complete and perfect. It has been over two years since the completion of my demonstration; I am perfectly well, weighing more than I ever did, and am doing all the housework in our five-room cottage, including all our sewing and the laundry for the entire family. At the time of my healing, my husband, who was in Europe, was healed of all desire for liquor, another proof that divine Love knows neither time nor space.

Our daughter was instantaneously healed of a rapidly growing goiter. Our son, playing in the gymnasium, had a finger mashed flat, but the following day a new nail appeared under the macerated one that he had washed offthis all in nineteen hours. Perhaps I had better add that from the time he reached home he felt absolutely no pain in the injured finger; he attended school the day after the accident and took part in all the games. In fact, were I to write of all our demonstrations that have been made during the two years that we have studied Science I feel that there would be one for every hour, for from sickness unto death, drunkenness, and poverty, we have come to a realization of health and plenty with a God who is a loving Father. During the winter we were thirty-six miles from church, but it was possible to make the trip. This summer it is necessary for us to leave at one o'clock in the morning to make the proper connections. We are very happy that we can attend. My husband is interested in Christian Science, and when it is possible for him to leave his work -that of a station agent-he attends with us. At first on reading our periodicals, I used to marvel at the great gratitude in which all spoke of our Leader. I now realize why. MRS. W. H. McMILLEN, La Plata, Mo.

I am glad to corroborate the above testimony of my wife.
W. H. McMilen.

I wish to express my gratitude for what Christian Science has done for me. For about twenty-five years before I became interested in Christian Science I had not been to church more than ten or twelve times, but now I seldom miss the Sunday services, the Wednesday evening meetings, or the lectures, and enjoy them very much. I was healed in one treatment two years ago of the liquor habit, through the understanding of a practitioner. Thank God, the healing has been permanent. Even with my own slight understanding of Christian Science, many discordant conditions have been met and overcome-such as accidents, a bruised foot, colds, and Spanish influenza. In April, 1918, my dear wife passed on, but through the study and application of the truth, and the understanding of man's relation to God, as taught in Christian Science, I have proved that there is no separation in divine Mind, and words cannot express my gratitude to God and to our dear Leader, Mrs. Eddy, for all that Christian Science is to me.

GEORGE J. RYAN, Saratoga, Calif.

On account of the illness of one of the family I became interested in Christian Science. I knew nothing at all about it, but had seen a friend who had been healed. The simplicity of the church services appealed to me, although

I could not believe a text on the wall of the church I attended, which was "God is Love." When I spoke to a practitioner about it she said, "Some day you will prove it." A short time afterwards, while lifting a pan of scalding water off the stove, I upset the contents, scalding my limbs from my waist to my knees. Though very young in Science I never thought of a material remedy. I tried to remember a telephone number to ask for help, while taking off my sodden garments, when the words "God is Love" seemed to stand out before me. Taking no notice I still tried to remember the number, when again the words came clearly, "God is Love." I stood for a moment, then turning to the table picked up Science and Health and read; where and what I read I do not remember, but in a short time all pain ceased and I acknowledged with deep gratitude that indeed "God is Love."

There was no mark or soreness left; the healing was perfect. If we could only remember that all our aches and pains, troubles and disappointments, are self-sown tares we would be saved much suffering. I am very grateful to Mrs. Eddy for the love she has shown to humanity.

(Mrs.) LAURA PEAKE, Troy, Johnston Co., Okla.

4

I became interested in Christian Science about seven years ago, because of a growth in my side. At that time I was also suffering from varicose veins and a small growth in my nose. These were not mentioned to the practitioner, as I wished her to give her whole attention to my side, which was causing me great suffering. To my astonishment after one treatment I found I could breathe freely through both nostrils-the first time for many years. After five treatments I was completely healed of all the above-mentioned This seemed wonderful to me, but the little knowledge of Christian Science I had gained during those visits to the patient and loving practitioner had changed my whole outlook on life. Since that time my husband and I have learned to rely on this truth for everything, and it never fails. Health, happiness, and harmony reign supreme in our home.

Business and financial problems, which loomed up as mountains and seemed impossible of solution, have been met most beautifully. We have been blessed in so many ways that words are inadequate to express our gratitude to our Leader for her noble, unselfish life, which made this great discovery possible. Our daily lives must attest our sincerity.—(Mrs.) MILDRED DIXON, New York, N. Y.

So much of real joy and perfect health have come to me since I have been depending entirely on Christian Science, that I send this testimony with deepest gratitude to God, to Mrs. Eddy, to the practitioners for all the loving help received, and for the literature, which is indeed food for the hungry, for which wise provision Christian Scientists can never be grateful enough to our Leader.

For many years I had suffered from anæmia with all the attendant miseries, such as headaches, depression, weakness, and constipation. For three years I was treated by specialists, and for months at a time I had injections of various medicines but without any lasting benefit. I had been, to a certain extent, interested in Christian Science for four years, but I was foolishly trying to serve both God and mammon and would not make a choice. The day came two years ago, however, when I was in bed and too ill to go to the specialist, so I made up my mind to put all my faith in Christian Science, and asked for help from a prac-

titioner. I received two treatments and from that day I count myself free and healed from all the discordant conditions that seemed so real to me—free, both mentally and physically, but the spiritual uplift is by far the greater healing.

I would also like to tell how Christian Science helped. in healing a favorite little dog. The animal was one day apparently in great pain, which the veterinary surgeon said was caused by an abscess, which would need to be lanced the next day. Suddenly I remembered that he could, of course, be helped at once in Christian Science. I was not advanced enough in understanding myself to treat him but telephoned for help from a practitioner, who immediately and lovingly gave the treatment. At once the dog was quiet, and in less than an hour I knew the demonstration was made. The veterinary surgeon came the next morning to take the dog away, but I told him there was nothing to do; the dog was well. He examined him and exclaimed, "What a remarkable thing! there is nothing to be seen; the place is quite healed." I mention this case, as it may interest and help others who own animals.

MRS. L. K. CANNON, Epsom, Surrey, England.

With my whole heart I wish to give thanks for my healing, and the many blessings which I have received through Christian Science. I had a severe bowel complaint of ten years' standing, which had become chronic. Having heard of Christian Science I turned to it, and was immediately given treatment, with beautiful results. After a few treatments I was healed through God's love. Several years later I was afflicted with a trouble in my head, and again turned to a practitioner for help and was freed within a short time. I thank Mrs. Eddy for showing to mankind the way of Truth.—(Mrs.) Berta Rabe, Hannover, Germany.

I am very grateful for Christian Science and for what it has done for me. I have been healed of many discordant conditions, one of which a physician said would require an operation; also bowel trouble of about twenty-five years' standing, headaches, lumbago, grippe, burns, and many other troubles have been overcome.

While I am very grateful for the physical help; the spiritual uplift has meant more to me than all else. All my life I have longed for a better spiritual understanding of God, but it was never realized until it began gradually to unfold to me through the study of Christian Science. My desire is to know more of this wonderful truth that I may be able to help others. I am thankful to God for His love, and grateful to Mrs. Eddy for the discovery of the truth that makes us free.

(Mrs.) LILLIE B. STILLINGER, Iron Mountain, Mont.

Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." When I first visited a practitioner for a healing, which was about six years ago, I was told that I must relax. The meaning of this was not made clear to me until five years had elapsed. Last year I was stricken with severe pains in my back, and my work required constant standing upon my feet. I asked my little girl of seven to perform some slight duty for me. She demurred, as she had been playing all day and was tired. Discouragement crept into my thought at her refusal, and I was willing to give in and let the seeming error take its course, and suggested that she and I go far away into the woods, away from people and civilization, to

live alone. She quickly answered: "If you go away you are going with error. You can go alone; I will not go with you; I will stay here and get Science." Instantly I thought, Would I dare to speak to my parents in that manner? Even though my sisters and brothers should be corrected unjustly, we would not dare voice a protest to our autocratic parents. I lifted up my heart in thankfulness to God that my little girl dared to point out the error to me. As she watched me, questioningly, I humbly told her that she was quite right to want to stay with Science, and that mother was wrong. The meaning of relaxation was illumined, and I had become as a little child. I was instantly healed. That small child had taught me a great lesson,—that God is the parent of all. These children are in our care not to be ruled by any autocratic will of ours, but to listen attentively to the voice of our heavenly, and only, Father-Mother, God, for guidance in right paths.

(Mrs.) ALICE M. DEY, Boston, Mass.

I am indeed grateful for what Christian Science has done for me and mine. I had what, to mortal sense, was called a leaky heart; after being treated by some of the best doctors in several cities I was finally told that I could not be helped and it would be a question of a very short time before I would pass on. I had to give up my work and could not walk without assistance. After material means had failed I was persuaded by my wife and other dear relatives to try Christian Science, but at first I was bitterly opposed to it. Finally I decided to go to see a practitioner, and with the help of my wife and aunt I went to one, and she explained Christian Science so beautifully to me that after my first treatment I was a different man, and after one week's treatment, I was a well man.

I had worn glasses constantly for years, sometimes having my eyes examined four or five times a year with a change of glasses each time, yet immediately after the week's treatment I laid my glasses aside and have never used them since. In seven months' time I gave up the use of tobacco, tea, and coffee, for which I thank God. I am so very thankful to God for our dearly beloved Leader, Mary Baker Eddy, and for our literature. We have been able to overcome colds, mumps, measles, chicken pox, boils, and influenza. I am sending in my testimony with the earnest desire that it may help others.

CULBRETH B. COOK, Cincinnati, Ohio.

Learning love is learning to understand God, for "God is love." In "Science and Health with Key to the Scriptures," Mrs. Eddy says (p. 84), "All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science," and on page 203 she says, "If God were understood instead of being merely believed, this understanding would establish health." I have seen this demonstrated in my family many times. One case I would like to mention. One of our children, a little boy. had whooping cough, measles, and pneumonia at the same time. The child's father had no hope for him and accordingly informed our neighbors and friends that the child could not live until night, but through the understanding of God as Love, as Mrs. Eddy has taught in Christian Science, health was restored and on the day he was thought to be dying he sat up in bed and asked for something to eat.

I am most grateful to Mrs. Eddy for this beautiful truth, which teaches us what divine Love is.

(Mrs.) ELIZABETH CARR, Memphis, Tenn.

Signs of the Times

[E. Albert Cook, Ph. D., in The Biblical World]

Is it possible to hold a real religious faith in the brotherhood of man, as undoubtedly many are inclined to do to-day, without any faith in the fatherhood of God? For our present purpose I believe that we can say positively that the brotherhood of man implies something equivalent to the fatherhood of God; that is, faith in the brotherhood of man means faith that each man will attain his highest good, the largest measure of life, by methods which are promotive of the highest welfare of all; that humanity is therefore constituted by a power which is benevolent toward every member of it, whether that power be thought of as prior to and transcending humanity or as merely immanent in humanity. Faith in the brotherhood of man is therefore per se faith in a universe which, at least as far as men in their mutual relations are concerned, is built on the principle of mutual love and cooperation.

[History of The Hebrew Commonwealth-Bailey and Kent]

The great glory of this reformation [of Josiah] and of the book that caused it rests in the elevation of love as the cardinal principle of both religion and morals. The Hebrew was commanded to love Jehovah as the only God whose character could command respect, and to love man because only so could justice be done. All the heavenward-soaring fervor of Hosea and Isaiah and all the humane outreachings of Amos and Micah here found expression. Indeed, so wonderfully did these early thinkers of Israel penetrate to the heart of the universe that Jesus himself was able in the words and spirit of this book to sum up the whole of religion: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; and thou shalt love thy neighbor as thyself."

[United States District Judge John C. Rose]

Extravagance has ever been our national weakness, and it has never run wilder than to-day. We have always acted as if we were ashamed of being suspected of practicing small economies. We all like to affect a lordly disdain for little savings. Ruin lies that way—national as well as individual. I wonder how many hundreds or thousands of millions would annually be added to the capital of this country if every one of us formed the habit of watching always against that willful waste which brings woeful want.

[Harold J. Laski in The Yale Review]

No one can doubt that the industrial tendency of the present time is to make men something more than the tenders of machines. No one can doubt, further, that the result of this tendency upon business life will be the complete reversal of its present chaotic autocracy. Industrial organization will, in the coming time, be the main instrument through which the political impulse of the worker will be trained. His economic subserviency to a process of which he is to-day so largely ignorant will be replaced by an intelligent cooperation in the varied details of the productive process.

We gain hints on every side of how this tendency is being transformed to institutional form. The shop stewards in England, the workers' council in Germany, in a less degree the Whitley committees, are all of them an effort to transform the present hierarchical structure into one of coordination. To the more farsighted observers it has become clear that the modern business man, amid many high qualities, has thought so much in terms of money that the numer-

ous and interwoven social interests upon which the equilibrium that supports him so largely depends, have in great part escaped his notice. . . .

No man can look over the surface of the world to-day and doubt the possibility of change in the inmost substance of social constitution. No man must therefore seek to confound the discoveries of the past with the certain hopes of the future. We have entered upon a period in which the primary effort will be research into the meaning of equality.

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High," "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at \$3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price \$5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered. Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

FOR several years I have read The Christian Science Monitor, and my appreciation becomes greater daily. I have hesitated in writing you my tribute to its excellence, because it is difficult to express adequately its great value to me, and its general perfection. I have never found a fault in it, and am daily enchanted and edified by its spiritual, intellectual, and general news articles, while the editorials seem particularly timely, and show a broad outlook unsurpassed by any other papers. The Literary and Art departments really teach, and the "Economics of Prohibition" have been illuminating. I am a subscriber to a large number of magazines and I would part with all before the Monitor! I might continue praise in speaking of your attitude on the labor and political situations, and of course not forgetting the international news. Your staff is so able that the paper is of the utmost value to the subscribers in It is undoubtedly the Newspaperall countries. of the World.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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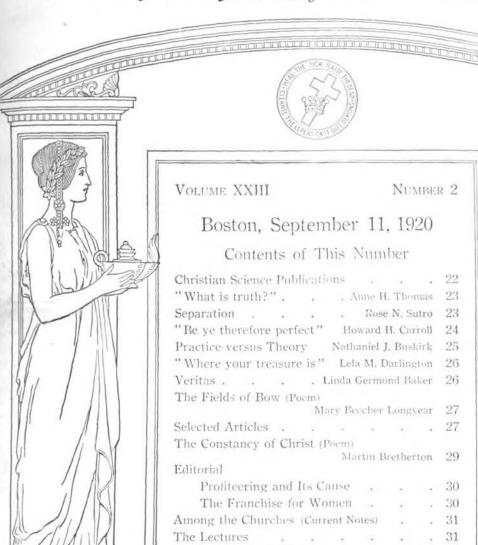
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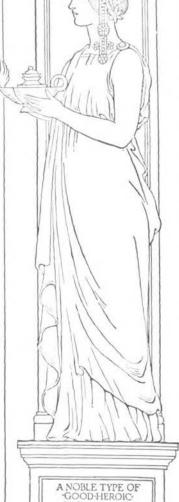


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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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NUMBER 2

"What is truth?"

ANNE H. THOMAS

PILATE'S question, "What is truth?" has come down through the centuries, and the Pilates of to-day, immersed in materiality, are asking the same question, all unconscious that, as in the experience of Jesus, it is to-day being answered practically through demonstration,—through the reformation of the sinner, the healing of the sick, yes, and the raising of the dead. Many have expressed the wish that Pilate had waited for Jesus to answer his momentous question, but what other answer could Jesus give than the one he had given on so many occasions to those who had ears to hear and eyes to see,—the one Christian Science is giving to-day in the solution of problems of every name and nature? Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." When he multiplied the loaves and fishes he bore witness unto the truth about lack; namely, that supply is infinite and Mind is its source. Again, when he raised Jairus' daughter and Lazarus from the dead, did he not bear witness unto the truth that Life is omnipresent, is spiritual, is God, and that death is the suppositional opposite, a lie to be destroyed? Jesus was hourly answering Pilate's question, not with words, but with works. Did he not answer John's question, "Art thou he that should come? or look we for another?" by recounting his works, as recorded in Luke's gospel? To John's disciples he said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Mary Baker Eddy, the revelator of Christian Science, was for years, and is to-day answering, through the written word, Pilate's question for this age, but few comprehend her answer, and comparatively few to-day are on every occasion, as did Jesus, exchanging false beliefs for spiritual ideas and thereby answering practically hungering humanity's question, "What is truth?"—what is the truth about this specific lie? Is not the temptation rather first to admit the lie and then to ask some one, "What thought shall I hold?" when on the contrary we should be so at one with Truth, the divine Mind, God, as to reflect instantly the true or spiritual idea about which the carnal mind is endeavoring to deceive us with its lying arguments and suggestions?

Truth being omnipresent, the true or saving idea must necessarily be ever present, capable of perception and demonstration. Christian Science teaches that the truth or true idea about any erroneous condition or circumstance is the savior from it. The true, or saving, idea active in individual consciousness destroys the false belief. What is the truth about two times two equals five? Is it not four? What is the truth about death? Is it not Life? Then follows, What is Life? What is the truth about Life? Is it not that God is Life and that God is the Life of man? There is but one Life, one God. There is but one truth about every lie.

Then in every instance of evil belief we can ask ourselves the same question,—What is the truth about it?—and if honest, earnest, sincere students of Christian Science we can always answer with scientific certainty, for there is never more than one right or true answer, and we do not have to create it, for it is the truth and already exists in Mind. All we need to do is to purify our thinking and listen for the still, small voice of Truth, and God, Truth, will-does-supply the answer whenever we need to know it in any and every specific instance. This is what is meant when in our Wednesday evening meetings we hear a testifier say, "I declared the truth." Truth is God; the truth is that which is true about God, spiritual man, and the spiritual universe. Truth being infinite is expressed in an infinity of ideas. The truth is continually unfolding to individual consciousness and will continue to unfold throughout all eternity as idea, and in the degree that individual or human consciousness is purified will it be receptive of the Christ-idea.

Each individual student of Christian Science may ask himself to-day regarding each world problem presenting itself to his thought, What is the truth about it? Not a problem can arise about which the truth, or true answer, does not exist, and the answer which is of Mind, God, is the only true answer, the only and final solution of every problem, individual or universal. What is the truth about our periodicals, and did Mrs. Eddy create them? truth about our periodicals is that they are ideas of Mind and Mrs. Eddy was spiritually minded enough to perceive these ideas, and to give them to the world. These messengers of God's appointing are carrying a healing message to all mankind, even to the remotest corners of the earth, and are one of God's means of enabling their readers to answer for themselves, practically, through demonstration, the question, "What is truth?"

In the words of our Leader in "Science and Health with Key to the Scriptures" (p. 255): "Eternal Truth is changing the universe. As mortals drop off their mental swaddling-clothes, thought expands into expression. 'Let there be light,' is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres."

Separation

ROSE N. SUTRO

JUST as language has come to be used in a new way to express spiritual truth, so the thinking of the Christian Scientist has changed in regard to the use of words. Take "separation" as an example. From the material standpoint, there has always been something painful connected with the thought of separation. To the Christian Scientist, however, there is the realization that the only separation there can be is the separation of evil from good, the separation that has always existed in the divine Mind, which knows no evil. In the Scriptures the words of the prophet Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity," give the student of Christian Science

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cause for rejoicing. He knows that all good is God, and since man is God's reflection he cannot be separated from good, for in that case he would cease to reflect, which would leave God unreflected,—the creator without a creation,—which on the face of it would be an impossibility. He has still further cause for rejoicing in knowing that Life is God, and that death, the suppositious opposite of Life, is not a reality, and that he therefore cannot be separated from his brother by a belief called death, for his brother is the image and likeness of God, who like himself is dwelling in the one infinite Mind, and is likewise being governed by Principle. With this knowledge comes the realization that all that he can really know of man is that which is spiritual and imperishable, and from this there is and can be no separation.

In the fifty-ninth chapter of Isaiah is the averment, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear;" so that the metaphysician has authority for his claim that the only seeming separation there is between a man and God, good, is caused by what he entertains as his thinking of evil as real. He therefore lives up to the apostolic command, "Come out from among them, and be ye separate," as fast as he can,—separate from the false concepts of all the human relationships, separate from the evil, erroneous beliefs of life in matter, retaining that only which is pure and good, and in so doing drawing nearer to God, which brings him into heaven, harmony.

Mary Baker Eddy says in "Science and Health with Key to the Scriptures" (p. 489): "The corporeal senses are the only source of evil or error. Christian Science shows them to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium of Mind. Outside the material sense of things, all is harmony." Then it must be that by separation from the material sense of things harmony is found. In order to accomplish this end there must be a spiritual replacement, as nature knows no vacuum, and there is no void in Mind. Following this argument we reach the logical conclusion that wherever a material seeming would appear to be, it is just to infer that there is the spiritual fact already established. For example, when the inrushing tide stirs up the muddy bottom of the bay, the material sense of sight would argue that the condition is most inharmonious, but experience has taught that the pure water from the ocean stirs up in order to purify. In Science and Health (p. 574) Mrs. Eddy plainly states, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." The stir caused by the inrushing truth often brings to the surface many of the ugly human passions, such as selfishness, jealousy, envy, hate, resentment; in fact, the whole gamut of self-inflicted wounds would argue that evil is a part of man and would thereby separate him from God, who is good. At other times the arguments of evil might try to influence one through beliefs of physical ills presenting themselves as reality, so as to convince him that imperfect so-called man is real, thus separating him from his creator, whom he is told to glorify in his body. Let the student be earnest enough to confront these lies with the ever available truth, let him immediately separate the falsity from the real man and he will manifest the complete harmony which Mind and its inseparable idea is forever expressing.

True separation is true activity when real attraction is thoroughly understood. All things material are apart from God, good, and are therefore unreal. Mrs. Eddy points out this fact in Science and Health (p. 102) when she says: "There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind." Mind being Spirit, God, the only attraction there is for the real man, who is spiritual, is good. Like begets like, the old adage has it. As an illustration of attraction, there is a process called mineral separation which applies most aptly. The crushed ore is put into water that is kept thoroughly agitated, while one per cent of oil is put on the surface of the water. The dirt goes to the bottom and the mineral is attracted to the oil bubbles and separated in this way. Experts can offer no explanation for this breaking of a so-called law of matter, which claims that heavy bodies, such as minerals, sink to the bottom. The stirring up in the purifying stream separates the pure metal, and it is instantly attracted by another mineral substance like itself.

Even so a grain of truth may be brought to bear upon a situation; the appearance may be of turmoil and stirring up, but the result is bound to be the disappearance of error or evil. Since opposites such as Life and death, good and evil, Truth and error, cannot exist together, the reality will hold the ground, while in the very nature of things the supposititious opposite will be separated and disappear. Stagnation, which is the reverse of activity, conveys the thought of death, whereas activity expresses life. A flowing stream that has been fouled will purify itself by its own action in one hundred yards. The metaphysician rejoices when he sees activity being expressed, knowing, as he does, that what he is beholding is the unfolding of good. It presents itself at times to the human senses as separation, but as the truth about separation grows clearer and clearer to him, he knows that he as the image and likeness of God cannot be separated from anything good, for nothing that is good can be separated from God, since it is the expression of Principle and is inseparable from the Mind from which it emanates.

"Be ye therefore perfect"

HOWARD H. CARROLL

THE full significance of these words of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," has been almost entirely lost for many centuries and their meaning will remain obscured so long as we cling to that great error of mortal mind, the belief in the reality of matter. Most religious doctrines, confused by materiality, have reversed the idea which Jesus meant to convey. Though the perfection of our "Father which is in heaven" has not been denied in theory, the imperfection, or sinfulness, of man has been almost universally proclaimed. This is the natural result of accepting contradictory premises. Nominally, God has been called only spiritual and perfect in quality and completeness. The human being has endeavored to hold to this premise and to realize the spirituality of God and His wholeness, or allness. Yet he has indorsed the premise that his own so-called ego, created by God, is in most ways detached from God, Spirit, and, during earthly life, is inseparably bound to and limited by a material body, nonspirit. Moreover, though the average thinker might not acknowledge it, the body is given the dominant place in the daily aims of living on earth; comforts and luxury in food, clothing, and housing being the objects of a great proportion of our activity. This seemingly dominant factor, material body, is universally accepted as something not spiritual, something subject to change and deterioration, or sickness and death, material conditions, which are manifestly imper-



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ئىرى: ئىرى: ئىرى: fect. The three concepts—God, a separate entity man, and a material body—involve the extremes of perfection and imperfection. The reasoning is evidently illogical, for if Spirit is all and perfect, the thing which is detached from Spirit is something more than all. Therefore man has not an entity separate from God manifest. Moreover if Spirit is all and perfect, matter and imperfection are properly thrust out of existence, must be nothing—a dream. God is All.

"The fall of man" and all the doctrines based upon it were the religious errors which accompanied such confusion of thought, and sickness and death became inevitable images in the material dream. Only spiritual man can be perfect as the image and likeness of God—the purely spiritual. The acceptance of materialism reverses the teachings of Jesus in every respect. Think how some of the churches were driven by illogical reasoning, based on a false concept of man, to attribute to their God unloving, unforgiving, and unfatherly characteristics! Only the faithful members of these churches, no matter how inharmonious their daily life, were considered to be the children of God and forever blessed. To those who have awakened to some of the great spiritual truths, it seems almost incomprehensible that such confusion of thought should not have revealed its own erroneousness. Yet here again the result was natural, for mortal man reasons from man to God and inevitably makes God manlike. In the words of Mrs. Eddy (Science and Health, p. 269): "Human philosophy has made God manlike. Christian Science makes man Godlike. The first is error; the latter is truth."

Until one casts off this error of materiality, he is filled with confusion and doubt, faith in universal good is impossible, discord is rampant, and one seems subject to every illusion. The mortal mind becomes dazed with a medley of good and evil. Once acknowledge the spirituality of man, and step by step one reverses the erroneous thinking processes. Then sickness and death, imagined conditions of an unreal body, inevitably are rejected. They are no more real than a vivid dream is real to the dreamer. They are the product of a lack of spiritual understanding. Just as surely as the realities of a dream soon fade from memory, so will sickness, sin, and death vanish when one awakes from materialism to the understanding that man reflects nothing except the great spiritual realities,—Truth, Life, and Love,—the perfect Father.

Fortunately for mankind, Mrs. Eddy has revealed to us the meaning of the teachings of Jesus, and we know that neither God nor the real man is imperfect. On page 587 of "Science and Health with Key to the Scriptures," she says, "God is one God, infinite and perfect, and cannot become finite and imperfect;" and on page 69 she says, "Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal." The Scriptures give us the same promise. John reports Jesus as saying, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

There are several possible interpretations of Christ's demand that his disciples be perfect. One of these is that he was presenting to them merely an uplifting ideal, similar to that of Emerson's when he proclaimed that we must hitch our wagon to a star. Emerson's words imply the ideal. Nothing in Jesus' forceful directness suggests that he be-

lieved that the goal of perfection was unattainable on earth because of mortal limitations. Christ Jesus spoke "as one having authority." He came to reveal divine truths to mankind and the least insincerity would have rendered such revelation ineffective and undemonstrable. He knew and demonstrated that mortality and imperfection cannot coexist with immortality and perfection. The one must be recognized as untrue, and the other as true.

A second possible interpretation of his words is that they were a promise for conditions which exist after death. If matter is real and nonspiritual, and the material body is the earthly home of man's spirit, the body and spirit must part company before man can have the spiritual perfection of God. Death is thus supposed to be the birth of the true life of man, a conclusion incompatible with the words of Jesus. Nothing in the account of his Sermon on the Mount justifies this. His entire attitude toward death is against the assumption that death is necessary for immortality and perfection. His healings, and those of Christian Scientists, demonstrate that the more completely we recognize the error of materialism with its accompanying errors of sickness and death, the more certainly will they play no part in our experience. Mrs. Eddy says (Miscellaneous Writings, p. 101): "The Science of omnipotence demonstrates but one power, and this power is good, not evil; not matter, but Mind. This virtually destroys matter and evil, including sin and disease." Life is immortal, eternal, perfect.

Then a third possibility becomes the only correct one. We at last recognize the incomparable value of the words as a statement of an ever existing truth. Those who know that man is wholly spiritual, that he is the idea of Godgood—that he is made in the image and likeness of a perfect Father, also know that the perfection of man is an eternal truth capable of demonstration through humble obedience to the laws of the perfect Father. Each daily act, no matter how apparently insignificant, may manifest some characteristic-law, order, beauty, love-which reflects divine Truth, Life, and Love-immortal Mind, God. It is our duty and our joy to be faithful in all things that we may finally attain and demonstrate perfect harmony with God. One will find, as the dream of materiality and imperfection vanishes, that he becomes conscious of the reality of the Christ. Indeed the words of Christ Jesus are an eternal truth: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Practice versus Theory

NATHANIEL J. BUSKIRK

HRISTIAN SCIENTISTS do well to bear always in C mind the essential fact that the writings of our revered Leader are the immediate fruits of the practical application of her understanding of divine Principle in her life experience. She knew whereof she wrote, for the verity of her statements had been proved to her beyond all cavil. In relating her personal experience, in regard to her discovery of Christian Science, Mrs. Eddy writes on page 109 of Science and Health, "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration." It is especially noteworthy in connection with the foregoing statement, that Mrs. Eddy was not content to stop with a merely theoretical explanation of the healing recorded in the Scriptures, but

she was impelled to seek the Science of it. So it is that each student of Christian Science must make the truth his or her own in life experience before thorough practice thereof can result.

For instance, we may utter the expression to the suffering invalid, "God is your Life;" yet if we do not have some approximate understanding of the meaning of this at the time we utter the words, they are indeed "vain repetitions." In discussing the tendency toward a superficial utterance of scientific truths, we read on page 460 of Science and Health: "If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting them with the superficial and cold assertion, 'Nothing ails you.'" The more experienced student of Christian Science is learning the advisability of becoming more careful in his statements of Truth, especially when talking with the uninitiated on the subject, for ofttimes only antagonism is produced by unexplained statements of Truth, uttered with no regard for the mentality of the person addressed.

Certain it is that the more earnestly each student of Christian Science strives to have that Mind "which was also in Christ Jesus," the more he will find that his understanding and consequently his individual ability to help others in a metaphysical way is increasing. It is the still, small voice of Truth which heals and saves. The great need for all time is more for rightly reasoning students of Christian Science than merely talking students. It is well to be able to write and talk intelligently on the subject, but the acid test to be applied in all cases to ascertain the real Scientist is. How much of the truth are we able to bring out in our experience by the healing of all untoward conditions? The passing of this test is the only efficient proof which may be given as to whether we are practical Scientists, for a Christian Scientist may be properly defined as a person who knows God, who knows, and does not merely believe.

"Where your treasure is"

LELA M. DARLINGTON

"W HERE your treasure is, there will your heart be also." How limited is our comprehension of these words of Jesus before they are illuminated by the light of spiritual understanding, and how inspiring and comforting it is when through the study of Christian Science we learn the real nature of treasure or riches! The human heart forever clings to its treasure, its sense of substance, and the measure and permanence of a man's happiness depends upon his answer to the question, Where is your treasure?

Since God, Spirit, Mind, is the only substance, man's treasure is always spiritual and must exist in Mind. On page 70 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth." The human mind, however, claims another substance, saying. "My treasures are not spiritual; my wealth and health, my friends and family, all the beauties of nature, are material. They need no revelation, for the testimony of the senses concerning them is plain to all. I have bestowed my affections upon them, though how to keep them I have never been able to learn." Poor, ignorant human mind! It sees only its own thoughts. Its dearly loved treasures are but shadows cast by its own false belief that it can obstruct the light of infinite Truth.

Through the revelation of Christian Science a man learns that his true treasure, his wealth, his friendship, and all that is really good is spiritual idea, indestructible and eternal, and he joyfully acknowledges that true affection is in the spiritual realm also. Here affection is safe, for this is the real sanctuary, a sure defense against the arguments of fear and suffering which constantly assailed one when, because of his belief in material treasures, subject to change and decay, his affections were in the material realm. How grateful, then, is the student of Christian Science for his deliverance from belief in the human mind, which through its false concepts of treasure or substance robs affection of its joy-giving elements of freedom, fearlessness, and universality. Because he knew his treasure or substance to be eternal, the psalmist sang, "My heart is fixed, O God, my heart is fixed: I will sing and give praise."

Veritas

LINDA GERMOND BAKER

WE are taught the value of education through all of Mrs. Eddy's writings. "Academics of the right sort are requisite," she says on page 195 of "Science and Health with Key to the Scriptures" and then she defines what the right sort is. "Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal." Already she has declared that "whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause." Whatever teaches us to know our fellow creatures better, whatever helps us to think logically and clearly, whatever makes us see new beauties in everything about us-to enjoy all true good-is education of the right sort, and how very grateful we should be if it has been our privilege to have received its advantages. Just the other day the opportunity for being one of two thousand alumni at a great public college was the writer's. Years before, she had glimpsed the value of education and had been impelled to seek with all her heart to know, and thus she was led with thousands of others to the educational institution where she began to get larger views. The class motto had been Veritas, and now at the reunion she pondered upon the word; for Truth had been wonderfully revealed to her in Christian Science. She was disturbed, however, by the noise and confusion about her. The chairman of the meeting was trying in vain to be heard. At last there was a semblance of order and the program began, but a few hours of it was enough for the one who knew somewhat of the peace and the bigness of Vcritas as the divine Mind comprehends it. A few blocks away, in the ballroom of a large hotel, there was to be another gathering and it was to that the writer betook herself.

Although it was early when she arrived she was glad to enjoy the interval of quiet before the time appointed for the lecturer to appear. Silently the immense room filled until there were as many in it as had been in the college chapel, and yet there was no noise, only the soft hum of many happy voices until the speaker of the day and the gentleman who was to introduce him stepped to the platform. Not a word was spoken audibly by either of them but there must have been an utterance of the "peace, be still" of Truth, for almost immediately there was silence. These people had come to be educated; they were seeking a knowledge of God, the only, the All, the absolute truth of all things, and they could not afford to lose one word. Why? Because the education they were to receive promised to be most practical for



them. They had been told that it would solve all kinds of human problems, it would heal heartaches, it would cure the sick, it would free the sinner, and give rest to the weary, it would enlarge one's capacity for real accomplishment; in fact, it would begin to make all things new, even their old sense of education. And that audience wanted to hear the lecturer. Why should they not? They wanted to know about the Science of living, or Christian Science.

How indeed has Veritas been revealed to the waiting thousands of the twentieth century? Years ago Plato, Socrates, Luther, Wesley, Shelley, Eliot, John Fox, Tennyson, Lincoln, and every other earnest seeker caught visions of Veritas or Truth, but it was for us of the present day to behold its radiance, and what do we intend to do with it? That is the question. Are we going to use its fullness as our fathers used its first beams? Shall we remake the world with its power or are the centuries-old wrongs to continue? Shall not each one of us answer this question for himself, and if the reply is as God would have it will there be "wars and rumours of wars," or famines, or sorrow and pain in the twenty-first century?

What do we intend to do with Veritas? Shall we use it to make ourselves comfortable in matter or will Veritas make us rich in Spirit? How would we answer Jesus of Nazareth if he were on earth to-day? Out of the fullness of our lives shall the world deduce the fact that good is Veritas, or Truth? Shall men see that Spirit is reality; that Love is power, that Life is harmony? Shall we be living demonstrations of the fact that Truth does make free from every lie of discord? Shall we convince mankind by the glory of our living that the promised Comforter is here in their midst? What a responsibility we students of Christian Science have. To us much has been given and indeed of us much is required. May none of us fall short of the divine requirements, and may all of us each day wear the crown of rejoicing that comes when the truth is lived, not just believed. How our hearts go out in gratitude to our Leader, Mary Baker Eddy, for the scientific statement of being found on page 468 of Science and Health. How simple it all is: the truth that man is made after the image and likeness of God, hence is spiritual and good; and yet what a leaven is in the statement. Only now do we begin to see. What will the future show?

[Written for the Sentinel]

The Fields of Bow

MARY BEECHER LONGYEAR

BROAD, rock-terraced fields of Bow, Spread with rugs of springlike hue, Held close in heaven's arch of blue, No fairer place dear God doth show To all earth's wondering pilgrim eyes That, weeping, search for hidden good On breezy crag, in forest's wood; Heaven's own path within you lies.

Here walked in childhood's lonely hour A little girl with wind-swept hair, Whose thoughts, like pearls so pure and rare, Enriched old earth with priceless dower.

O fields of Bow beneath the skies,
This lesson sinks into my heart:
There is no place in marge or mart
Where thoughts from God may not arise
If we, like Mary of these hills,
In faith seek why we should not die,
But live forever, like the flowers
On fields of Bow beneath the sky.

Selected Articles

["More and Less"—The Christian Science Monitor, Boston, U.S.A., June 28, 1920]

The human mind is much concerned about the words "more" and "less." It is continually reaching out for more health, wealth, pleasure, or peace; in fact, for more of everything of which it can conceive as being something that will add to its store of good. It is equally persistent in its striving for less pain, poverty, sorrow, or turmoil; that is, less of everything of which it conceives as being something that will decrease its store of evil. This endeavor of the human mind to acquire more good and less evil might well be commended if we could only rely on its conception of what is good and what is evil, and if the manner of attaining or avoiding these were always unquestionable. But only a casual glance at our past experiences shows us that these conceptions are often erroneous, that the manner of obtaining our desires is as often wrong. The pleasure we honestly accept to-day as adding to our store of good may add but tenfold to our seeming store of evil. The discipline, perhaps, which seems to increase our already inharmonious condition, may but multiply our apparent good. Since the object or objective sought is often so radically different from that which is won, the most natural conclusion is that the human mind which has passed judgment on our affairs is untrustworthy.

Now this is not difficult to understand when we learn in Christian Science that the human mind is but a different stratum of matter, so that these ideas of "more" and "less" enter into our human experience because of the materiality of the human mind. Materiality, because of its very nature, is limited. In its grosser form its limitation is very evident. Length, breadth, and thickness are its concomitants. If there can be one material world they can be numberless. In dealing with these thoughts of limitation acres are added to acres, dollars to dollars, and in this process of adding is the idea of "more." The process of addition may be changed to the process of subtraction and the idea of "less" enters into the transaction. The subtler forms of materiality are apparent in the human mind itself, always engaged in adding joys and subtracting sorrows. So if mankind is to escape from this thought of "more and less" it must be liberated from materiality, or, in other words, the mentality in which these things seem to exist. It must in all humility and sincerity turn to the only Mind, which is the divine.

Now the divine Mind is not in the least concerned with the words "more" and "less," nor with the word "good" in a comparative sense, and with the word "evil" not one iota. It in itself is All. It is perfection and completeness. It is infinity. To conceive of more or less in connection with Being is unthinkable. It is like speaking of a circle as more or less round. Such words do not enter into divine Mind. The classification "good" or "evil" is as equally unknown, since all-good cannot partake of evil, which would be the case had evil any reality, any existence which Mind could know.

In the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 469), Mrs. Eddy expresses it thus, "We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God." Divine Mind, already having all, cannot acquire more health, wealth, pleasure, or peace. Likewise, God cannot have less pain or any other inharmony. He has none to begin with. More than all and less than nothing are impossible. The divine Mind and the human mind are the

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very antipodes of each other in this and in every other respect.

The true statement of the fact is that the divine Mind alone is, and the human mind is not. The first has everything to recommend it, the second, a suppositional opposite, a counterfeit, or belief, has nothing. It is as we accept the fact and recognize still further that the one Mind is eternally manifested that there comes into our lives a decreasing consciousness of the need of "more good" and "less evil." For all good, being in the infinite, is here now, and evil, being finite, is not a reality.

Approaching two thousand years ago Paul laid upon us the injunction, "Let this mind be in you, which was also in Christ Jesus," but obdurate mankind has clung to the old, old thought of Mind, or God, as one who could bestow both good and evil, and in any degree. On this basis men have besought God to add more to their present good and lessen their supposed evil. The futility of this was unrecognized by practically the entire world until Mary Baker Eddy, the Discoverer of Christian Science, pointed out the nature of the Mind to which Paul referred. On page 2 of Science and Health she says, "God is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love." God can do neither more nor less, because His work is complete.

It rests then with man to do his part. He begins by conforming to Paul's admonition, and one of his first efforts is to eliminate the thoughts "more" and "less," which, it has been pointed out, the infinite does not know. Only in a false belief can a man have "more" or "less." The perfect man is God's image and likeness and as such he has all that is good and none that is bad, so that the question of how to attain the divine Mind and manifest a normal state becomes not a question of attaining but one of recognizing the fact that the perfect man must express or reflect that Mind, and that he cannot express anything else. As mortal man gets a clearer understanding of divine Mind and a firmer grasp on the fact that the perfect man is his true self, the idea of this Mind, he begins to see the seemingly ever present problem of "more" and "less" dissolve until it finally disappears from his consciousness.

[John M. Dean in The News Scimitar, Memphis, Tenn.]

Christian Scientists have only an academic interest in the methods of healing employed by the gentleman referred to in a recent editorial, but they must kindly take issue with your conclusions in the same connection concerning "laws of health." Christian Science consistently contends that health is natural and normal, while disease is abnormal. It also maintains that as God is the supreme lawmaker of the universe, His laws properly applied must inevitably operate to annul every asserted law of discord. God, being omnipotent in His goodness, could not and would not make a law of inharmony. Man suffers as a consequence of his own sins, and not because of any act of God. As men gradually learn their real origin and nature, they will "put off the old man" and "put on the new man" described by Paul. This "new man" is the man made in God's "image,"-the Godlike man of the first chapter of Genesis. As a proper understanding of this man is gained, it will be seen that what men call "natural law" is not a law and only seems to be such because of popular acquiescence in its false claims.

To question the all-power of divine laws is to impugn the authenticity of the Bible. Impossibilities never occur. The work of Jesus was termed miraculous because it was unusual. His work consisted merely in the establishment of law, for no fundamental law could ever be annulled in the slightest degree. A "law" that could be suspended even momentarily was never a law. What has been done once can be done again by the employment of the same methods. Mrs. Eddy claimed merely to have rediscovered the spiritual process used by Christ Jesus, and this method logically and demonstrably contradicts every assumed law of matter. Hundreds of thousands of intelligent people are measurably proving this, and let us hope that the day is not far distant when the whole Christian world will recognize and begin the practice of the law of Spirit as made operative by Jesus in every direction.

Jesus turned water into wine, thus setting aside the law of chemistry; he walked on the water, thus overcoming the law of gravitation; he fed the multitude with a handful of bread and fishes, thus annulling the accepted law of production; he passed through closed doors, thus disproving the law regarding the substantiality of matter; he quieted the storm, thus putting to naught the law of the elements; when he so desired, "immediately the ship was at the land," thus overcoming the law of time and space; and finally he healed the sick and raised the dead, including himself, in direct contradiction of all human law and experience. Either Jesus did these things or he did not. If he did them, certainly the impotence of material "laws of nature" is forever established. If he did not do them, then the Bible is filled with fables, and we are left to grope in the darkness of materiality and are forever shut out from the employment of the only method by which man can ever expect to be wholly saved. If the only office of religion is to offer superficial "consolation" to the victims of evils which religion is powerless to prevent or remove, the world is indeed in a hopeless condition and Christianity is a failure.

[I. deR. Miller in Tucson (Ariz.) Citizen]

I note that in a recent issue of the Citizen there is a statement by a Roman Catholic prelate of London, England, in which he brackets Christian Science with theosophy and spiritualism. Christian Science has nothing in common with these beliefs. Regarding spiritualism, Mrs. Eddy has said on page 71 of "Science and Health with Key to the Scriptures," "When the Science of Mind is understood, spiritualism will be found mainly erroneous, having no scientific basis nor origin, no proof nor power outside of human testimony." And again on page 139 of the same book she says, "Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science, as they are to ordinary religion." She declares on page 99, "Those individuals, who adopt theosophy, spiritualism, or hypnotism, may possess natures above some others who eschew their false beliefs. fore my contest is not with the individual, but with the false system."

Now the teachings of Christian Science are simple. They are the same teachings which centuries ago Jesus imparted to the humble fisher folk of Galilee, who were able to understand and practice them to the extent of casting out devils and healing the sick as did their Master. These teachings are understandable by children and by the wayfaring man, and in support of their efficacy and their identification with Jesus' instructions, is offered the same proof,—sickness healed, sin overcome, and devils, or evils, cast out.

Christian Science takes for its basis the allness of God and His manifestation and unswervingly draws all its conclusions from that premise. Human theories and creeds may suffer now in the light of these deductions as they did in



Jesus' time, but the world is beginning to demand reasonableness in religion and is refusing to recognize God, the creator and giver of all good, as the author of the sorrowful conditions of evil and disease we see about us. Christian Science is revealing these as the apparent result of that erroneous thinking about God and His creation, which constitutes the human mind, and shows us that the way of escape or salvation from these conditions is to replace the wrong or mortal thinking with those true thoughts about God and man which Jesus was cognizant of; in other words, to "let this mind be in you, which was also in Christ Jesus." It must be evident to any one that the prayerful endeavor to bring "into captivity every thought to the obedience of Christ" is not a dangerous system of religion or method of living.

[Samuel J. Macdonald in Jersey Journal, Jersey City, N. J.]

In a recent issue of the Journal the sermon of a Jersey City clergyman against Christian Science was reported. Our friend, seeking for a telling catch phrase to hurl at Christian Science, falls back upon the overworked and overworn banal jingle, "ostrich philosophy." Strangely enough, this clergyman's first gun is fired at "Mrs. Eddy's contention that the five senses cannot be trusted and that impressions gained through them are synonymous with error." This, he says, is "playing the ostrich to get away from trouble." Evidently, then, our clerical friend constitutes himself a champion of the trustworthiness of the five senses and the testimony they offer, and we are therefore perforce left to wonder if he understands the task he has undertaken. Surely he cannot be entirely unaware that human education is principally directed toward the correcting and overcoming of sense testimony, and that human progress has been largely based upon the demonstration of the fact that "the five senses cannot be trusted." Perhaps the most notable instance of this is the Copernican theory, which is the completest triumph over sense testimony, and it might be well to recall the fact that it is less than three centuries since ecclesiastical ignorance and narrow-mindedness, relying upon sense testimony, condemned the aged Galileo to incarceration and prolonged penance, even after he had been forced, under menace of torture, to recant his belief in the Copernican theory. Since the days of Copernicus and Galileo, almost every triumph of science and invention has been won in the face of all sense testimony to the contrary, and often in spite of bitter clerical antagonism. To-day technical schools and chemical laboratories are equipped with many appliances and instruments designed expressly to cortect and overcome the evidence of the five senses. Mrs. Eddy only went a step beyond the physicist and natural scientist in this respect, and since the publication of her great textbook, those scholarly scientists have been hastening to reach her advanced standpoint.

Our clerical friend should agree with us that Jesus is good authority for any Christian, but he has evidently overlooked what Jesus said upon the subject of sense testimony. He said, "Judge not according to the appearance, but judge righteous judgment." And St. Paul wrote, "For the things which are seen are temporal; but the things which are not seen are eternal." Moreover, in Hebrews faith is expressly defined as "the evidence of things not seen."

It is clear, then, that although our Jersey City friend may not agree with her, Mrs. Eddy has the best authority, both religious and scientific, for the position taken by her in relation to sense testimony.

Our clerical friend declared next, "The belief that there

should be no treatment of disease is unwillingness to face the facts," implying that such a belief is taught in Christian Science. This is a curious error for any one to fall into, and has no basis whatever in Christian Science. Our friend should acquaint himself with the subject upon which he attempts to preach. If, for example, he had read what Mrs. Eddy says on this point, he need not have fallen into this error. On page 460 of "Science and Health with Key to the Scriptures," she writes clearly and unmistakably: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting them with the superficial and cold assertion, 'Nothing ails you.'"

The authority for what Christian Science teaches is the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and no statement made by any person has any authority unless strictly and wholly in accord with the textbook.

[F. W. Reed in The Idaho Republican, Blackfoot, Idaho]

The article in the Republican entitled "Fine Scientist" calls forth the following comment:

Is it not, indeed, a strange law that makes a man a criminal if his child dies of diphtheria under Christian Science treatment, but would hold him guiltless if the child dies of the same disease under the care of a physician? It would seem that it would be necessary before arriving at a verdict of guilty in such a case to determine beyond question of a doubt that an absolutely sure cure for diphtheria was available by employing a physician. Yet to assume the possibility of such a decision is ridiculous in the extreme, for it is a well-known fact that deaths from this disease in large numbers have occurred in the past and are still occurring under medical treatment.

The father who has been branded a criminal because of relying upon a spiritual method of healing had just as much love for his daughter as the fathers of thousands of other children who have departed under the care of physicians. He procured the help which he believed to be the best, and yet he has been prosecuted, convicted of manslaughter, and fined for exercising his best judgment. It would seem from this that the crime, if such, was not in permitting the death of the child, but because the same took place under a system of healing not accepted by those responsible for the conviction. Such travesties on justice seldom occur in a free country, and it is to be hoped that the higher court to which the case has been appealed will not allow the conviction and sentence to stand.

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[Written for the Sentinel]

The Constancy of Christ

MARTIN BRETHERTON

LO, life goes on. Amid the vague disposals
Of jarring sense, of ignorance, and sin,
Thy constancy grows daily surer founded,—
Upholding those affrighted at the din.
And, feeling it, the swaying earth seems steadier,
The toil less vain, and circumstance less odd,
The day grows brighter, and the night less fearful,—
And we believe in thee, O Son of God.



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Editorial

Profiteering and Its Cause

THE apostle to the Gentiles, writing to Timothy of those things which should be absent from the character of a bishop of the church, enumerated amongst them the love of filthy lucre. There is a directness of phrase in Paul's language which makes it perfectly clear that he fully understood the words of the wise man before his day who declared that the love of money was the root of all evil. Now this love of money is fundamental in the human character, inasmuch as it is the expression of that fear which constitutes the belief of life in matter. There is, of course, a covetous side of man's love of money, just as there is a sensuous element in his indulgence of it. But nevertheless it is not these things that have so enmeshed the human mind, as the human mind's fear of the consequences of the absence of money. On the day when money became the symbol of human possession, the possession of money became a necessity of man's very existence. He could not feed himself, or clothe himself, or house himself without money, and therefore the absence of money meant something more to him even than poverty or privation,-it meant existence its very self.

Now fear is the belief that life exists in matter. If a man did not believe that life was inherent in matter, he would not fear for the absence of those necessities which money purchases for him. As a consequence, his love of money is inherent in his very belief of being, and therefore greed becomes the expression of the fostering of this belief just as avarice is the ultimate result of an unbalanced belief in the necessity of possession. In dealing, then, with such things as avarice and greed, it has to be remembered that there is something more than the mere love of possession included in these things, since this love of possession is not only the possession of fields, and houses, and stocks, and shares, but the possession of life itself. Jesus recognized this perfectly when he related the parable of the rich man who determined to build greater barns for the bestowal of his possessions. These possessions might be expressed in cattle, and corn, and the fruits of the vine, but all these things were the mere externalized conditions of the mental beliefs of avarice, or sensuality, and so of fear in every one of its myriad forms. Consequently, when Jesus thundered out the moral of his story, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" he challenged the human belief in fear as life itself, for a man's soul was his sensuality, his materiality, and so his very existence.

In considering the modern phase of greed, in a guise such as profiteering, all this strange underwold of the human character has to be taken into consideration. The rough and ready modes of overcoming a specific manifestation are not cures, but are mostly the human mind's way of temporarily protecting itself against a fear, which in its very exaggeration has become a danger to it. It looks into itself without understanding what it sees, or knowing how to overcome what

it suspects. As Mrs. Eddy so truly says, on page 186 of Science and Health: "Mortal mind is ignorant of self, or it could never be self-deceived. If mortal mind knew how to be better, it would be better. Since it must believe in something besides itself, it enthrones matter as deity." It is a counterfeit, in other words, this mortal mind, which attempts to heal itself by means of a counterfeit. And instead of recognizing its own nothingness, and the allness of divine Mind, it sets to work to build barns to safeguard itself against its own lying beliefs, or attempts to regulate its own shortcomings by enactments which are as far removed from law as its own emotions.

Within the past few months the human mind has delivered itself up to a perfect orgy of profiteering, in other words, of greed. The legislatures of the world stand helpless before a condition of things they believe to be real. A thousand indignant denouncers of the existing conditions produce a thousand contrary panaceas. Mortal mind is endeavoring herein to be better, but only demonstrating that it does not know how. The simple fact, of course, is that you cannot overcome evil by a surrender to a belief in the reality of evil. This does not mean that mankind is not better engaged in trying to curb the animal propensities of the world than in giving rein to them, but it does mean that all such efforts must be in the shape of palliatives, and that trying to reduce outrageous prices by Overall Clubs is perilously near attempting to abolish war by peace leagues. Again, this does not mean that the effort to prevent or to reduce war through peace leagues is not a good thing, any more than it means that it is not better to reduce prices by means of Overall Clubs than to let dishonesty run its unchecked course. But it does mean that all such methods are in the nature of doctoring effects whilst leaving the causes unaffected. This is why sickness, after generations of doctoring, even doctoring of the most devoted description, has never been overcome. The doctor of to-day, like the priest of Cos, imagines that his symptom is his disease, so that the disease with which he is grappling is merely a phenomenon produced by a mental cause. In every case, whether of bodily sickness or morals, whether of economic or political evil, the cause is mental, and the cure must be a mental one also.

The only way, then, in which it is ultimately possible to overcome profiteering is by overcoming the belief that life is inherent in matter. In the exact proportion in which this realization is gained by mankind, mankind will lose its desire for money, because it will realize that supply is mental, just as Jesus proved it to be mental when he fed the multitude and paid the tribute money. Of what avail, then, are possessions to the man who realizes that Spirit is an unfailing source of supply? The bank, the real estate office, the stock exchange, must cease to have any attraction. The china orange of proverbial fame becomes to him just as valuable as all Lombard Street. Then the desire to profiteer must pass away, for he will realize that this desire is itself founded in his own fears, and that even if successful, it can only leave him in the position of the man who, having gained the whole world, has lost his own soul. FREDERICK DIXON.

The Franchise for Women

EQUAL franchise means, of course, equal freedom. Because of its derivation and connotation, the term is in some ways even more expressive than the phrase "equal suffrage," which has to do distinctly with the voting power. Since divine Principle, which is the source of all real freedom, is infinite, it can be infinitely stated. It is always possible to

reason anew on the relation of the elective franchise, or of anything else, to Principle. With the extension of the franchise to women in the United States, Great Britain, and other countries, the great need is understanding of this basic relationship. There can be no settling down into a complacent apathy after the first accomplishment. Attainment of one goal is just an opportunity for still further unfoldment, which is always simply the infinity of Principle expressed. Intelligently reasoned activity is what constitutes the practice or demonstration of Principle throughout experience.

The work of the citizen is to be governed wholly by divine intelligence, not by human opinions of any sort. In this understanding of divine government lies the only eternal freedom. The true franchise consists, therefore, in the acceptance of Principle as the sole governing power. There could not possibly be any freedom in the attempted acceptance of any supposed opposite to Principle as power or influence. By knowing that the divine Mind expressed is all there is to any activity or election, one unerringly chooses the right, for the divine Mind is always right. Firmness in this understanding of Mind, not persons, as the one truly executive power requires oftentimes a giving up of false preconceptions, since the limited always has to give way to the infinite. That is why the progress of suffrage is real progress. It is the surrender of fancied limitations in the voting function to the understanding that the true man is unlimited in his reliance on Principle.

Now the word "man," properly used, does not refer to merely masculine gender. The real man in the image and likeness of God is the complete expression of the divine Mind, whether that expression be called masculine, feminine, or neuter. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 516): "To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit. It follows that man is a generic term. Masculine, feminine, and neuter genders are human concepts." As one comprehends the meaning of man as a generic term, one necessarily sees the truth of the equal franchise. The real man, generically expressing Principle, has infinite franchise, or freedom, in the orderly unfoldment of the divine government. Thus understood, the whole problem of suffrage is not as to whether one division of human beings shall extend the voting function to another group of human beings, but simply the turning of all together to the one Principle and its generic idea. In this way, what has hitherto seemed to be incompleteness gives way to the entirety of the divine action.

Christian Science alone reveals that the true man's relationship to Principle is the fundamental reason for equality of the franchise. This reason is not one of mere political expediency. It is not aided by methods of mortal force, nor by intrigues of selfishness. Reasoning that is based on Principle depends wholly on Principle for its fulfillment. The requirement of Principle is inescapable, no matter how long mortal artifices may try to "kick against the pricks." Just as the qualities called Saul, giving way to the eternal qualities named Paul, could not avoid the demand of divine intelligence, so any sense of human prejudice has to succumb to the inevitable victory of right. Through Christian Science, every narrow human belief is healed by being replaced with the infinite breadth of Truth manifested. Perfect franchise is the insuppressible right of man, for the true man is freeborn here and now for the purpose of expressing the divine Mind. This expression of divine intelligence is the spiritual truth of franchise, of suffrage, and of voting, if one wishes to use those terms simply as names for the divine idea. The

divine Mind produces and sustains right action as this idea, a fact which is proved by all who turn to Principle for guidance. Just in proportion as one demonstrates this fact is one experiencing the infinity of the true spiritual franchise. This is the turning to and reliance on divine Love that is necessary in all circumstances.

In what other direction could it be possible to turn for the solution of any seeming perplexities? In the readjustment of the world to the true standard, infinite Principle remains the one sure and ever loving foundation on which to depend. As Mrs. Eddy says in her poem "Whither?" in "The First Church of Christ, Scientist, and Miscellany" on page 350:—

Oft mortal sense is darkened unto death (The Stygian shadow of a world of glee); The old foundations of an early faith Sunk from beneath man, whither shall he flee?

To Love divine, whose kindling mighty rays Brighten the horoscope of crumbling creeds, Dawn Truth delightful, crowned with endless days, And Science ripe in prayer, in word, and deeds.

The creed which involved the subjection of women is indeed crumbling away before the Science of Christianity, which actually demonstrates with continuous joy what the genuinely equal franchise is.

Gustavus S. Paine.

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Among the Churches

Current Notes

OKLAHOMA, OKLA.—The corner stone was laid in the new Christian Science church at the corner of Robinson Avenue and Eleventh Street at 7:15 o'clock yesterday morning [July 17].—Daily Oklahoman.

MALDEN, Mass.—The corner stone of First Church of Christ, Scientist, at Main and Spring Streets, was laid at six o'clock this morning [July 16] before a number of the members, the readers, and the building committee.

Malden News.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

MIAMI, OKLA. (First Church).—Lecturer introduced by Clyde Morsey, who said in part:—

In 1866 when Mrs. Eddy lay upon a bed of pain, suffering from an injury which physicians pronounced fatal,

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Christian Science had not been named. Presently she became conscious of the fact that God is Life, and the results of this conviction have been heard around the world. Her physical condition responded to her illumined thought, and she has since reestablished hope in the hearts of suffering humanity.

Jesus healed sin and disease and said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He also said, "These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover." For about three centuries after Jesus taught on the hillsides and at the seashore many persons took him at his word and healed the sick in the name of the Christ. Then came the time when darkness seemed more real than the light; materiality meant more to the people than spirituality; the church confined itself to the healing of sin, while it stood calmly by and took the diagnosis of materia medica as final in the case of bodily disease. Such was the condition of the thought of the world when Mary Baker Eddy began to search for all causation outside of matter. We frequently hear of pious persons, students of the Scriptures, who have occasionally healed themselves or others through the medium of prayer. These indications have always been hopeful. They demonstrate the fact that spiritual healing has been available to every one throughout all ages. The great difference, however, between those occasional demonstrations and the healing that raised Mrs. Eddy from her couch of pain was the fact that Mrs. Eddy alone, of all such persons, followed up her vision of the Christ with years of diligent spiritual search and gave to the world Christian Science.

Even though Jesus enjoined his followers to do the works that he did, yet he left no definite rule which would enable humanity to accomplish these results. Through her understanding and demonstration Mrs. Eddy has given us "Science and Health with Key to the Scriptures," which serves not only as a textbook but is truly a key to the Bible, revealing the hidden meaning of this sacred volume. Even the reading of this wonderful book has been known to heal the sick. Christian Science is a religion that fulfills the law of God; that is not baffled by any so-called incurable disease.

LOGANSPORT, IND. (First Church).—Lecturer introduced by Mrs. Lillian Stough, who said in part:—

In the gospel of John, Jesus says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Like Pilate, the world is still asking, "What is truth?" To-day Christian Science, as discovered and founded by Mary Baker Eddy, is answering this question and mankind is being freed from the woeful decrees of sin, sickness, sorrow, and want,—is finding its freedom as a child of God.

MORRISON, ILL. (First Church).—Lecturer introduced by Miss Helen S. Green, who said in part:—

One thing all men have in common; that is faith, "the substance of things hoped for, the evidence of things not seen." In some men faith exists in embryo. In other men, blindly clinging to a God of dual personality who apparently permits both good and evil to struggle through eternity for ascendancy in the experience of mortal man, faith sure of one thing only, its own existence, vainly endeavors to understand this contradictory God, and feebly comforts itself with the promise of future joys beyond the grave. In still a third class of men, faith exists intelligently and confidently, with joy and strength. Why? Because these people have not only found a God who is always good, never inconsistent,

vacillating, or far-off, a God who always has been, is now, and ever shall be, near at hand, but they have continually proved His presence and His power to guide and sustain them in good.

Of such faith throughout many ages we find repeated record in the Bible. Inspired by similar faith in our own age a brave, spiritually minded woman patiently searched the Scriptures for the scientific reason for this faith, and finally after years of loving labor found and proved her answer in what she named Christian Science.

THE HAGUE, HOLLAND (First Church).—Lecturer introduced by Miss Marie Hartman, who said in part:—

In his last talks with his disciples Jesus the Christ often spoke of the Comforter which the Father would send, and we Christian Scientists believe that Jesus' promise was being fulfilled when in the latter half of the nineteenth century Mrs. Eddy was privileged to give to humanity Christian Science. For all those who earnestly and faithfully apply its teachings, Christian Science has indeed become the Comforter which awakens them from wrong thinking and gives them the blessed consciousness of God's allness. If we are struggling with sin or sickness, Christian Science acquaints us with the Father, "who forgiveth all thine iniquities; who healeth all thy diseases." In sorrow and trouble it supports, strengthens, and comforts us by revealing something of God's glorious actuality. Then we begin to see that man in his true being is pure and free, healthy and happy, because he is the image and likeness of God, and Christian Science shows us that by forsaking false beliefs we more and more give place to the Comforter, to the spirit of Truth, which will guide us into all truth and already here and now ushers us into God's kingdom.

ENGLEWOOD, N. J. (First Church).—Lecturer introduced by Reginald Schenck, who said in part:—

I well remember my first Christian Science lecture. I thought I knew something of the teaching at the time, but that was my first experience with the genuine article, and I want to tell you, my friends, that I have never been quite the same since that lecture. Something to me was born that lived and grew, and I can wish you nothing better than that you might have a like experience here this evening.

Speaking of the genuine article, Christian Science teaches us to know the genuine. The genuine man in Christian Science is the man created and forever existing as the image and likeness of God, Spirit, as distinguished from the human, sick, sinning, and dying man of the Adam variety. And the genuine Christian Scientist is the individual who is seeing this man aright, and is thus proving his existence and presence—proving this, however, not through the physical senses, but through Principle, and the Principle of Christian Science is Love, because God is Love.

The textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, states that "the vital part, the heart and soul of Christian Science, is Love" (p. 113), so if you have occasion at any time to test the genuineness of that which may come to you in the name of Christian Science, you have but to inquire into the quality and quantity of the love that is manifested. If it is genuine, the quality will be the God quality, the consciousness of good, and the quantity will be infinite.

PEEKSKILL, N. Y. (First Church).—Lecturer introduced by Dr. E. M. Quittmeyer, who said in part:—

In her textbook on Christian Science Mrs. Eddy makes the statement that "Christian Science and Christianity are

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one" (Science and Health, p. 372). Students of her writings the world over, on the basis of their study and practice of Christian Science, stand back of that statement and vouch for its accuracy without qualification. They find through Christian Science that in our day the teachings of the Master are just as serviceable and potent as they were in his day. And that is the message of Christian Science. Jesus was in earnest when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christian Science is repeating that invitation to-day. Multitudes laboring and heavy laden are learning through Christian Science how to lessen their labors and get rid of their burdens, how to "rejoice in the Lord," how to realize the life more abundant which Jesus came to reveal.

KLAMATH FALLS, ORE. (Society).—Lecturer introduced by R. E. Smith, who said in part:—

The conditions under which we are living to-day call for a practical and definite religious thought. They call for the presentation of a religious truth which will appeal to our enlightened sense and explain to us the many apparently inexplainable things in our everyday life. What thoughtful men and women everywhere are wanting is something that will fill an unsatisfied longing for peace, comfort, and health right here and now. Christian Science reveals the truth about God and man's relationship to Him, so bringing into the lives of its followers infinite blessings.—Klamath Falls Record.

GOODLAND, KAN. (Society).—Lecturer introduced by Mrs. Alice E. Eaton, who said in part:—

Christian Science is the greatest blessing ever bestowed won mankind. Its teaching is simple, direct, and comprehensive; its method without compromise; its basis never changes, for its foundation is God, Principle; its manifestation is complete because of law. Law is the activity of Principle, and can never fail of demonstration, for Love is the fulfilling of the law, and "love never faileth." Mrs. Eddy says in "Science and Health with Key to the Scriptures," on page 113, "The vital part, the heart and soul of Christian Science, is Love." Again on page 454 she says, "Love inspires, illumines, designates, and leads the way." Love teaches us to understand Life as it is, not as we have believed it to be; Love teaches us to appreciate the so-called common things; Love so stirs the gift that is within us that we look intelligently upon the glory of the sunset, the beauty of sky and sea, the wonder of the mountains, the loveliness of the fields and woods and flowers, the majesty of the stars, and know that there is the presence of God. This is the birthright of each one, and is with us every day, aye, every hour.

DRESDEN, GERMANY (First Church).—Lecturer introduced by Professor Fleischer, who said in part:—

I have been given the honorable task of opening this meeting with a few words of introduction. Although I am not a Christian Scientist, I take pleasure in fulfilling this duty, as I know how much the wounded heart of humanity needs the comforting balm just now, and how Christian Science, with its wonderful message of love, can give this comfort and bring peace and joy to the heart, because it is the religion of pure, absolute faith in God.

Formerly it was customary to send a messenger to Europe from The Mother Church in Boston each year to explain and strengthen faith in the service of Truth, and to awaken afresh the sense of unity with the great movement in America among the believers in Christian Science, which has spread all over the world. This custom was interrupted for about six years through the world war. Thank God, the

war is over. But still we must witness how error and materialism lift their heads, worse than ever. No wonder that in the souls of earnestly thinking men just now the longing for truth is burning and they make stronger efforts than ever to find God's nearness.

MAQUOKETA, IOWA (First Church).—Lecturer introduced by Mrs. Nellie M. Keeney, who said in part:—

Christian Science is helping a great many people to get a clearer, better, more practical knowledge of God. It is doing this because it adheres strictly to the teachings of Jesus of Nazareth, not just by word or profession, but by application and demonstration in every experience of life. Christian Science declares that to understand spiritually that God, Christ, the spiritual man, and the universe is the truth of being, is the remedy for all ills, because it reveals the nothingness of sin, sickness and death, and the allness of God and His manifestation. If there ever was a time in the history of the world when we needed to realize, to understand, and to make use of this demonstrable Christ, Truth, that time is now.—Jackson Sentinel.

NASHUA, N. H. (First Church).—Lecturer introduced by Mrs. Clara K. Ferrier, who said in part:—

Many years ago Jesus said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free," and all down through the ages men have been hungering and searching for this truth. Christian Scientists believe they have found the truth in Christian Science, because its teachings are enabling them, in an ever increasing degree, to bring forth the fruits promised by the Master, the healing of sickness as well as sin.

Wellesley, Mass. (Organization of Wellesley College).

—Lecturer introduced by Miss Rachel M. Pratt, who said in part:—

Our very presence here to-night in a college community indicates that we are seeking knowledge, and knowledge is defined by Webster as a "clear perception of truth." Accordingly we are all studying science, literature, the fine arts, philosophy, in order that we may obtain this knowledge. And yet I wonder how many of us have been entirely satisfied with the evolutionary theories presented by science. Have we not felt a gap at the beginning-something unexplained coming before the first hypothesis of the one cell organism? In philosophy we find every system based upon two assumptions: first, that God exists and, secondly, that man exists. Those of us who are Christian Scientists feel that we are indeed fortunate in not having to make these assumptions-for Christian Science gives us truth without a single hypothesis but what can be proved and demonstrated. Every Christian Scientist has experienced God's presence and power in the destruction of sin and of sickness, in the solving of every sort of problem and in spiritual joy and

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

INDIANA—Greenfield: Why Not Theater, South East Street, 8:15 p.m., Sept. 19.

Оню-Dayton (First Church): Memorial Hall, 8 p.m., Sept. 17.

Notice

Notices of lectures to be delivered can be printed in a particular number of the Sentinel when they reach the editorial department twelve days preceding its date of publication.

Testimonies of Healing

Christian Science came to me when I seemed without hope or God in the world. I had repudiated denominational religion when very young, for it seemed to me illogical and unreasonable. As the years went on, confusion, failure, and finally disaster seemed to beset me everywhere. My health became seriously impaired through chronic inflammation of the intestines, and one nervous breakdown after another followed. I searched very thoroughly for health, both in Europe and America, through materia medica, osteopathy, and various other means offered to suffering humanity. Search after search ended in disappointment and finally in despair. Meantime I had studied various religions and philosophies, none of them giving me the slightest satisfaction, but seeming to increase my hopelessness. I was overburdened with the care of a business, which I had entered into to support myself and my only child, delicate from her birth and requiring constant care, and this business was crumbling away.

In this condition I was invited by the head of a great theological seminary, to whom I had expressed my bitterness, to attend an all-day session of sermons from different preachers. I eagerly accepted, hoping to find something to help me. At the end of the day, I was heartsick with disappointment. These men, I clearly saw, were both good and intelligent, but they had nothing I could take hold of. If they had nothing for me, it seemed to me I had nothing more to hope for, but surely "man's extremity is God's opportunity." It was only a few days after this that the textbook of Christian Science was placed in my hands. I knew nothing of Christian Science, and looked at the book more with interest than with the idea of getting any help from it. My interest arose from what I had read of it in an article in a magazine, which purported to give the life of what, even then, seemed to me its remarkable author. I read the first chapter, on "Prayer." What words can convey the amazement, wonder, and trembling hope that thrilled me at every word? I could not grasp all of it, but here at last was a God I could understand and love and-wonder of wonders-prove. Such a sense of thankfulness, of conviction of the truth of the statements I read welled up within me that I arose from my bed instantaneously healed. I at once went downstairs and ate, hungrily and heartily, of all that was on the table, something I had not done for many years. All ill effects from food disappeared and have never recurred. This was in 1907. From that day to this, Christian Science has been all-in-all to me. One by one my problems found a solution that blessed me and all connected with me. An entirely new life opened for me. Anxiety was replaced by surety and I indeed found that, as Mrs. Eddy says on page 265 of Science and Health, "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace."

Words fail me to express adequately my thankfulness to God for His gift to mankind—Christian Science—or my gratitude to Mrs. Eddy for her unceasing, loving labor to bring this gift within our comprehension, and I am deeply grateful for that wonderful experience, class instruction, and for membership in The Mother Church, and to the dear friends who have helped me so lovingly and patiently to put away old things and to see the new. I cannot close this

testimony without grateful acknowledgment of the inestimable help received from the periodicals established by divine wisdom, through our Leader. The Sentinel, the Journal, the Herald have been to me a "cloud of witnesses" to help and hearten me through all these years, and the Monitor has ennobled for me every aspect of human life and its activities.

(Mrs.) SARA FULLER KELLOGG, Morgan Hill, Calif.

For some degree of understanding of Christian Science which has come to me, and for the help received, both mental and physical, I am truly grateful. When I took up the study of Science it was not because of any physical ailment. I had an unsatisfied longing to know the truth of being. That there was a supreme, omnipotent power seemed reasonable, but no explanation of the creator or creation had ever satisfied me. Through Mrs. Eddy's wonderful discovery my perception has been entirely transformed, and that all causation is mental is becoming clearer to me daily.

After being in Science for about two months I was healed in a few days of a very severe sore throat. The condition was so aggravated that my voice was practically gone and the pain was intense. When I felt that my healing was complete I attempted to resume smoking, which I had stopped while the throat condition was acute. To my great delight and surprise I found that I was healed of the tobacco habit and that smoking was repulsive to me. My hands were covered with an eruption commonly known as ivy poisoning and I am happy to say that this condition was also overcome very quickly. I most gratefully add my testimony to the many that have gone before, in the hope that my experiences may help others to know the truth. I am very grateful to say that the healings mentioned have been permanent.—Sidney C. Kraus, New York, N. Y.

That Christian Science heals sin, sickness, and death I have had ample proofs in the past four years. I have been beautifully healed of nervous prostration, mental depression, and a dreadful nameless fear that would haunt my every waking moment, also of chronic bowel trouble. All these evils were seemingly due to insomnia from which I had suffered since early childhood. I had tried many doctors both in this country and in Europe, and all any of them was able to do for me was to give me a different kind of drug to produce sleep. For ten years prior to my taking up Science I had relied entirely on drugs, and nearly every night of those ten years I would have to take from one to three drops of some opiate. All this resulted as might have been expected in a mental and physical collapse, from which there seemed to be no more help possible, so I was sent to a hospital to see what could be done for me there. The last two days I was there the physician attending me was taken sick and did not make his usual calls, and in this time I was taking mental note of the progress I had not made, so when the doctor made his next call I asked him what hope there was for me, as I had become more fearful than usual. He then told me that he had done all that he could do for me and knew, too, that I was no better but rather in a more pitiable condition, as I used to have lapses of memory and could not remember clearly who I was or where I was, so he said to me: "If I were you I would go home and try Christian Science. I have had several women patients that went from me to Christian Science and were cured." So arrangements were made for me that day to be taken home.

For several months previous to this, the thought of



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Christian Science had come to me almost every day, with a conviction that it would heal me, but I thought I did not want it, as several years ago "Science and Health with Key to the Scriptures" was given to me to read, and from the first line of that book I loved it, but I thought its teaching was too beautiful ever to be lived by a human being; in fact, that it was too good to be true, but the real reason why I did not want this truth was that I was afraid that it would take away my material pleasures, and it seems I had "gods many and lords many" that I did not want to give up, and so all those miserable sick and unhappy years followed, and I was indeed far from my Father's house. So for three days after my return from the hospital, I resisted the truth, and those days were full of suffering inconceivable, for to mortal sense I was losing my mind, and when it seemed that I was slipping into mental darkness I went to the telephone and called a practitioner. She soon came, and treatments were commenced, and never will I forget the beautiful rest and peace she brought with her. When she had gone away I thought to myself, "Surely that woman was one of God's angels."

Before she went away she told me to come to her house the next day for treatment, but I told her that would be impossible as I had not been out alone for a long time because I could not always remember the way home; but she told me God would guide me, and He surely did, for I was at her house the next day at the appointed hour, and this day she told me to come to the next Wednesday evening testimony meeting at the church, and again I told her I could not, as I never went out in public on account of my emaciated appearance; but needless to say I went, and have missed but few church services since that time.

My healing seemed slow at first, but I clung steadfastly to the truth and I cannot now say when the healing came, but I know that now I am perfectly free and like a new being. Six months after taking up treatments I had regained normal weight. That is four years ago, and during this time regeneration and a turning away from material things has been taking place. Many a battle with temptation had to be fought, and like Jacob of old I would struggle till the morning light would break, and when a victory over error had been won I found that there had not been a loss, but that I had gained God's dear peace and more of the Christ-mind. The spiritual awakening that came with this healing, and the untold joy and harmony that have been mine since, mean far more to me than all else. In no words can I express the profound gratitude I feel to God and to our dear Leader for giving Christian Science to a hungry, weary world. I am also grateful to all those who helped me when the day seemed dark, also for the literature, especially the Sentinel, and for membership in a branch church. I strive each day to let my light so shine that I may glorify my Father which is in heaven.

(Mrs.) GERTRUDE McHale, Salt Lake City, Utah.

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I have delayed my testimony some time, because I felt I wanted to tell of some great healing, but as I read the testimodes of others, in the Journal and Sentinel, I receive so much benefit from them, they are such spiritual food for me, that I wish to tell of some of my own experiences and healings with a desire to help others. My first healing was of constipation in its worst form. I remember saying when I first began to study Christian Science, that if it could cure my bowel trouble it could cure anything, as medicine did not help me any more. This was my first healing, and I was

encouraged right away. The healing of my eyes came next, also sick headaches, backache, and many other ills. Every year I would have a severe cold that would stay with me nearly all winter. I am now able to prevent this, having at hand my remedy, the knowledge of the truth, and have never had a bad cold since coming into Science. So many ills and inharmonious conditions have been prevented that I feel more thankful for this than for any healing, as of course it prevents one having to be healed, and also proves that we put all our trust in God. I'do not feel that I can say enough for Christian Science, it is such a great help. I cannot count my blessings received from it. I hope my testimony will help others as those of others have helped me. I would beg of beginners not to give up Christian Science if it does not help them as soon as they feel that it should. It will if they are patient and wait, because God is very near and God is Love. I love our Leader, Mrs. Eddy, for giving this wonderful help to mankind, and I want to love God above all. I cannot begin to tell all the benefits received, but I am more thankful than words can express for them all.

(Miss) LETITIA KLEIN, Kimball, Neb.

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Christian Science is indeed a revelation to me. Each day brings greater blessings and proofs of God's allness. Being a teacher of expression and vocal arts, I have had to overcome such so-called laws of bondage as hoarseness, throat trouble, envy, jealousy, vainglory, arrogance, and false pride. These have been beautifully overcome with divine Science by just knowing I was a true child of God and that being a child of God I could express only good. About four years ago I awakened one morning very hoarse, not able to speak above a whisper and, as I had to sing that night, I knew that the only thing for me to do was to leave it with God, for He gives man strength to do all that is necessary to be done. Though my speaking voice was hoarse even when I went on the stage, I never sang with clearer, purer tones, and have been able to talk naturally ever since.

Every February I seemed to have nervous breakdowns from overwork, but that has all been conquered and my daily life is very smooth and harmonious, for I realize the truth of what Mrs. Eddy says on page 519 of the Christian Science textbook, "God rests in action." For these and many other blessings, too numerous to mention, I am very grateful. I can truly say Christian Science has helped me mentally, physically, financially, and most of all, spiritually.

(Miss) Sarah Marie Kimbrough, Huntsville, Ala.

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For many benefits received through Christian Science I am very grateful. At one time ptomaine poisoning, accompanied by very distressing conditions, was overcome quickly. A case of foot poisoning which threatened to prevent my walking was healed almost instantaneously with the realization that man's footing is indeed on the rock, Principle. Eczema was healed in a short time. Another person in the same house where I was living had the same physical manifestations, and used material remedies. Two years were required to eradicate the trouble in that case. A burned hand resulting from the explosion of a gas furnace was so quickly relieved of pain that it was used for three hours' work in typewriting in a newspaper office the same night as the accident.

Experiences in automobile driving over desert and isolated mountain roads have proved the protecting power of Christian Science. At one time while going down a steep mountain grade at a rapid pace, the machine skidded half around on a sheet of ice. Although the road was barely wide enough to allow the length of the automobile to turn in it, neither the car nor passengers were injured. On another occasion the automobile had backed into a ditch by the side of the road on a steep grade after the engine had stopped. A member of the party who was not interested in Christian Science said the car could not be driven out of the ditch, and prepared to spend the night on the mountain, many miles from any habitation; but within one hour the machine was extricated unimpaired. Later every member of the party gave credit for this demonstration to Christian Science.—James C. Thomas, Boston, Mass.

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In the Bible we read, "It is more blessed to give than to receive." "Freely ye have received, freely give." I have received so much help through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy that I want to share my blessings with others. It is about sixteen years since I first learned of Christian Science, and although my husband was healed of sciatic rheumatism I paid very little attention, but seven years later became suddenly ill with gallstones and was taken to a hospital in Florida. The doctor said I could never get well unless I submitted to an operation. Neither my husband nor I would consent to it so I was sent home. A neighbor lent me a copy of Science and Health. I read it, but although I could not understand much I was finally healed. Later I was able to lay aside glasses, and during the five years since then I have not had to resort to them again, although I use my eyes constantly.

I have had many beautiful demonstrations with our children in overcoming tonsillitis, toothache, sore eyes, influenza, cough, colds, headaches, and many, many times I have been able even with my little understanding of the truth that makes free to disperse the seeming black clouds of error. I shall be satisfied when I get a perfect understanding of the Christ-science as taught and demonstrated by Jesus on the shores of Galilee over nineteen centuries ago, and revived and given to the world in the present century by our revered Leader, Mary Baker Eddy, through Science and Health. The study of the Bible, together with Science and Health, enables one to get the spiritual understanding of the Bible, a blessing which surpasses all that is material.

I am grateful for the privilege of membership in The Mother Church. We have no church here and no Scientists in our little town aside from my own family. We have Sunday school and read the Lesson-Sermons as outlined by the Manual, so far as we can. I am grateful for the literature. We subscribe for The Christian Science Monitor, Sentinel, and Der Herold der Christian Science, and pass them on to others wandering in the wilderness of belief in sin, sickness, and death, and thus sow the seed of Truth, health, and holiness, knowing that God—divine Mind—will give the increase.

(Mrs.) VETA C. KERR, Morris, Tioga County, Pa.

It is nearly two years since I started to study Christian Science. I did not come to it for physical healing, but because I could not find elsewhere the truth for which I was seeking. I have found it abundantly in Christian Science. I have had healings of minor ailments, for which I am very grateful. I am thankful to say I have not had any serious ones, the most severe was an attack of influenza which recently came upon me very suddenly and which I found my understanding of Christian Science was not sufficient to overcome. I asked a friend who is a practitioner to help

me, and in three days all trace of the disease was gone, though I have not suffered so much or felt so ill since I was a child. I am most thankful for Christian Science and to Mrs. Eddy for her book, "Science and Health with Key to the Scriptures." It truly is a key to the Bible and has unlocked it for me. I used to find it impossible to understand, it seemed just words, full of contradictions, but with Mrs. Eddy's interpretation it is full of blessings and promises of good to them that love God and keep His commandments. I am only a beginner in Science and know I have a great deal of study and work to do, and I feel the only way I can really express my love and gratitude to God for revealing the truth to us through Christ Jesus. the Way-shower, and in our day through Mrs. Eddy, the Discoverer and Founder of Christian Science, is by endeavoring to keep to the straight and narrow path and studying to become a true Christian Scientist. I should like to express my gratitude for the loving help given me by Scientists and also to say how much I appreciate, and am grateful for, the literature, especially the Sentinel.—(Miss) ANNE E. Cowie, Lydbury North, Shropshire, England.

Since coming into Christian Science two years ago I have received many blessings. I suffered from nervous exhaustion in one of the worst forms for three years, also from trouble with the ears, which threatened deafness and caused constant earache for the same period of time; but I have been completely healed, after the doctors' saying I would never be well again.

About two years ago I, with my family, was camping about seven miles from the heart of a small city in New York state. The weather was quite cold and my brother was attacked by a cold and neuralgia. The pain continued to grow worse until about one in the morning, when he could no longer bear it. It was impossible to get medical help, in the country at that hour in the morning, so my brother asked me to treat him. I did so, but seemingly without results. Discouragement began to assail me and I said, "I cannot heal him; I have not enough understanding." Instantly the thought came: "Of course you can't heal him, but God can, and is both ready and willing to do so," and he was healed instantly; the pain ceased and in a few moments he slept and did not awaken once during the remainder of the night, and he has not had a return of the trouble since. I am profoundly grateful for Christian Science and for the assurance that "God is a very present help" always and in all ways.

(Miss) REINA LAZAR, New York, N. Y.

It is with the deepest sense of love to God and gratitude to our Leader, Mrs. Eddy, that this testimony is written. In May, 1916, I had a wonderful proof of the power of Christian Science to destroy fear and pain. It was necessary to have five teeth and four roots extracted for future dental work. I called at the dentist's office to make arrangements for extractions. He said, "You had better go to a specialist and take gas, as these teeth will come out very hard." I replied, "I want you to extract them and I will call for absent treatment by a practitioner. I know divine Love is ever present, and no harm can come to me." I thought he was a little fearful for me on account of my age; however, all was in readiness in a little while and it was certainly a most wonderful demonstration of divine Love's ever presence-no fear, no pain, no nervousness. Oh, how I thank God for the Christ, Truth, that makes us free; and we can all enjoy this freedom if we

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really trust our Father-Mother God, and seek at all times that Mind which was in Christ Jesus.

In many other ways have I proved the truth of Christian Science. I want to add my appreciation for all of Mrs. Eddy's writings, also for all the literature, which is so spiritual, helpful, and refreshing. I have also "The Life of Mary Baker Eddy" by Sibyl Wilbur, which when read makes us appreciate Mrs. Eddy all the more. I am also happy to state that I am a member of The Mother Church. I am grateful to the many friends who have so lovingly helped me in the journey from materiality to spirituality. (Mrs.) CAROLINE L. WILLIAMS, Chicago, Ill.

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I have indeed great cause to be thankful for what Christian Science has done and is doing for me since I took up the study seven years ago. Divine Love has met my every need, and I find that no matter what the condition may seem to be, Love will heal it. I have been healed of a very serious stomach trouble, also of throat trouble and a very severe cough which I had had for ten years. This trouble was overcome last winter. I am grateful for the literature, for the services, for all of Mrs. Eddy's writings, and especially for the Hymnal, and I am more than grateful to every one who has helped me to the understanding of this truth which makes us free.

(Mrs.) KATHRYN B. RANKIN, Indianapolis, Ind.

Words cannot express my gratitude, neither could money buy the happiness I now have, since my healing through Christian Science. I had been a sufferer from internal troubles for nine years, having had many doctors of every school known to the profession, and two operations by, to us, the best known surgeon, with only temporary relief.

us, the best known surgeon, with only temporary relief. After the second operation I was told that my bowels would need constant attention, as they were in a very bad condition. For three weeks I had been confined, too weak to be on my feet and really feeling resigned to my fate—that of passing on—when Christian Science was brought to me. I immediately felt this was what I needed and accepted it as one does a spark of light when all seems dark, and my healing was instantaneous. The bowel trouble or adhesion of the bowels was met at once, the other troubles were all met later on, but I shall never forget my first treatment, for I experienced such a wonderful sense of

peace and security. Within a few days I was able to be

downstairs with the family for my meals. I felt stronger, freer, happier than I ever thought to be again.

It has been almost a year since I had my healing in Christian Science. I am able to eat what I want, do all the housework I want to, and I know God is my help in everything. I have had no drugs, pills, or medicine of any kind in this time. God is my only Physician. The Bible has been made clearer by the teaching contained in Mrs. Eddy's beautiful works, which are a constant joy to me. The many healings in our family are a proof that "the Lord God omnipotent reigneth."

MRS. C. H. MARKLEY, York, Pa.

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I wish to add my testimony to those of others. About sitteen years ago I began to suffer with my stomach and could eat only foods that did not have any acid in them. I kept getting worse all the time, and about eight or nine years ago was so sore I could neither walk nor ride anywhere.

I had a growth in my left shoulder and the doctor said I was full of cancers. I tried doctors and many so-called

remedies, but all in vain. I grew worse and worse every day. In July, 1919, I had become so much worse I could not take anything but dry crackers and cocoa, and could not turn myself over in bed. The doctor told my husband he could do no more for me, and to send for my children and friends. Just about that time a daughter of one of my friends came to see me and asked me why I did not try Christian Science, saying that she had been healed by it. I told her I had an incurable disease. She laughed at me and asked me if I did not know that with God there was not anything incurable, and asked me if I would try Christian Science. I told her I would do anything to get relief. About three nights after taking up Christian Science I awakened with a nervous spell and prayed God to help me. In a little while I went to sleep and rested better than any time since I had been sick. After that I began to recover. I am now doing my own work, and I am well and strong. My heart goes out in gratitude to my dear friends and to Mrs. Eddy.

(Mrs.) Mary Ross, Garrettsville, Ohio.

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I do not know how to put into words the inestimable help which Christian Science is to me in my life. Besides having been my only remedy for physical ills for more than thirteen years, it has brought into my experience those wholesome mental qualities which little by little crowd out timidity, fear, worry, self-pity, and grief. It is bringing me peace, trust, fearless reliance on God's adjustment of even the smallest details of each day, and the assurance necessary to go forward. The last great temptation to timidity which presented itself to me was in the form of the fear of taking a teaching position nearly a thousand miles from home, far into the mountains and many miles from a railroad, among absolute strangers. The only straw which kept me above the roaring waves of sickening fear was the knowledge that God had led me to follow that profession, for I had done so in the hope of the better serving Him through the opportunities it would afford to be helpful to many. I had trusted Him for a position and knew I had been divinely led. I remembered the lines in the Christian Science Hymnal (p. 168):-

> Wherever He may guide me, No want shall turn me back,

and I relied on this when changing trains and taking a stage, when delayed in a strange lumber camp over night, and when arriving at my destination at midnight, cold, lonely, and strange, among people of a type so new to me.

It is easy for me, now, to see why God led me to this place and how much I have gained through my year's activity, and trust in Him in every problem presented. This also helps me to trust when I cannot see His reasons. I am so grateful for the health and courage which Christian Science gave me and which alone enabled me to go forward. Though the little mountain town was not blessed with Christian Scientists, and consequently was without a Christian Science church or reading room, I found the library of our Leader's works, which it is my privilege to possess, and the Christian Science periodicals, the very best companions and comforters. I owe the success and pleasure of my work to the knowledge I have gained, through the study of Christian Science, of God's nearness and allness and of my close relation to Him. Therefore my heart is full of gratitude to God for giving to us, through Mrs. Eddy, the wonderful key to the Scriptures, and to her for her life of sacrifice and love for mankind.

(Mrs.) LILLIAN E. DAVIS, Las Plumas, Calif.

Signs of the Times

[Craig S. Thoms, Ph. D., in The Biblical World]

Thousands of our soldier boys lie buried on the hills of France, having freely and proudly given their lives to render a service to humanity. In the world war the very soul of our nation was enlarged by our consciousness of international brotherhood. But in the United States Senate we witnessed the League of Nations opposed for months on an utterly selfish and materialistic basis. There was on the part of its opponents not an utterance of idealism, not a note of altruism, no sense of the responsibility of a strong, virile nation to promote brotherhood in the family of nations, no sense of national obligation to serve, no willingness to sacrifice any selfish material interest for the larger good for which our boys died. Is the time for noble deeds, for brotherly spirit, for sacrificing helpfulness, over because we are no longer in arms? Are we a Christian nation?

[Guy Emerson in "The New Frontier"]

What does labor want? . . . A fair statement of their position would seem to embody the following line of thought: It is not wages and hours which underlie the present restlessness. It is a growing self-consciousness, an increasing desire for a part in the really glorious achievement of America, a wish, possibly only half realized, to be more consciously active and self-reliant participants in the building up of the nearest approach the world has yet seen to a land of human freedom.

[John Galsworthy in The Atlantic Monthly]

The great war was not a thunderbolt from the blue launched at an unoffending mankind: it was a stealing fate carefully nurtured within the bosom of modern civilization; the natural and gradually reached result of a crude competitive system pursued almost to its limits—the climax, in fact, of the individual, political, and national rivalries which have been speeding to this end since the Middle Ages.

[Rev. James E. Freeman, D. D., in The Living Church]

Just now, in a very peculiar sense, the whole Christian church needs to be rendered more democratic, its atmosphere needs to be made more utterly congenial to the people of every class and kind that seek its ministry. Indeed, beyond this, it needs by every means within its power, through pulpit and pew, to make it known to all men that its gates stand open wide to those who seek them and who ask for the refreshment, comfort, and assurance which its teachings afford. Anything that in any wise militates against this spirit of true democracy in the house of God is a menace and must be banned. Blessed will that day be when from every lip shall be heard the words, "I was glad when they said unto me, Let us go into the house of the Lord."

[T. B. Kilpatrick, D. D., in The Constructive Quarterly]

The bitterest criticism of the church turns, not so much on questions of creed or polity, not even upon the cost of its maintenance, but on the lack of sacrificial spirit on the part of its leading representatives. From the days when popes were blamed for their extravagance and pride, to the present hour, when the wealth of its prominent members is hurled at the church in bitter reproach, the real nerve of the criticism is nothing more obscure than the charge of self-ishness. No doubt it is often recklessly and unjustly made. Yet the church cannot afford to make petulant reply. The sacrifice from which it originates, abides as its standard;

and that has not been reached. Nay, in spite of the sacrifice and service of faith which multitudes have rendered, the goal still shines afar. In proportion as the church strives to reach it, will it have power with this generation, which will not otherwise believe in its sincerity.

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in German

There will be placed on sale September 18, 1920, a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of The Christian Science Journal, and listed at \$3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and Quarterly. Price \$5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered. Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

THERE is great need for accurate, satisfying news and it is to be regretted that there is but one daily paper which goes out into all the world with clean, truthful, hopeful, helpful messages, and that is THE CHRISTIAN SCIENCE MONITOR, published in Boston. I greatly enjoy and appreciate the reliable, hence valuable, information I gather from its columns.

I CONSIDER THE CHRISTIAN SCIENCE MONITOR the best newspaper published, and have never missed reading an issue since it was first published. The combined desires of all the evil which the Monitor has uncovered can have no power to overthrow the Monitor through whatever agency they may attempt to work.

FEEL at present that I cannot afford to miss one issue of The Christian Science Monitor. I am taking your paper for its fair dealing with all subjects. I want the real news, and have forsaken the other papers of the daily kind for the reason that they have not the proper support to enable them to be fair. I believe that many editors would give better service if the public would stand back of them, but until they do I feel that it is both a waste of money and time to take their papers and read them.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

- Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

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of Christian Science and Author of its Textbook

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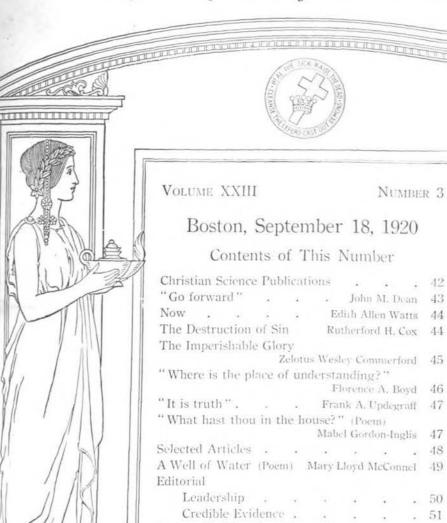
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SEPTEMBER 18, 1920

"Go forward"

JOHN M. DEAN

WE are told in Exodus that when the hosts of Israel were pressed in the rear by the armies of Pharaoh, while their further progress was barred by the Red Sea, the voice of God told Moses to "speak unto the children of Israel, that they go forward." In spite of the seemingly overwhelming obstacles before them this command was obeyed, with the result that the waters were parted, the Israelites passed over on dry ground, and the pursuing Egyptians were overcome because of their eager and vindictive desire to persecute good. This experience should have been a sufficient lesson to those who were so wonderfully preserved, but almost immediately we find them forgetful of their obligations to God and murmuring for the fleshpots of Egypt. Even after manna from heaven was furnished for their daily needs, they still sighed for the old days of sensual gratification and bondage to the things of the flesh.

In the light of metaphysical interpretation, this narrative furnishes a vital lesson to all who are ready to understand it. It emphasizes the truism that the forward look is essential to true progress. Students of Christian Science have turned their backs on the shadowy land of Egypt (materialism), and, as in the case of Lot and his family who escaped the destruction of Sodom, the command is, "Look not behind thee." Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 324), "Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony." Jesus drove home this lesson in the three words, "Remember Lot's wife," and at another time he said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Sighing for or brooding over the past is as reprehensible as dreading the future. Past days should be regarded with neither regret nor longing. All the good they held is still with us, for good is immortal. The "good old days" often seem good only from the far-off perspective of the present, and, until better instructed, those who are thus deceived by distance are apt in future days to speak of the present in the same endearing terms. It is legitimate to profit by past experiences, but to dwell in the past not only distorts one's views of the present but invites dire apprehension of the future. If it were really possible for, the best part of a man's life to be behind him, there could then be no possible incentive to endeavor. To do the good at hand is all that is demanded of us, and what men call the future must be cognized only as it unfolds in the present.

What if, to mortal sense, the result of past errors seems to be manifested physically, morally, or in any other way? It is never too late for God to do His perfect work, and when errors are repented of and forsaken in the light of Christian Science all their seeming effects disappear with the removal of the alleged cause. Thus Christian Science, in the degree of its proper reception and application, completely eradicates every seeming result of heredity, or past

environment, or past sins and mistakes. To God there is no such thing as lost opportunity, for the opportunity to serve Him understandingly is ever with us. The pages of every individual's future history are pure and white, and each one writes his own record.

In our demonstration of Christian Science it is necessary to take a definite stand. Christian Scientists have burned the bridges behind them because they have left nothing to which they should wish to return. What attraction can material medicine or scholastic theology or social glamour or material riches offer to one who has taken the forward step? Who that has once lived in the even faintly perceived light of Spirit would care to go back to the darkness of Actually to return to conditions outgrown is as impossible as it is undesirable. As a man advances along the line of spiritual consciousness, he may sometimes be tempted to believe that he has left something worth while behind. He may even have a momentary desire to shirk the responsibilities which attend an enlarged understanding, temporarily forgetful of the fact that this very understanding is his sure defense against every error it may uncover. And so each successive stage of progress unfolds to him more and more the fact that in the process of growth he loses nothing but gains everything.

Right is less than right if it is less than radical, and reason, as well as Scripture, shows clearly that we cannot at the same time serve matter and Spirit. To insure growth our efforts must be constant and consistent. Spasmodic efforts can avail but little. In Science there is no such thing as standing still. There is constant movement either forward or backward. What if we are confronted by the sea of error? If we press on in the name of immutable Principle the waters will part. Suppose there are lions crouching by our path? Fearlessly approaching them we shall find them chained. James tells us that "a double minded man is unstable in all his ways," so to be in the world, yet not of it, is a secret we all must master. Only by doing this can the leaven of Truth be made to transform the entire mass of human thinking. If one has apparently grown beyond the need for certain associations, his duty is more than ever to remain in touch with his fellows in order to help them by precept and example. Moses could never have aided his brethren by keeping out of touch with them, nor could the Israelites have reached the promised land through dependence on the personality of Moses.

The genuine Christian Scientist has not volunteered for a limited time. He has not enlisted merely for the war. He is neither a fair weather nor a foul weather soldier, but is ready for service under all conditions. Prosperity and adversity are alike powerless to make him indifferent or negligent. In storm or shine he remains serene and confident, and above all he does not follow the line of least resistance by drifting with the popular tide. In the words of Paul, he is engaged in the business of "forgetting those things which are behind, and reaching forth unto those things which are before." He knows that a "rich man"—he that is cumbered with material beliefs—

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can no more enter heaven than a camel can go through the eye of a needle. And so he gladly leaves all for Christ.

Those who are merely seeking to be "at ease in Zion" have no place in the Christian Science movement. Spiritual activity always proceeds along direct lines and therefore demands direct and positive methods. It is an irresistible force which moves inexorably,—even though to mortal sense it may appear to move slowly,-sweeping out of its path all the chaff of mortal thinking and making a highway whereon all may travel in their passage from the material to the spiritual. Its demonstrations are never forced, for force and human will are no part of Christian Science. Spiritual progress necessarily demands consecration of thought and subordination of human opinions. "Progress," says Mrs. Eddy on page 256 of Science and Health, "takes off human shackles." This means that activity must be spiritualized in every direction; that the true idea of man and the universe must be increasingly perceived, and that the right concept of Church must be brought to light through an understanding of Mrs. Eddy's definition of that institution as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). This uplifted ideal is necessary for the unfolding of spiritual creation and must compel the progressive elimination of every human impediment to its operation, Now as of old the command of Spirit is, "Go forward."

Now

EDITH ALLEN WATTS

O'N page 39 of Science and Health Mrs. Eddy writes: "Now," cried the apostle, 'is the accepted time; behold, now is the day of salvation,"—meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science." Isaiah voices the word of the Lord thus: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee." Now stands for all time and eternity; so all time is the accepted time and is acceptable to God. Therefore, leaning on the infinite willingness of the Father to accept us now, to hear and save us now, let us avail ourselves of the promise in its magnitude, and, as Mrs. Eddy says, "experience that salvation in spirit and in life."

In the Glossary of Science and Health we find the following definition (p. 593): "SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed." Now, then, is the day in which Life, Truth, and Love are to be understood and demonstrated as supreme over all, with the inevitable result that sin, sickness, and death are destroyed. Who believes this to the point of practical demonstration? Who is living in this day of now, of salvation? Not for one moment are the earnest and fruitful efforts of the consecrated Christian Scientist disparaged. On the contrary, the deepest gratitude wells from the heart as hourly evidences of healing and saving through Christian Science practice are manifested. But a greater awakening must come as to the possibility of immediate salvation, a clear and clean-cut step in this direction, in order to follow accurately the way of the Master. His ascension was a definite example of salvation-"Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed."

While doing the works that are the necessary supplement

to the teachings of Christian Science, let us hasten the day of salvation, in its complete sense, by mentally accepting no intermediate or halfway position in the demonstration of Life as supreme over all. Mrs. Eddy's wisdom directs in these words (Science and Health, p. 39): "To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously." One must know that this accepted time, this day of salvation, is not only possible, but is now for whosoever will.

Christians are prone to accept Jesus' demonstration of salvation with complacency, easily giving him first and only place in this field of action, for one of two reasons: either they have connected him with the supernatural, or have totally disassociated their lives from his. His life was divinely natural to the Son of God, not supernatural. His one thought and action was of God. Midnight and early dawn found him consecrated to self-forgetful prayer, and the day's activity witnessed the blessed fruitage of the nightly vigil.

If the living of one to-day is not sufficiently linked with that of the Christ in self-abnegation, an unselfed love, unceasing consecration, and the whole activity attendant upon the procuring of salvation, then one does not comprehend Jesus' lonely agony in winning salvation for himself and others. Such a one has little conception of it as his individual experience. This is why the day of salvation to such a one seems indefinitely deferred. If one is following the Master whole-heartedly, one sees the necessity of overcoming in our lifetime, as did he, and not accepting with easy resignation the probable "second death" before arriving at the "day of salvation." As his consistent follower one must have the Master's viewpoint, the same Mind that caused him to perceive the necessity of so shaping his spiritual course that every thought and act expressed complete consecration to the winning of one definite goal, the overcoming of sin, sickness, and death now. Only thus can one prove that this is the acceptable time, and that the day of salvation is now.

Hazy conjectures must give place to direct action, every thought must converge toward the one idea, and the conservation of energy must be toward the truly successful issue. So long as one delays the accepted time until the "second death," there will be nothing but hazy conjectures, but when one accepts the now, and directs all his energies toward the accomplishment of the divine purpose, he is working as the Master worked, and must surely prove the day of salvation, as did Christ Jesus, to be now.

The Destruction of Sin

RUTHERFORD H. COX

RECENTLY the workhouse in one of the largest cities of the United States was closed. Within a short distance of the workhouse referred to—almost in sight of it—there was established last year a new Christian Science church. The people attending it have increased in numbers until they are now filling the meeting place and a new church edifice is to be built. Sin filled the one building that is now empty; divine Love has filled the other that is overflowing. Is not this a beautiful realization of Truth displacing error?

At a Wednesday evening meeting, in the church referred to, a testimony was given of the healing of sin through the knowledge of divine Love learned in a Christian Science Sunday school. One little boy told another one that it was not loving to beat a dog as he was doing and that he ought to go to a Christian Science Sunday school to learn about co the factorization of the state of the sta

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Love. An intoxicated man overheard the conversation. His sin was uncovered. He went to his home thinking of the way he had beaten his wife and children when under the influence of liquor. He told his wife of the remark he had overheard, and said that he would never again return home in the condition in which he had appeared in the past. He and his family went to a Christian Science church and are now ardent workers in the cause. That is another beautiful case of Love displacing sin.

We are all conscious of the disappearing of some sins which, not many years ago, seemed prevalent. The first edition of "Science and Health with Key to the Scriptures" was published by Mary Baker Eddy in 1875. The understanding of the truth made manifest by Christian Science has been growing wonderfully during the past forty-five years—with increasing strength yearly and daily—until now we are beginning to realize that sin is disappearing. Who is there who is not aware that drunkenness is very considerably lessened? Who does not know that many correlated sins connected with drinking are disappearing? Who does not know that workhouses and prisons are being closed for want of tenants? These institutions were just recently thought to be absolutely necessary to house those who gave expression to their belief in the reality of sin.

The municipal court which was busy each day committing many for penal terms at the workhouse now sends the few to whom it metes out civil justice to the county jail. In the city referred to, saloons have disappeared; there are no more flop rooms where liquor-soaked and poverty-stricken victims of sin sleep on hard boards. In their places there now flourish prosperous bakery shops, lunch rooms, and other commercial enterprises. To one who has seen long lines of unfortunates before bars of criminal courts, and long rows of sleeping bodies on flop room floors, this is indeed a cause for rejoicing.

We are all beginning to see clearly that there can be an end of sinning-that sin can be, and is being, destroyed. Every one can now understand that when there is no more drinking there will be no more drunkenness; when there is no more hatred there will be no more murder; and so on through the phases of beliefs called sins. If we stop and think, we can see how possible it is to conceive of there being no more drunkenness, no more envy and jealousy, no more sinning of any kind. It then becomes clear that every one can quit sinning, and that then there will be no more sin. That is, the knowledge of the unreality of sin is becoming generally understandable, and the reality of truth, honesty, sobriety, and love is being recognized. It is seen that as light destroys darkness, so sobriety destroys drunkenness, truth destroys falsehood, honesty destroys dishonesty, and divine Love destroys hate.

In the same way in which we gain an understanding of the overcoming of sin, we shall see how want, woe, and sickness will be conquered and destroyed. As we begin to know the truth declared by Christ Jesus and the law of Spirit demonstrated by him and rediscovered by Mrs. Eddy, we understand clearly that it is possible for hunger to disappear before true sustenance; for ignorance to disappear before true understanding; for sorrow to disappear before happiness, and for sickness to disappear before true health. And we know that the opposites of these statements can never be true. It is impossible to conceive of there being no well, happy, or prosperous people in the world. It is inconceivable to any one who knows anything of the Christ, Truth, that every one in the world should be a drunkard or a thief; or that every one in the world should be hungry,

or that every one in the world should be sick. So it becomes manifest that health, happiness, and righteousness are real and cannot be utterly destroyed; and that sin, sorrow, and sickness are unreal and that there will come a time when they will be known no more. The destruction of sin and sickness is becoming evident. As Mrs. Eddy says in "Science and Health with Key to the Scriptures," on page 472, "Therefore, the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise."

We can all do our part to help in the destruction of sin by substituting, wherever we have an opportunity to do so, the right, the real, for the wrong, the unreal. "Refrain from public controversy; correct the false with the true-then leave the latter to propagate," Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany," beginning on page 129. While we rejoice in the bright outlook and in the signs of the morning light that is dawning, we must not be deluded and misled into the mistake of saying "peace, peace; when there is no peace." We must remember that, in reference to his mission to destroy sin, Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Constantly on guard, and watching against the belief of sin in the new forms in which it may appear as it is driven out of its old strongholds, we shall be protected from malicious mental malpractice and, as Mrs. Eddy says (Miscellany, p. 130), "this hidden method of committing crime—socially, physically, and morally—will ere long be unearthed and punished as it deserves."

The Imperishable Glory

ZELOTUS WESLEY COMMERFORD

THE devout student of Christian Science has discovered I that existence is spiritual; that there is in reality but one existence and that existence is God and His idea. He has found not only the truth about God but the truth about man. He is also proving the truth about God and man that has been made clear to his understanding through his study for himself and others. He is demonstrating through his healing work what Jesus manifested and expressed when he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," which is the truth of his atonement with the divine Principle of all being. Perfect God and perfect man is all there is. They are coexistent and eternal. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 465), "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe."

It is evident from the foregoing statement that God is the source of all existence; that anything that is not in accord with the one perfect cause is not real and is simply a false sense of good claiming to be man. Man, being coexistent with God, is as definite and as eternal as God, and is never for an instant separated from God. The discovery of the fact that God is, and that man is the reflection of spiritual existence, becomes to the student of Christian Science not merely a theory but the basis of thought and action. He can no longer serve God and mammon; he must choose good all the time. He has a definite, practical rule of life; his rule is demonstrable. As one presses on in the application of his understanding of what God is and what man is, he is unfolding the imperishable glory in his own moral make-up, for on page 122 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says, "That glory only is imperishable which is fixed in one's own moral make-up." Now what is

the imperishable glory? First, it is to be conscious of what God is and what is true about man. It is to be awake to the spiritual fact of existence,—that man is coexistent with God, that he is the eternal idea of God, that he is not flesh and blood, that he is not corporeal but is the image and likeness of infinite Mind. The false belief attempts to becloud a man's true vision of himself, hide from his sight the glory that it is his privilege to enjoy; but if he is truly desirous of knowing the truth, the conscious realization of what God and man really are, the light can no more be hid from his experience than the sunshine can be suppressed.

Some years ago the writer had occasion to call on a Christian Science practitioner and during the interview was asked if he believed in God, if he conceived of man as created in the image and likeness of God. These questions were answered in the affirmative. Then the practitioner asked, "Now, if God is, and man is His reflection, what is man's work?" For a moment the writer could not answer, but suddenly the first question and answer of the Westminster Catechism came to him: "What is the chief end of man? The chief end of man is to glorify God and to enjoy him forever." "That is the answer," replied the practitioner. "Man's work is to glorify God. You do not need a position -you have one; you have the greatest work to do that any man ever had; you have but to think rightly about God and yourself and that right mental activity will supply your needs." To be conscious of what one's work is and of who man is, and what God is, is the imperishable glory.

Second, the imperishable glory is to prove by word and deed that one is conscious of the truth about man. It is to demonstrate the spiritual facts of being, by healing the sick and reforming the sinner. It is to show forth the understanding of God as cause and man as the effect of cause; and as one grows in the conscious understanding of man as God's reflection, one shines as a candle lighted on a candlestick because one is proving the truth about man. To know what man is, and to prove that we know, is the imperishable glory.

"Where is the place of understanding?"

WHEN one begins to realize that the word substance means infinitely more than has ever been defined in the lexicons of mortal mind, that its significance must be fathomed in order to find its full valuation, and that the comprehension of it brings continuous blessings; then the inquirer turns gladly to that inspired book that is given to the world, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, to study its deep import; for the illusive and perishable manifestation of what is supposed to be substance as seen by humanity to-day offers small satisfaction to those who seem to know mostly of its lack. To such, and in fact to all, this book explains substance and the means of acquiring so valuable a treasure. On page 468 is found a concise definition of the word: "Substance is that which is eternal and incapable of discord and decay." This explanation is so different from that which even professors of political economy could give with all their erudition, that study must begin on a new course in order to apprehend it.

The argument may perhaps present itself that this is a spiritual and Scriptural description but wholly impracticable for everyday necessities; but such reasoning cannot hold in face of facts. The world is weary of opinions; it cries out for proofs, and that without waste of words. To the general trend of thought, substance is greatly to be desired, for it represents, according to its quantity, both comfort and pros-

perity; but many also believe that it is confined to the favored few upon whom fortune has smiled. Our highest teacher and demonstrator of an applicable, operative law, Christ Jesus, gauged these two qualities by a totally different measurement, albeit his life work proved that he had solved the secret of supply as he had likewise interpreted the whole mystery of life. By many and clearly defined parables he explained to his disciples where and how their quest should be directed, and his "mighty works" gave indisputable proof that his understanding was infinitely beyond that of any earthly instructor. This substance of which he spoke and which he could use on the instant of his need was spiritual, it is true, and for that very reason it was not speculative nor chimerical. His public undoubtedly felt, as do many of the present day, that the abundance and contentment of which poets have sung and philosophers have dreamed were so utterly transcendental that they could only be enjoyed by those who, having reached a certain attitude of selfforgetfulness, could be able to satisfy their better nature by prophecies which even they knew could not imply present realization. As for the struggle of the great mass of mankind through all ages for this attainment, the results have appeared more often in disappointment than success.

Christ Jesus, who was not a dreamer, a Stoic, nor a materialist, used on one occasion the simile of a treasure hid in a field, to teach a lesson of the kingdom of heaven or substance, which, he said, "when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." He urged upon his hearers who had ears to hear, that to abandon their previous method of strain and competition and human will and to turn unreservedly to the divine Mind for counsel would be of immediate value to them, and that earnestly and continuously to prove this Mind as omnipresent demonstrates substance of the most genuine and enduring description.

Notice to what instant demonstration he applied this lesson, for he did not require of his students a blind faith with only hope of reward at some indefinite future. The record goes on to relate in the following chapter, that when he met with the hungry thousands who had been listening to him, he could give them unfaltering evidence of the truth of his statements, that no one could refute, for he fed them all and there were basketfuls left over. Here was no waste of words, for it was spiritual substance, made manifest to their understanding. Not in the least did it represent the currency of the period, but it was of vastly more direct worth, as his disciple Philip showed when he said, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Also this substance was found by completely reversing all trust in financial accumulation. It was the gospel of the Science of being, the gift to all men for all time, which Christ Jesus offered with outstretched hands, while he told them that all things were delivered unto him of his Father. "Learn of me," he cried. This same teaching is presented us to-day, for Christian Science in the spirit of Christ calls, Learn of me. Mrs. Eddy says on page 559 of Science and Health: "Take divine Science. Read this book from beginning to end. Study it, ponder it." All through its pages logic, reason, explanation offer a clear and straightforward chart to guide the traveler to this treasure house of thoughts, divine Mind, where true substance is found. Selfish purposes can never grasp it; its call is to those only who are ready and willing to receive in humility its instruction; and thus unfolds the glorious revelation that the place of understanding is found in Christian Science. The student can start at once in confidence to



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put his learning to immediate service and test its availability. A complete revolution has taken place in his whole outlook, which is not the turning of fortune's wheel but is the obliteration of the counterfeit man with his so-called fears, needs, and desires, and he sees man in his real nature like Truth and Love. By reading in our periodicals the many authentic testimonies that gratitude sends forth, he can undertake this all-inclusive study in full assurance that proofs of good will come to him in greater abundance as he wipes out the mistakes of old-time education and whole-heartedly commits himself to this heavenly teaching, and he realizes that at last he has found the answer to Job's query, "Where shall wisdom be found? and where is the place of understanding?"

"It is truth"

FRANK A. UPDEGRAFF

To those desiring to progress in Christian Science it may I be said that no more helpful course can be pursued than a faithful, systematic, and prayerful study of The Christian Science Quarterly Bible Lessons. The Bible contains the word of Truth that makes man free. But a searcher for the truth who is uninstructed in Christian Science and without the light of spiritual understanding finds himself groping in darkness at the portal of salvation. "Science and Health with Key to the Scriptures" by Mrs. Eddy opens the door, revealing to mortals the light of Truth which casts out the sense of darkness and fear that seems to separate man, made in God's likeness, from the presence of his Father, wherein is eternal Life.

The Christian Science Quarterly Bible Lessons, as the title page explains, comprise "selected references from the Bible with correlative passages from the Christian Science textbook." In the "Explanatory Note" which follows, we read further: "The canonical writings, together with the word of our textbook, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized." That these Lesson-Sermons are divinely authorized is proved by the healing influence, both spiritual and physical, experienced by every one who, obedient to the purpose of Mrs. Eddy, the Discoverer and Founder of Christian Science, devotes a portion of each day to their study, as well as by those who with open heart listen to the reading of the Lesson from the desk on Sunday, uniting their own right reasoning with the word of Truth as it is voiced by the Readers; that is to say, who bear witness. In the words of Isaiah: "Let them hear, and say, it is truth."

Not only is one who studies the Lesson-Sermon from day to day and one who listens to the reading on Sunday the recipient of blessings beyond the apprehension of mortals, but all mankind is thereby benefited. Thus one has a part in the saving of the world from disease, sin, and death. For, as our Leader says, on page 559 of the textbook: "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear. It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated,-made manifest in the destruction of error."

When one in Science contemplates the irresistible spiritual force of the children of Israel as they encompassed

the city of Jericho and how, as they all shouted as of one voice the wall of the city "fell down flat;" or, as Gideon with his band of three hundred men surrounded the camp of Midian and blew their trumpets and shouted, "The sword of the Lord, and of Gideon," it becomes apparent that it was not the tramp, tramp of the hosts of Israel, the blare of the trumpets, nor the shouting that brought about the destruction of the seemingly insurmountable obstruction in the one case, nor caused the host of Midian to flee in the other, as "they [Gideon and his band] stood every man in his place."

A more remarkable demonstration of the power of righteous thinking and unity of testimony is related in the second chapter of Acts, wherein is described how some of the disciples, about one hundred and twenty in number, on the day of Pentecost, "were all with one accord in one place,"where they had continued "with one accord in prayer and supplication,"-"and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." There were devout men there from all over the then known world who, being unfamiliar with the Galilean tongue in which the disciples spoke, heard in their own tongue "the wonderful works of God"-"and the same day there were added unto them about three thousand souls."

Through the teaching and operation of Christian Science the world is being healed and is to-day more awake than ever before to the power of spiritually right reasoning. That the world is awakening to this still, small voice of Truth is apparent to those having eyes to see and ears to hear, in the chemicalization through which it is passing, as was foreseen by Mrs. Eddy and described by her on page 96 of Science and Health and elsewhere in her writings.

That it is being healed, one may find abundant evidence by attending a Wednesday evening meeting in any one of the Christian Science churches or societies to be found in almost every section of the globe, and listening to the testimonies of those who have experienced the healing influence of Christian Science in their lives; or by reading the testimonies that appear in the Christian Science periodicals published by The Christian Science Publishing Society.

That this consummation is being brought about by the understanding of Principle must be apparent to those who are keeping abreast of the times. Also, be it known that encouragement of the study of the Lesson-Sermons is no mere form of propaganda or phase of mental suggestion or mesmerism, for these Lessons are the voice of Truth. "mighty through God to the pulling down of strong holds." "Could ye not watch with me one hour?"

[Written for the Sentinel]

"What hast thou in the house?"

MABEL GORDON-INGLIS

WHAT hast thou in the house?" Dear Lord, I seek in vain; All seems so poor and mean, All looks so sparse and lean, For fear was always seen Within my house.

"What hast thou in the house?" Dear Lord, I look again; Thy likeness is not mean, Fear never came between, For boundless Love has been Within Thy house.

Selected Articles

[" 'Be ye therefore perfect' "—The Christian Science Monitor, Boston, U. S. A., April 5, 1920]

Christians are not Christians simply because they believe the Bible to be true. They are Christians only as they realize for themselves the truth contained in the Bible. It may even be said that one is not actually a Christian until he realizes that the Bible is simply corroboratory evidence of what has been revealed to himself. This by no means belittles the Bible. Quite the reverse; it actually establishes it as the inspired and holy work that it is, one universally reverenced by thinking people.

Of course the vision of Truth which comes to an individual and thereafter justifies his claim to be called a Christian, was first presented to him in the Bible record of other men who had received the same revelation, but the mere presence of the record in the Bible does not make it true. It is in the Bible because it is true and not true because it is in the Bible. These Biblical narratives are presentations to the human consciousness of metaphysical truth through the medium of the written word. Now a word is but the invitation to entertain a definite idea. This invitation may be addressed to the human mind through the medium of sound or through the organs of sight, and we speak of it as either the spoken or the written word but the actual process in either case is wholly spiritual, for the obvious reason that idea can originate only in Mind,-in fact, is the action of Mind. So the only way in which true idea can be entertained or presented is through a spiritual process. What is ordinarily termed a conversation between persons, or an exchange of true ideas between a person and a book, is of course Mind being expressed, or if we call it the awareness of ideas we have said the same thing precisely. Obviously neither party to a conversation or to an exchange of right ideas-and there are in fact no others—creates the idea; he merely acknowledges it and by some token understood by all directs attention thereto.

Everybody concedes this in the realm of mathematics, which is the most nearly metaphysical of all human mental processes. No one believes himself to be the originator of an arithmetical fact. Even the most abstruse mathematical reasoning is seen to be merely consistent acknowledgment of what already exists and needs only to be apprehended, not something to be created by the mental effort of the individual. A person reciting the multiplication table, for instance, is not creating ideas; he is merely a witness to them. Nor is a person discoursing upon the beauties of a sunset creating ideas; he is being a witness to their existence. Now suppose, for a moment, that the multiplication table were being incorrectly recited; it would still be the effort to present mathematical ideas, but the statement of them would be erroneous. On page 277 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Matter is an error of statement." May we not rightfully conclude that it is the erroneous statement about a sunset that makes it appear to be matter? Is it not obviously an erroneous statement to say that it has an origin in some power other than the one infinite cause, God? But never could there be the justifiable conclusion that there was no actual phenomenon of which the erroneous concept is the counterfeit! As well say that there is no multiplication table because it has been mistakenly recited! On page 87 of "Miscellaneous Writings," Mrs. Eddy is very explicit in this regard. She says: "To take all earth's beauty into one gulp of vacuity and label beauty nothing, is ignorantly to caricature God's creation, which is unjust to

human sense and to the divine realism. In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: 'I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied.'"

This is exactly what John is saying in his first general epistle in the passage read at the close of every Sunday service in Christian Science churches, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This is sometimes read with such emphasis on the word "shall" as to suggest that we shall at some time be something different from what we are at present, a meaning that cannot be intended by the writer. Emphasis properly belongs upon the "be," making the passage read, "and it doth not yet appear what we shall bc," that is to say, what, exactly, we shall be like, but "we know that when he shall appear we shall be like him." That this is the true meaning follows from God's statement that He made man in His own image and likeness.

Of course man is a synonym of "the created," "the creation," "the universe," which must include multiplication tables and sunsets as well as all phenomena, for as Mrs. Eddy avers on page 26 of "Miscellaneous Writings," "The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch." Man will appear in his true likeness when he "purifieth himself, even as he is pure." Here, too, the emphasis properly belongs on the word "is," for is it not self-evident that unless man is already pure he could not of himself change his own nature, unless he were endowed with a power superior to that power which first formed him? When Christ Jesus, that master logician, commanded that man should be perfect even as his Father in heaven is perfect he was not setting up a task impossible of accomplishment, nor, as is sometimes imagined, was he admonishing us to attempt a wholesale reformation of ourselves. On the contrary he was emphasizing the necessity of being pure or perfect in logic, a perfection that never allows a statement about the effect that is untrue of the cause. Man, the effect, is perfect; and acknowledging it, is glorifying God, the one and only cause. This is being a Christian.

[Joseph Coffer in Frederick (Okla.) Leader]

The difference existing between so-called orthodox religion and Christian Science is easily understood. One attempts to interpret Scripture from both spiritual and material bases, while Christian Science squares everything from the spiritual basis only. Our critic, using an excerpt from "Science and Health with Key to the Scriptures," edition of 1902, takes exception to Mrs. Eddy's declaration that "man is incapable of sin" (p. 475). This, like all else that he has said, is unwarranted. Mrs. Eddy had reference, as every Christian Scientist knows, to the spiritual man, the real image of God, that must necessarily reflect God, and therefore cannot sin. The revivalist's apparent acceptance of the statement that the "soul that sinneth, it shall die," if taken to mean that the spiritual, the divine man, perishes, does away not only with the doctrine of future punishment but also with the doctrine of immortality.

Christian Science lays great emphasis on the Bible teaching that "God is light." Because God is omnipresent, we are always in the light and at no time deviating from the inspired word of the Bible. To believe in God as a person, in the ordinary sense of the word, is to limit His power, cir-



The Christian

and a personal devil has been the bane of Christianity, in

which fable and superstition have flourished throughout the

ages. These false beliefs are being rapidly cast aside as

Science God is the God of the Bible; and Mrs. Eddy, in

Science and Health (p. 587), in a definition says: God is

"the great I AM; the all-knowing, all-seeing, all-acting, all-

wise, all-loving, and eternal; Principle; Mind; Soul; Spirit;

Life; Truth; Love; all substance; intelligence." And on

page 332, in referring to Jesus, she says: "Jesus demon-

strated Christ; he proved that Christ is the divine idea of

God-the Holy Ghost, or Comforter, revealing the divine

Principle, Love, and leading into all truth . . . Jesus was

the son of a virgin;" and on page 333 she says further: "Jesus

was a human name, which belonged to him in common with

other Hebrew boys and men, for it is identical with the name

Joshua, the renowned Hebrew leader. On the other hand.

Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name

is synonymous with Messiah, and alludes to the spirituality

which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment. The proper name

of our Master in the Greek was Jesus the Christ; but Christ

The Bible record clearly shows that Jesus did not claim

to be God. On the contrary he iterated and reiterated the

fact that he was not God but the "Son of God." He con-

stantly admonished his disciples to desist from personal

worship, saying, "The Father that dwelleth in me, he doeth

the works," and, "I can of mine own self do nothing: as I

hear, I judge: and my judgment is just; because I seek not

Christian Science is a religion of love, self-immolation,

and prayerful solicitude for the regeneration of all mankind.

The appeal that Christian Science makes is that the world

may grow into a complete spiritual understanding of true

prayer. The vision of the Christ that brought about the

conversion of Paul while engaged in the destruction of those

who would serve God, is applicable to-day in reconciling

seeming differences in religion. A charitable attitude re-

veals the persecutor and persecuted standing on common

[Hugh S. Hughes, Jr., in Superior (Wis.) Telegram]

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tian Science. They oppose what they believe to be Christian Science, and an understanding of the spiritual truths taught 1 Christian Science is always followed by approval of its achings. Christian Science does not change the Bible. It eals the spiritual meaning of the Scriptures. Mary Baker

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ground, particularly in the destruction of evil and its elimination from human experience.

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The Telegram reports a sermon, one of a series delivered to Superior by a speaker who discusses "Spiritual versus

Mental Healing," in which some statements are made regarding Christian Science which indicate a great misappre-

hension of that very vital subject. It is a well-known fact that no one really opposes Chris-

ly, the Discoverer and Founder of Christian Science,

in "Science and Health with Key to the Scriptures" 319 and 241): "The divine Science taught in the originguage of the Bible came through inspiration, and

inspiration to be understood. Hence the misappreof the spiritual meaning of the Bible, and the mis-

who only wrote down what an inspired teacher had

tation of the Word in some instances by uninspired

[49]

said." "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice."

The speaker's assertion that Christian Scientists say Jesus was not God is true, and we need no other authority for that statement than the Master's own words when he rebuked the young ruler and said, "Why callest thou me good? there is none good but one, that is, God." Christian Science teaches that there is but one God and Father of all, as taught in the First Commandment, and does not accept the theory that Christ Jesus was God, but accepts his own statement that he is the Son of God. Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." Christian Science reconciles reason and revelation.

[Samuel J. Macdonald in Newark (N. J.) News]

Our East Orange friend really makes only two points clear: First, that Christian Science differs from Methodism, and, second, that he has failed to understand what Christian Science teaches; but neither of these justifies his assault upon Christian Science and its honored Discoverer and Founder, Mary Baker Eddy. So far as his attack upon Mrs. Eddy is concerned it is sufficient to refer to "The Life of Mary Baker Eddy" by Sibyl Wilbur, which may be procured in any free public library. The author of this biography made an independent, thorough research into original documents and records, after which she wrote the facts concerning Mrs. Eddy's life and works fully and fairly. I shall not debate with our friend the respective merits of Methodist and Christian Science theology-newspaper columns are narrow and space is precious in the editorial eye. Let me say, however, that the mere fact that our respective religions differ, though never so widely, does not justify either of us in assailing the faith of the other. On the contrary, let us rather say, as Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

I should like, in conclusion, to remind my friend of one thing which apparently he has overlooked. He objects to Mrs. Eddy's use of the name "Principle," as applied to God, but evidently has forgotten that God is referred to in the Bible more than a score of times as a rock. The apostle John says, "God is light," and the apostle James calls Him "Father of lights, with whom is no variableness, neither shadow of turning." All these conceptions of God are summed up in the one word "Principle," which thus has the fullest Scriptural authority.

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[Written for the Sentinel] A Well of Water

MARY LLOYD MC CONNEL

SOME poet long ago has likened life Unto a saddened soul forever "Dipping buckets into empty wells And growing old with drawing nothing up." Let not such deadening creed be mine! But rather may I prove that Life itself A crystal fountain is, forever Yielding up its waters sweet, In draughts so deep our human Hearts too shallow seem to plumb Its depths; yet even with our narrow cup We lift a sparkling tide unto Our thirsty lips-and drinking Thus, are satisfied!

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Editorial

Leadership

THE world has frequently been told, or perhaps it would be more accurate to say that it is perpetually assuring itself, that what it needs is real leadership. So far as the statement goes, it is a truism. The world, that is to say, can stand everything that is real. At the same time before a leader can be born it is necessary that there should be something to lead. Therefore it is a logical conclusion that real leadership demands, as a primary condition, an appreciation of such leadership. The Romans of the fifth century who quarreled among themselves, and lent themselves to every extremity of vice, while the Goths and the Vandals were, so to speak, at their very gates, were, by reason of their own conduct, incapable of appreciating real leadership. They deserved what they got, and what they were predestined to get, at the hands of sensual boys and upstart soldiers. The story of Rome is the story of the whole world. Given a degraded type of public opinion, and leaders of a like type will be called upon to rule over it. The same fountain can never bring forth sweet water and bitter. The people who had Commodus for a Cæsar deserved, precisely, a Honorius.

The simple truth is that the sweet fountain sends forth sweet water alone. In other words, that which is necessary to produce a true leader is national character of a high type. It is character which makes the nation, like the individual, what it is; and leadership is as bound to reflect the character of its following, as the water from a fountain to be sweet or bitter. This is much more exactly true than history, superficially read, might seem to justify. Nations have by no means necessarily found their leaders in their kings: often their leaders have seemed better or worse than themselves. But it took a willingness to worship the "Little Father" to produce a czar, whether he were a Peter, or an Anne, just as the Anglo-Saxon devotion to freedom found its expression in a Washington or a Lincoln.

Now character is bred upon ideals. "The sculptor," Mrs. Eddy writes, on page 248 of Science and Health, "turns from the marble to his model in order to perfect his conception. We are all sculptors, working at various forms, moulding and chiseling thought. What is the model before mortal mind?" There is the alpha and omega of the whole business. It is thinking that makes the individual, just as it is the individuals who make the nation. A nation's leaders, therefore, will be evolved out of its thinking. And whether success or whether failure attends the national effort, will depend not so much on the leader as on his followers, in short, on the character of the nation.

The models, then, of the people of the United States who called a Washington or a Lincoln to their service, were very different from those of the people of Russia, over whom a Peter or an Anne was born to rule. The result is manifest to everybody in the conditions of society to-day. Both nations have grown at a tremendous pace, the one by con-

quest of neighboring peoples, the other by conquest of itself. But let the rôles ever be reversed, and what people are wont to call the destinies of the nation will be reversed with them. As a matter of fact the destiny of a nation is the end to which it is predestined, as the result of following its own ideals. If its ideals should find expression in the worship of personality, then a czar becomes inevitable; but if its ideals take the shape of the repudiation of unjust oppression, as did those of the Pilgrim fathers, as did those of the army of Washington, or the supporters of Lincoln, then it is clear that national character is being molded in the highest type of citizenship the age permits of, and a great and virile nationality must result from the process.

The history of the world points to the fact that this reliance upon great models has not usually been adhered to. It was because of this that Greece fell, and because of this that the Roman Empire crumbled. It was because of this that Venice sank to the level portrayed in the curse of Marino Falieri, and because of this that the sun learned to set over the dominions of the kings of Spain. Now the way to avoid the fate of Greece and Rome, of Venice and Spain, is for a nation to be obedient to Principle. As Mrs. Eddy writes of the individual, on the page of Science and Health just quoted from, "We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives." The secret of success is so simple that it is never a secret, but the difficulty of living up to it was made perfectly clear by Paul when he wrote, "For the good that I would I do not: but the evil which I would not, that I do." Even to the man who desires to deny the senses, Principle is a terrific model to have set before him. Yet in his obedience to Principle lies his only hope of demonstrating the powerlessness of evil, and so becoming equal to, and appreciative of, real leadership.

Ultimately, of course, the only leader is Principle. Everybody, sooner or later, will be forced to realize this for himself. No man can accept the opinion of another without being guilty of idolatry. The real leader points the way to obedience, not to himself but to Principle; whilst the loyal follower follows his leader only so far as he realizes that that leader has been himself obedient to Principle. Mrs. Eddy made this perfectly clear, on page 34 of the Message to The Mother Church for 1901: "Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the textbook of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ." Great leadership, then, is one and the same thing as that true appreciation of it which produces loyal following. Both are identical, an understanding of Principle; and the very moment that a leader imagines that there is anything in himself to follow, or a follower mistakes a person for Principle, that moment the blind leads the blind, and both fall into the ditch.

Thus, in the question of leadership, as of everything else, the problem resolves itself into the one problem of obedience to Principle. The fact of the unity of good must inevitably make this the case. Every legitimate effort has this question for its touchstone: Is the effort in accordance with Principle? But in order to answer the question accurately, a metaphysical understanding of Principle must first be gained. Otherwise the solution will become impossible, because the man who seeks it will be unable to judge righteous judgment, that is, to separate error from Principle.

FREDERICK DIXON.



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Credible Evidence

THE world at large demands not only well reasoned explanations of the Principle of Christian Science but authentic testimony as to the practical efficacy of this Principle. In other words, each one considering Christian Science in any way is entitled to understand its revelation of both cause and effect. That Principle is but a name for the true God, infinite Mind, needs to be clear to all. That practice is the necessary activity of the divine Mind, manifest as the whole living of the true man, it is equally important to prove. Principle and practice are interdependent. The tree must be known by its fruit. The actual relationship between genuine evidence and the Principle to which it testifies must be demonstrated. Mere human appearances alone are never reliable. The true phenomenon can always be shown to proceed from eternal Principle. Only as this is so is any evidence credible.

If a man five hundred years ago recovered from a disease after submitting to the ordinary medical treatment of the time, the mere fact of his recovery was not proof of the value of the medical method. Had the drug that was administered been really efficacious, it would still have the same therapeutic value. Any result that seems to come about through a fallacious means is but a temporary belief. As Mrs. Eddy says on page 155 of Science and Health, "When the sick recover by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals; and according to this faith will the effect be." As the general belief changes, the seeming effect of various drugs or serums changes. That is why the discarded medicines and systems of treatment have been discarded. Their use rested entirely on a believed theory and not on Principle. "Even when you take away the individual confidence in the drug," Mrs. Eddy continues, "you have not yet divorced the drug from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with their faith, and the beliefs which are in the majority rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a belief held by a minority, and such a belief is governed by the majority." All such mere belief, no matter how general it may have ever seemed, must necessarily subside before the understanding and practice of absolute Principle.

The evidence of Christian Science is not just of evanescent results. The real result is always entirely coordinate with its divine cause. It can be thoroughly demonstrated that the veritable healing is the only logical result of infinite intelligence. Thus both the tree and its fruit must be provably good, or there is no actual goodness. The student of Christian Science, as he goes forward, finds not only that he is healed but that he is comprehending more and more why healing is inevitable in the divine order. One turning to Christian Science must look conscientiously to Principle and its idea as the real cause and effect. The harmonious activity of divine intelligence is the true demonstration, and it is altogether spiritual and apart from any material sense of things. Before it, the very belief in materiality inevitably disappears.

Testimony which shows the vanishing of supposed mortal limitations before the infinity of the divine Mind and its idea is essentially dignified. The statement of it need not, of course, be mingled with metaphysical discussion. As the basis for every statement, however, whether or not this basis be phrased in so many words, there must be the metaphysi-

cal fact that Principle and its wholly spiritual idea is the only reality. Every genuine healing through Christian Science is founded on this fact. That is why the true healing is complete and permanent. Evidence of healing in Christian Science is, therefore, testimony to the omnipotence of Principle as available in all circumstances. This is what differentiates it forever from so-called testimonials of any other sort, which deal with material ways and means. The healing which can never be reversed is the manifestation of the divine Mind. Each one is entitled to know and experience the fullness of such healing, in proportion as he seeks not merely seeming human results but omniactive Principle expressed as spiritually satisfactory effect. The right kind of seeking is, thus, not a desire for the loaves and the fishes but a complete turning to Principle and its effect as allsufficient. Healing which comes about through such turning in the right direction is dignified as no human sense of things could ever be.

Those who understand this are never reluctant to give the reason for their reliance on the divine Mind. They know that correct testimony is continuously essential. They are not afraid, moreover, that they will offer any supposedly wrong sort of testimony, for they are consciously rejoicing in the unfoldment of demonstrable cause and effect. Knowing that the real evidence is the evidence of Principle, which can never be denied, one is bound to be fearless. The expression of Principle is fully protected by Principle. On page 380 of Science and Health Mrs. Eddy says: "Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man health, harmony, and immortality. Gradually this evidence will gather momentum and clearness, until it reaches its culmination of scientific statement and proof." It is the privilege of each one who is interested in Christian Science to share in the accumulation of all this evidence, both in giving and in receiving. Giving expression to what actually is of Principle is boundlessly good. The calm joy of it is a guarantee of ceaseless progress. GUSTAVUS S. PAINE.

Among the Churches

Current Notes

Washington, D. C.—Second Church of Christ, Scientist, has just purchased the property at the southeast corner of First and C Streets, Northeast, opposite the Senate Office Building, preparatory to erecting a temple for the church, similar to that of First Church at Eighteenth Street and Columbia Road. The property was purchased for approximately \$53,000. The total cost of the structure and ground will aggregate nearly \$200,000. Work on razing the two houses on the lots will begin as soon as possible. The temple will seat one thousand persons in the church room and five hundred in the Sunday school room. The lots have a frontage of 151 feet on C Street and 91 feet on First Street. Second Church is now located in the Northeast Masonic Temple.—Washington Star.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

WHITE PLAINS, N. Y. (First Church).—Lecturer introduced by Mrs. Eva F. Hovey, who said in part:—

Every one here in one way or another is interested in the subject of peace. We all would like to see some oil of understanding poured upon the troubled waters of unrest so that the world would settle down to a normal, healthful activity, the outcome of which would be rest and prosperity for one and all. Webster gives, as one meaning for peace, "Harmony between persons or nations." It will be admitted that the latter part of the definition is the natural result of the first part.

When Job was in great distress, mentally and physically, his friend advised, "Acquaint now thyself with him, and be at peace." And all through the Scriptures runs the same thread,—knowledge of God brings peace. And it is just here that the Christian Scientist has cause to be grateful for the practical, workable knowledge of God, which comes to every sincere student.

The man who was most intimately acquainted with God was Jesus the Christ, and his acquaintance was so close that he said, "I and my Father are one." And so confident of this oneness was he that he healed every inharmonious condition of mind and body, and said to the raging winds and waves, "Peace, be still . . . and there was a great calm." And it is as we acquire that Mind that was also in Christ Jesus that we gain the dominion that God gave to man created in His own image.

UPPER SANDUSKY, OHIO (Society).—Lecturer introduced by G. A. Ritter, who said in part:—

It has been said that a Christian Science lecture is a happy occasion. A Christian Science lecturer comes with a message of love. He knows and understands that God is an ever present help here and now. This understanding of divine Love brings cheer to the sorrowing, hope to the discouraged, and is an awakening to those in bondage to sin and sickness. So it does prove to be a happy occasion. Jesus said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."—The Daily Chief.

MOUNTAIN LAKES, NEW JERSEY (First Church).—Lecturer introduced by Samuel W. Winn, who said in part:—

Who can understand a fact or relate a fact or the reason for a fact but those who have stood face to face with demonstration of that fact? I wonder why any one honestly or from sincere motives disposed to call in question the teachings and practice of Christian Science should not first of all seek the facts from one who has realized a demonstration of Science. Ask one who has been weighed down under crushing burdens; who has faced utmost despair; who has lain on the verge of the grave, helpless and doomed so far as

mortal help or as human eye could see, when God's idea as a ministering angel came with rescue and healing in his wings. We all know the story of Jesus, who comforted the sorrowing, healed the sick and sinful, restored sight to the blind, and even raised the dead. The multitudes came to him. He left this healing power with his followers.

It was twenty-eight years ago a demonstration of this healing came under my own observation in a case very near to me. One was dying,—the last of a family all dead of the same incurable and painful malady. The doctors had frankly surrendered all hope, but into the gloom and doom came God's idea in Christian Science; the torturing pains were immediately relieved and that one was completely healed and is in this audience now. Experiences like that fill up the Christian Science church. Men and women are living, vibrant monuments to its demonstrations and on these Christian Science stands securely.

ROCKLAND, Mass. (First Church).—Lecturer introduced by Miss Alice G. Smith, who said in part:—

All the world seems to be hungering and thirsting to-day for something to satisfy its needs and longings. It is looking to the church for the healing of its sorrow and sin, and to physicians for the healing of its sickness. In one of her works, "No and Yes" (p. 1), Mrs. Eddy says, "The theology and medicine of Jesus were one." Christian Science has come to this age to reveal anew this great truth and to lead mankind to the fountain which will cure all its sickness, sorrow, and sin.

SAN DIEGO, CALIF. (First Church).—Lecturer introduced by Paul A. Kirschmaier, who said in part:—

Christian Science is to-day teaching people how to know God, and how to know they know Him; for it is teaching them to follow the example of Christ Jesus, who said of himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And to follow him we are instructed to heal the sick, raise the dead, cleanse the lepers, and cast out demons.

Mary Baker Eddy, the author of our textbook, "Science and Health with Key to the Scriptures," saw this pathway clearly enough to heal herself after her doctor and her friends had given her up to die as the result of an accident.

After this proof of the Christ healing power, she started to give to the world her discovery, first by teaching some of her friends by her Scriptural notes, and later, having proved this great truth, she wrote Science and Health and gave it to the world, and as the need arose for broader fields of activity The Mother Church was organized, literature was published and sent out, and a Christian Science Board of Lectureship was formed.—San Diego Union.

UTRECHT, HOLLAND (Society).—Lecturer introduced by Mrs. L. Leopold, who said in part:—

When eating the Passover with his disciples, Jesus left a promise to all mankind, when he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." These instructions had already been given to them before, when he said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Our hearts go out in gratitude to Mary Baker Eddy, the Discoverer and Founder of Christian Science, for having revealed to us that Jesus' words were not spoken for a certain period, nor for a select group of people, but for all time and for all people. That God is Love and that man is made in His image and likeness has been revealed to mankind



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through her book, "Science and Health with Key to the Scriptures." She has taught us to know that we can be freed from sin and sorrow, fear and sickness, if only we are willing to follow Jesus' commands and know that God's will can "be done in earth, as it is in heaven."

SALAMANCA, N. Y. (First Church).—Lecturer introduced by Mrs. Anna S. Larsen, who said in part:-

Our Master, in one of his parables, tells us of a woman who had ten pieces of silver and who, when she had lost one of them, lighted a candle and swept her house and searched diligently until she found it. When she had found it, she called her neighbors and friends together and said to them, "Rejoice with me; for I have found the piece which I had lost." The experience of this woman is a familiar one to most Christian Scientists. At one time or another in our lives we have awakened to the realization that we had lost one or more of our precious possessions; it may have been our health, our happiness, or our integrity. Then, like the woman of the Bible, we looked for a light that might help us find our lost treasure, we swept our house, cleared our mental abode of much thought-rubbish, and continued to search diligently until we found it.

The teaching of Christian Science, revealing God as Love, was the light that shone into the dark corners of our bearts, it was the broom that swept out the accumulation of false beliefs regarding God and man, which had been hiding our treasure so that we thought it lost.

To-night we also, like the woman, have called together you, our friends and neighbors, and are saying to you, Rejoice with us, for we have found that which was lost. And not that only, but if any of you are conscious of having lost something you value, we are lovingly giving you the opportunity to avail yourselves of the light which helped us in our search.

AUCKLAND, NEW ZEALAND (First Church).—Lecturer introduced by H. E. Carter, who said in part:-

It is impossible in one short discourse to go fully into the vast subject of Christian Science, which covers every problem in the realm of human experience. Christian Science is the Science of Christianity, and every science must be studied to be acquired. An unbiased study of the authorized works on Christian Science will bring invaluable reward in peace and the understanding of God, who is "a very present help in trouble."

New Bern, N. C. (First Church).—Lecturer introduced by Mrs. Lydia Engstrum, who said in part:-

To-day thousands are grateful to Christian Science for having taught them to read the Bible, -not only to read the Bible, but to read it understandingly and demonstrate the trackings and promises contained therein. Christian Science is not a new religion. It is the same system Jesus taught nearly two thousand years ago, by which he healed all manner of disease and destroyed sin. The study and practice of Christian Science enables us to-day to demonstrate his promise, "He that believeth on me, the works that I do shall he do also."

CHICAGO, ILL. (Tenth Church).—Lecturer introduced by Mrs. Maude W. McCormick, who said in part:—

We are all here to-night because we need something. Human existence is made up of forever unsatisfied longings. Job certainly spoke truly when he said, "Man that is born of a woman is of few days, and full of trouble." He is like a caged bird, longing to soar and be free, but forever beating his wings against imprisoning bars; buffeted about by

what he calls fate, one moment on the mountain top of ecstasy, the next plunged into the depths of despair; yearning desperately for good, but always cheated by his fear of evil, even his purest joys being tinged with the dread of coming sorrows. This seems to describe what we call life, and our only remedy has been to die out of it. Christian Science, the "pearl of great price," the light which "shineth in darkness; and the darkness comprehended it not," is teaching us how to live out of it, and we have asked you here to-night to offer you this blessed gospel of peace on earth, the peace "which passeth all understanding," within our reach here and now.

STAMFORD, CONN. (First Church).—Lecturer introduced by Miss May Lounsbury, who said in part:-

When I was a child, I was a member of an orthodox church and Sunday school, and we used to sing, "I love to tell the story . . . of Jesus and his love." But I was not satisfied with telling the story, for we were commanded to do more. Then I found Christian Science was teaching how to do the works the Master did. Jesus accomplished his works through the understanding of God,-through the understanding of spiritual law, which annuls material law. This understanding of spiritual law enabled Jesus to walk on the waves, to still the tempest, to heal the sick, and to raise the dead. And Jesus said of every follower, "And greater works than these shall he do."

Los GATOS, CALIF. (First Church).—Lecturer introduced by Mrs. Carra L. Thoreson, who said in part:-

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Christian Science is a religion of love. It is a realization of man's oneness with God, whose loving ever presence is a fixity. Into this presence sin, disease, and discord are powerless to force an entrance. It is a great spiritual illumination into which the darkness of human distress cannot possibly enter. And, in proportion as one becomes conscious of this gentle, loving presence, in that proportion does the seeming reality of human discord vanish. True Christian Scientists are humbly and earnestly striving to attain to a perpetual realization of God's presence as consciousness, which manifests itself in improved material conditions and peace of mind.

It is reasonable to suppose that some of you have come here to-night hoping to hear something that will help you in solving your individual problems. There is no monopoly of God's law of divine healing and harmony, a demonstrable understanding of which may be gained by any earnest, honest student of Christian Science. Our Leader, Mary Baker Eddy, declares in "The First Church of Christ, Scientist, and Miscellany" (p. 238), "God is understandable, knowable,

and applicable to every human need."

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

INDIANA-Indianapolis (joint lecture): Murat Theater, 3 p.m., Sept. 26.

Seymour: Chamber of Commerce Rooms, 8 p.m., Sept. 24.

Notice

Notices of lectures to be delivered can be printed in a particular number of the Sentinel when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

For several years previous to my coming into Christian Science I was a member of a denominational church and for several of the earlier years of this membership took an active part in the church work and was trusted with the responsibility of several of its important offices, being for two years superintendent of the Sunday school; but during all these years there had been appearing in my path disease and discords of various natures and it seemed at times that God was punishing me for trying to be good, for I really was trying to live up to all the light I had. When I was forced to call a physician to overcome some sickness in my family I would earnestly ponder the question, "Is that physician greater than God, that his medicine will heal and God cannot, or at least will not?"

I had always been taught that the healings performed by Christ Jesus, the disciples, and apostles, were only for the purpose of establishing the faith and that we were not to expect such miracles now, for men had been taught the healing properties of herbs; but being unable to find this verified in my Bible, I finally began to lose interest in church work and to think that after all there is "nothing to" this religion anyway, and so gradually gave up all pretense of living a religious life. Still I was not satisfied. I was as a vessel cast adrift on an endless sea of storms without rudder or sail, and only one who has had a similar experience can know the utter uselessness and agony of such a life. While I was in this desperate state my wife passed on, in October of 1918. This seemed the last straw, and in my deep gloom I thought it was a punishment or at least an attempt on God's part to draw me back to Him and I prayed most earnestly for light and understanding. Immediately I decided to return to my old home in Indiana, where a dear brother and his wife induced me to attend the Christian Science church. I shall never forget the serene peace and joy that flooded my consciousness on that Wednesday evening, for after hearing the lesson, noting in particular the rapt attention, and then the testimonies of healing, the scales forever fell from my eyes, for I had indeed found at last that which satisfied my longing.

I at once secured a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and read and reread it every moment I could spare, and, as will be the result with all who will lay aside all prejudice and study this inspired volume, found it just what the human heart is incessantly longing for, a satisfying, demonstrable knowledge of God. I had been seeking just this, and having found it, God was now to me a God of love only, whom I could turn to in every time of trouble; for did not Christ Jesus say, "Lo, I am with you alway"?

At the beginning of my study of Christian Science I was suffering with a very obstinate physical discord which had for several years caused untold agony, and not being able to secure relief through material remedies, which I had used for several years, I called a practitioner on the telephone, and the healing was accomplished overnight. For this healing I am thankful beyond expression to the loving practitioner, for it is permanent. As a result of my faithful study of Christian Science I have overcome a diseased condition of the kidneys which usually proves serious. Another healing was of chronic tonsillitis for my daughter. The school physician notified me that it was necessary to remove the tonsils, but through the knowledge that not the knife but God as Love is the author and sustainer of harmony, the seemingly diseased tonsils were quickly restored. The tobacco habit,

which had held me in utter bondage for years and for which I had tried will power and many of the advertised cures, left me as easily as darkness disappears when the light comes. Absolutely no desire for tobacco remained. An abscess of the ear, toothache, earache, and many other discordant conditions have been overcome, some instantly through the knowledge gained from reading Science and Health in conjunction with the Bible. I have also been the witness of several demonstrations of truth outside of my own home. I consider the fitness for the successful impartation of truth to suffering humanity the highest attainment that can be reached in this present existence.

As I look back over the short time since I took up the study of Christian Science, I am made to "rejoice, and be exceeding glad," and can now understand the reason for Scientists being such happy, optimistic people, for, thanks to our dear Leader, Mrs. Eddy, we have something the world can neither give nor take away, at least a slight knowledge of an ever present healing and saving God. For the physical healings and especially for the new understanding, the spiritual light and the confidence in good it begets, I can only say, as any Scientist will bear me out, that gratitude for this new enlightenment can only be felt, for the English language is deficient in words to express it.

EMERY O. McCool, Mangum, Okla.

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Since we began the study of Christian Science there have been many healings in our family of seven persons. Varicose veins, rheumatism, constipation, eczema, enlarged tonsils, headache, and a sense of lack have been overcome. The daughter who had eczema on her head used to have her hair cut frequently on account of it. Since the healing, her hair has grown beautifully long and thick.

I am especially grateful for a healing of bronchial catarrh which I had had for a few weeks, sometimes feeling very ill, at others nearly well. One Sunday I felt I could not bear it any longer, so after service I asked for help and began to speak of my symptoms as we used to do to a doctor. Putting my hand on the place where the pain seemed to be, I said, "It is right here." The practitioner very lovingly said, "My dear, we don't treat a sick body but the sick thought." She then pointed out some passages in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and asked me to study them. As I was walking home with a friend, who told me of a discordant condition which was worrying her, I told her to be very loving and try not to be resentful, when suddenly I had to stand still, for it seemed as if a heavy cloak had been taken off me. I was healed. How grateful and uplifted I felt.

During the Lesson-Sermon a few weeks ago I suddenly felt very ill. I thought I must go out; then I looked around and saw every one so interested in the Lesson and thought, "How I will disturb every one if I do." I just realized the omnipresence of God and I was instantly healed. We have had many other healings, for all of which I am deeply grateful.

(Mrs.) EMILY A. LANGTHORNE, Leeds, England.

In gratitude for all the blessings received through Christian Science I wish to give my testimony. Some time ago I was stricken with an abdominal trouble. The pain was so severe that I was obliged to lie down. High fever and severe cramps became manifest. My husband observed my condition for several days, and, seeing no improvement, urged me to go to a doctor, who examined me and diagnosed the

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trouble as pertinacious catarrh, prescribing morphine as a means of relief. I went to the doctor three times a week, but the pains became more severe and the prescribed morphine afforded but temporary relief. I was desperate, walked with difficulty, had no appetite, and was afraid to eat anything, as my bowels had not functioned properly for several days. In my great extremity God sent me His angel. On my way home I met an acquaintance, a Christian Scientist. After I told her how miserable I was she stated that a short time ago she was in the same condition, but with the help of a Christian Science practitioner was healed in a comparatively short time. I requested the address of this practitioner, and the next day went to her and asked for treatment, which was given, with the result that the following day my bowels functioned properly. This, however, was followed by pains in the right side, extending to the leg, so that I was tempted to resort again to morphine. I resisted this desire, and read diligently the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and went to the practitioner again the following day. Gradually one error after another disappeared, and through this I learned to be obedient to Principle even in the smallest matters. Until recently I had applied a material remedy, thinking nothing of it, and wondered why the error did not vanish more quickly. Finally, while in conversation with the practitioner, I mentioned it to her, and she informed me that the truth requires no material aid. I then stopped using it. The next day the error disappeared, and now I enjoy perfect

I thank God for permitting me to recognize this great truth, which Mrs. Eddy has made understandable to all who seek it, and that we are given an opportunity to partake of this teaching here and now.

(Mrs.) ILSE BOSCHAN, Altona/Elbe, Germany.

Christian Science frees mortals from sin and disease. Mrs. Eddy says, on page 109 of Science and Health, "This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine." Christian Science had been offered to me and I had read some but had been unable to accept that which was so contrary to the material senses. One day the well-known and dreaded symptoms of the grippe presented themselves. Time had heretofore proved the only remedy. I decided to see if Christian Science could do anything for me and asked a practitioner to work for me. By night every symptom was manifested, especially a very sore throat. Again I called on the practitioner and was given the comforting assurance that my night's rest would be peaceful. I awoke in the morning healed. During the years following, the memory of this healing was ever with me and I knew that Christian Science does heal, although I was not yet ready to accept it. I have never had a return of this disease although before this healing I had suffered every winter.

My next healing was of goiter. Several doctors had declared that this particular kind of goiter was incurable. Although this healing was more prolonged, it is complete. Another healing was experienced when I had some dental work done. The tooth to be filled was so sensitive that it could not be touched without causing intense pain. The next day it was filled and almost no pain was felt. The dentist remarked, after he had been working for some time, that it did not seem to be causing me any pain and that he could not understand it because it was a very sensitive tooth. For just a second it did hurt but the realization that

the work had been painless until then was enough to destroy the pain instantly.

These healings mean much because of the greater physical freedom that they bring and also because they are the means of proving the truth of Christian Science. Christian Science gives us a practical religion which can be used each day, and it opens up an entirely new way of attacking every problem that confronts one. The joy and satisfaction that come from the study and application of the understanding of God that is gained through Christian Science make one daily grateful to Mary Baker Eddy for all that she has done in pointing out to us the example of Jesus.

(Miss) Laura I. Nagel, Los Altos, California.

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As in the case of many others, Christian Science was brought to my notice after everything materia medica had to offer had failed. Even after submitting to an operation I was nothing bettered, but grew steadily worse. For eighteen years I was never free from pain and the doctors told me I need no longer look for a cure. Twelve years ago when it seemed all I could do was to await God's time, I received a letter from a distant relative telling me to purchase a book called "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which I did. I did not grasp its meaning at first, but all at once a light dawned in my consciousness while reading on page 1, "Thoughts unspoken are not unknown to the divine Mind." Then I started to study. Since then I have laid aside glasses, have been healed of chronic constipation, almost constant headaches, stomach trouble, heart trouble, badly frosted feet, chronic catarrh, and many other discordant conditions. There have also been many other wonderful healings in my home, such as of ptomaine poisoning, influenza, and pneumonia.

I am grateful for class instruction, for membership in The Mother Church, also in a branch church, and for the Sunday school. I seldom ever miss a meeting although I live five miles away. I am more grateful every day for the literature, and I am grateful that there was one found ready to give this wonderful truth to a waiting world. It is my earnest prayer that I may know more of this truth that does heal and save.

(Mrs.) EDITH ANDERSON, Kansas City, Kansas.

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I had been studying the Bible more or less for many years and had attended churches of all denominations in an effort to find some one who could heal sin and disease as did Christ Jesus and his apostles, but their teaching and my little understanding of the Bible did not correspond. Then came a day when I stumbled on a man who was a Christian Scientist. He talked Science every chance he had, and 1 and my partner used to make fun of him, between ourselves; but the Christian Scientist had a habit of saying a few words to me once in a while and finally I resented it and said to him, "See here, I have investigated all the churches, and I want nothing to do with them." Then he said, "Why don't you investigate Christian Science; you can't lose anything." I said, "I am through." But somehow I could not forget what he had said, and I said to myself, He is right, I can't lose anything and I will try once more. So I went to a Christian Science church one Sunday morning, and as soon as I stepped inside of that church a feeling came over me which I cannot describe, it was so joyful and happy, and I said to myself, Here is what I have been looking for. first thing I saw was Mrs. Eddy's words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I went to work at once to procure Christian Science literature, and the more I read, the hungrier I got for it.

I was of a roving nature and for about three years I had the benefit of the churches and reading rooms; sometimes I had neither one. Then I had a desire to go to a place where I could go to church regularly and get all the Christian Science literature. I walked into that place before I knew it and without any effort on my part. I studied and learned fast but not to my satisfaction; then I had a chance to hear a lecture. The lecturer said in part, "You say you know and understand all these things, but do you do these things?" I did not hear any more of the lecture, for I could not forget these few words and they have been the bright star leading me onward and upward. Then I had a desire to find some one who was in prison as I had been, for I wanted to prove that I could be a worthy servant, and to my surprise the opportunity came very unexpectedly and I have been interested in that kind of work mostly since taking up

I have lost many false beliefs. I thought my shoes or the sidewalk hurt my feet. The doctor said I must have an operation performed in the hospital to cure the bleeding piles. I suffered from pain in my back and was always tired. I had formed the liquor and tobacco habits and had a discontented disposition. I lost all of these and many more discordant beliefs by simply reading and studying the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The real joy and happiness I have gained is beyond measure. Money could not produce it; material loss is surely spiritual gain, and it is simple when one is willing to understand. I talk from experience. I thank God with all my heart, also Jesus the Christ, and Mary Baker Eddy, who has explained his teachings to us in the Christian Science textbook, so every one can easily understand it who will try. I am also very grateful to Mrs. Eddy for sacrificing her earthly all to serve mankind.

ERNEST C. SCHAUFFELE, Chicago, Ill.

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I would like to express my gratitude for what God has done for me through Christian Science. I have been healed of throat trouble, nervous sick headaches, and rheumatism. I also suffered for several years from severe heart trouble, but through the understanding of God as infinite Life I am now perfectly free from it.

I am grateful for all the Christian Science literature, to the practitioners who have so lovingly helped me, and to our beloved Leader, Mary Baker Eddy. But I am more grateful for the spiritual understanding of God, as omnipotent and omnipresent Being.

(Miss) OPHA McHolland, Los Angeles, Calif.

I wish to testify to some of the many blessings which have come to us through Christian Science. Over two years ago our little son was very ill with bowel trouble. He could not retain his food and looked very thin and frail. We were away from home at that time and not near a Christian Science practitioner. Help was telegraphed for and lovingly given. I know it was through this help that the child was able to live through a long journey to New York. My fear for him was very great. Christian Science treatment was continued for a month and his rapid improvement was wonderful to all who saw him. From birth the boy was thought to be delicate, but since his healing he has been

entirely well. Now every one who knows him remarks upon his sturdiness.

I have been healed of bowel trouble. These attacks were very severe at times and usually left me very weak. I was not treated by a practitioner for the healing of this disease in particular, but found after being in Science for some time that I was free from it. Nervous headaches have been healed and the fear of heredity overcome through Christian Science. The belief of lack has been overcome through learning to look to God as the source of supply. As I look about me and see how very much I have to be grateful for, and see in some measure what Christian Science means to all of us, my heart fills with gratitude to God and to Mrs. Eddy for the truth which is giving freedom and peace to mankind.

(Mrs.) OLGA L. SERTON, Utrecht, Holland.

It was through reading the testimonies in Science and Health that I received my first healing, and in turn I am glad to bear witness to the power of Spirit. After reading the textbook for about one week I was instantaneously healed of astigmatism, and was able to lay aside glasses which I had worn for nine years. This condition had reached the point where I was unable to distinguish faces until they were within a few feet of me. Now I am able to read at a great distance and have perfectly normal sight; also I can truly say there is never a sense of pain in the eyes-a constant condition before this healing took place. For the past three years it has been necessary for us to live in a city at a great distance from home and our loved ones; and all through this time Science has been a great help to me in realizing there is no separation in Mind. By the proper application of the truth, all sense of loneliness or homesickness has been quickly overcome. This to me is a wonderful demonstration, as I was always greatly attached to my home and had never been away before.

I am also thankful that our entire family have come into this wonderful, practical religion, and I praise God every day for Christian Science and for Mrs. Eddy, who through her untiring efforts, was able to give us this truth. I am indeed grateful for the many healings, but the spiritual uplift and outlook on life which I have gained through this study are profoundly greater to me. These are only a few of the blessings which have come to me through Christian Science; there are many, many more.

(Mrs.) NORMA BROWNE, Brooklyn, New York.

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Christian Science was first brought to my notice some fifteen years ago by one of my neighbors. She had come in to see me and told me of a lady who was taking treatment at that time, and I remember I said to her that if it was faith in God, I would think it all right; if otherwise, I could not accept it. So as time went on, one after another came in to call on me,—for I was then in bed and had been for nearly eight years, with spinal trouble, also a complication of other diseases,—and would ask, "Why do you not try Christian Science?"

I finally decided to try it, as we had about exhausted all material means. We sent for a Christian Scientist. She came and talked with me, and said on going away that she would do what she could for me, and that I might be up before she came back again. I believed she intended coming again in a few weeks, as she did not live in the city. I remember how I looked at her when she said to me that I might be up before she came back, I suppose feeling that



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such a thing could not be, as I had been in bed so long and had tried so many times to be up and could not. I had to be carried out after dressing myself, or taken out in a chair for a while, perhaps half an hour or so, and then had to lie down again. What dark hours those were. I cannot state just the exact length of time it was from the beginning of the treatments until I was healed, but I do know that it was before the practitioner made her second visit, for before she came the next time I had made the effort to arise and walk and I was healed immediately. I was up, clothed, and in my right mind.

Oh, what a blessing, and such a spiritual uplifting came with the healing. My healing has been tested again and again in ways which I formerly never dared think of, and its permanency has been repeatedly proved, and as the work of healing, physical and moral, goes on day by day my debt of gratitude to our Leader grows. This debt can be paid in but one way, by loving obedience, remembering the Master's words, "If ye love me, keep my commandments."

(Mrs.) NANCY J. HERRING, Mansfield, Ohio.

Christian Science is the greatest gift presented to mankind since Jesus dwelt on earth, preaching and practicing the healing gospel, which we are striving to live to-day. About seven years ago a friend invited me to go to a Christian Science testimony meeting with him. I accepted his invitation merely for curiosity's sake, but the service appealed to me so much that I became a regular attendant and later united with this church. I have received so much good through this teaching that I wish to relate some of my experiences, hoping thereby to help some one as I have been helped by reading the testimonies.

From early childhood I was afflicted with very severe headaches which would last from five to six days, and recurred very frequently. Physicians and so-called "wonder doctors" were consulted in Europe and America, drugs and home remedies were applied, but none gave satisfactory results. For many months I was treated by a staff of specialists in the eastern part of the United States, at which time I had some very alarming attacks which nearly bordered on insanity, and my people feared the worst, as my mother had passed on with the same trouble. I received some relief, but it was only of short duration and finally I came to believe that, as one professor had said, "What can't be cured must be endured." It was not until I began the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in connection with the Bible, and with the help of some very loving practitioners, that I was freed from bondage to this false belief. I was also freed from the liquor and tobacco habit, profanity, quick temper, and many physical ailments.

While serving in the Swiss army some twenty years ago I was heat struck, and picked up for dead. I was rushed to the nearest house, where some of the ambulance corps worked over me until life was manifested. From there I was taken to the field lazaret, where, later in the night, I regained consciousness. The following day I was forwarded to a hospital for convalescents, whence I rejoined my regiment, seemingly well, although a difficulty in breathing did not leave me until about two years ago, when I received treatment from a practitioner for an attack of the lungs, and was healed of both troubles. Very recently a badly sprained foot was quickly healed with the aid of a practitioner. I was able to work on, although mortal mind, so called, tried to dictate severe pain for a while. The children also have

been helped very much in their trials, and right here we have had some very beautiful demonstrations.

I am indeed very grateful for all the blessings I have received through the application and study of this wonderful truth. I have not words with which to express myself. I am thankful to God, our heavenly Father, to Christ Jesus the Way-shower, to Mrs. Eddy our beloved Leader, and to all who have assisted me on the way.

J. J. BEERLI, Burlingame, Calif.

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I wish to express my gratitude for Christian Science and all it has done and is doing for me. Pains, bruises, ulcerated teeth, and stings of insects have been overcome through the understanding I have of Christian Science. The diseases which seemed more real to me were met by the loving help of other Christian Scientists. I have been healed of a sprained knee, a bad cough, also colds. Help was lovingly given when I got something into one of my eyes. After trying to meet it for a day or so it did not feel so bad as at first, but bothered me enough so that I asked for help. It was all met in a day or so after and I could feel the good effects with the very first treatment.

In studying Christian Science I have found that by applying and living what we understand of it, even if it is only a line or two a day, we gain just so much more of heaven, harmony. I am grateful to God for revealing Himself to our Leader, Mrs. Eddy, so that she could be used as a channel to give Christian Science—the new yet old truth about God and man—to the world. It gives all who seek it a closer communion with God, who meets all our needs. My one desire is so to live that my life will express more of the love which was in Christ Jesus and our Leader, Mrs. Eddy.

(Miss) ETHEL W. PARKER, Leominster, Mass.

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It is a joy to write of my deep gratitude to God, to Mrs. Eddy, and to all the loving Christian Scientists who have helped to lift me out of the darkest depths of human depression, into the glorious light of spiritual understanding. Intense suffering, both physical and mental, was my lot for many years and now that I see the unreality of all discord, because God is ever present harmony, my whole outlook is one of unspeakable happiness. I have, however, learned that we can only demonstrate Christian Science through our practical understanding of its Principle. When this Principle is applied, the problem, however impossible of solution it may seem to human sense, is immediately solved. It is as simple as two and two make four.

To know that we all have the ever present help and loving protection of the one supreme power, God, is to enjoy a freedom that is one of the most precious gifts our heavenly Father has bestowed upon us. God should always be first in our thoughts because He is the only creator and all good comes from Him. When we turn to God, trust and love Him with all our hearts, our every need will be met. Love, confidence, health, happiness, success, harmony, friendship, and prosperity are the sure rewards of obeying the command, "Seek ye first the kingdom of God, and his right-eousness."

To those who have not yet proved the power of Christian Science in their daily life I would say, Study in all earnestness the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and these books will prove to be the most precious volumes it is possible to have in our homes.

AUBREY HERBERT GRANGER, Stourbridge, England.

Signs of the Times

[John Merle Coulter, Ph. D., in The Biblical World]

A little over twenty years ago, Andrew D. White published a work, entitled "History of the Warfare of Science against Theology." This title suggests the fact that the representatives of science and of religion once occupied hostile camps. . . .

There were sharp conflicts now and then between the representatives of science and of theology, with the usual result that each party was more firmly convinced of its own opinion. This situation has changed completely, and the hostile camps have become allies in a great cause. Religion has discovered that science is honestly searching for the truth, and science has discovered that the Christian religion has a scientific basis. It seems strange to us now that two groups, each searching for the truth in its own way, should have come into conflict. It was certainly unscientific to deny religious truth, just as it was irreligious to deny scientific truth. Truths are not contradictory. If claimed truths are contradictory, then the truth is not clear.

[Stanley A. Cook, M. A., in The Hibbert Journal]

It is unfortunately unnecessary to refer at length to the prevailing bewilderment, disillusion, unrest, suspicion, and despair, the indications of moral, ethical, and spiritual ill health, and the many bizarre, fantastic, and often veritably pathological features of the age. . . . How far may this ill health not be due to erroneous ideas of life and reality, to imperfect or misleading conceptions of God and of the reality for which this name stands? The answer will depend upon our conceptions of the meaning of God for man, and the relationship in which a man, consciously or unconsciously, stands to Him.

[Rev. Worth M. Tippy, D. D., in Zion's Herald]

Our industrial life has been built on wrong and unchristian foundations, and one great task which lies immediately before us is a work of education, which shall change our beliefs as well as our practices, and put our six working days on the principles which we revere and which are taught us from the words of the Master on Sunday. Is not our problem to substitute the Golden Rule as a controlling motive for our doctrine of competitive struggle? . . .

The Golden Rule applied to a factory must mean certain great ideas out of which can grow Christian practices. It means, first, that management and men shall work out some effective and sincere form of organization mutually satisfactory, which shall give the men self-expression, recognition of their manhood, self-protection, and a chance to put their thought and power into action productively, and which shall give to capital and management equally just and self-respecting recognition.

[Rev. Arthur E. Holt, Ph. D., in The Congregationalist and Advance]

No religion will ever light up the dark pathways of modern industry which does not know how to teach men the moral and spiritual significance of the ways in which they earn their daily bread.

We need to take our boys and girls and allow them to see the grains of wheat which are placed in the ground by human labor. We need to let them see the growth of this wheat into the harvest; to help them follow it after the harvest into the channels of distribution, and from the channels of distribution into the avenues of consumption. And we need to teach them that this whole process of production,

distribution, and consumption in any field is as sacred as human life itself, and whoever lays unholy hands upon it in selfish action is an enemy of mankind. In some realms we already recognize that selfish action is intolerable. We have yet to teach that it is intolerable everywhere. There is not one law of service for the minister and another law for the farmer. There is not one law of service for the soldier and an opposite law for the merchant. There is but one law of associated living and that is the law of service....

Amid all the confusing cries of the present, one detects the deep human cry, not for more pay and shorter hours, but for work with more meaning, work with more spiritual challenge, work in which men shall feel that it gives them an opportunity to make a living, to make a life, to serve their fellow man, and to do the will of God.

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in German

There is now on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.



Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

THE MONITOR comes as a real friend every day telling us of the world's doings in a manner which widens the outlook in every direction.

I am deeply grateful for an awakening interest in humanity that has come about in my consciousness through the reading of our daily newspaper, The Christian Science Monitor.

I AM delighted with your paper (THE CHRISTIAN SCIENCE MONITOR). It is, excepting the ————, the first real honest newspaper that I have met in my nineteen years on this continent.

I have taken the Monitor from the very first issue, which I still have. To my mind the Monitor is the greatest daily newspaper that has ever been published, and I get much valuable information from reading it.

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ALLOW me to say a word in praise of your paper. I am not a Scientist, and so my opinion is not prejudiced on account of faith. Of all the papers I have ever seen in this country, the Monitor has the finest and most complete world news, and gives the highest class service of general interest in the United States.

PERMIT me to take this opportunity to say a few words as to the wonderful help this daily newspaper, The Christian Science Monitor, is to me. Aside from the news in general, the Home Forum page with its most helpful metaphysical article is daily food. I am most grateful to be able to subscribe for and read this our splendid paper.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

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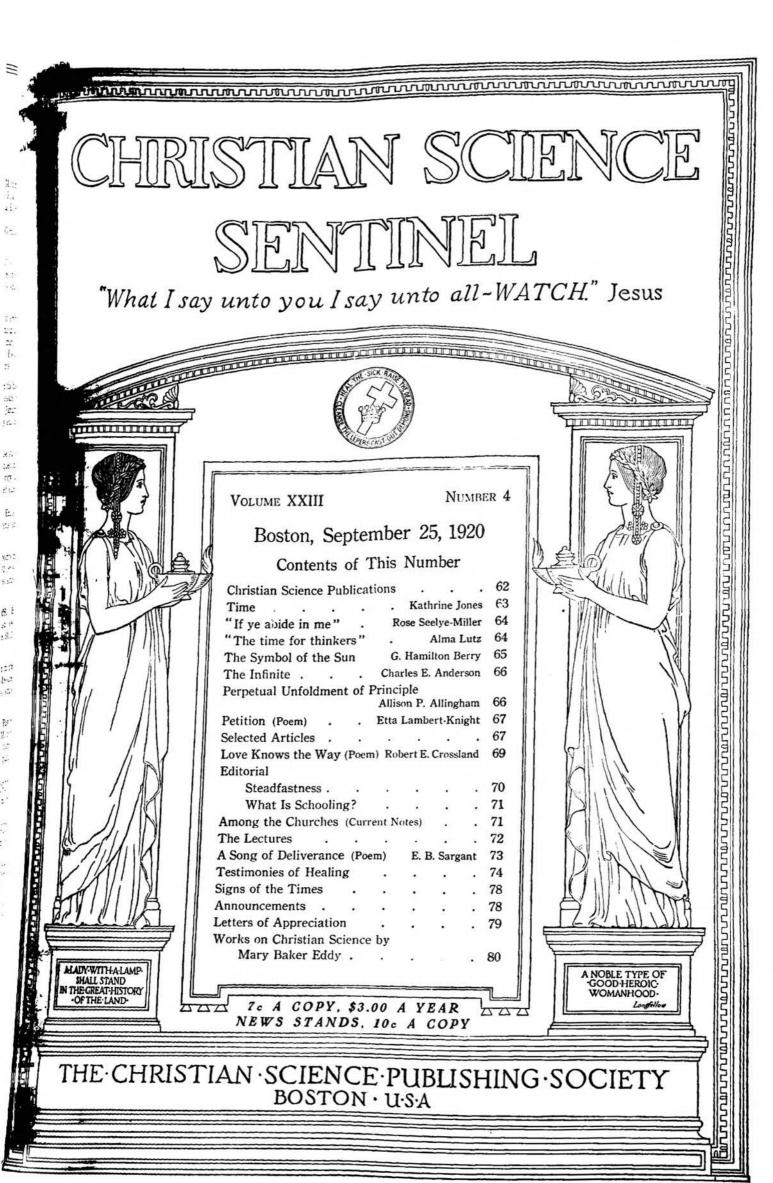
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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NUMBER

Time

KATHRINE JONES

If time, as a human concept, is unknown to divine Mind, it is unknown to that man whose only Ego is the divine Mind, and human beings, laying off their mortality, must turn to divine consciousness that realizes infinity and immortality. The apprehension of infinity does not, however, come through the study of human philosophy, but rather dawns gradually and calmly, as one is prepared to receive revelation through prayer, consecration, and spiritual activity.

The fitful, purposeless, restless movement of mortal mind is healed by the divine Mind. Exchanging sensuous dreaming for God-directed thinking, the student of Christian Science finds himself more and more thinking in the present tense. He rests in the consciousness of ever present Love, and so is constantly endeavoring to realize that divine Love heals and protects, that good is, and that man is in heaven, harmonious, at peace. If thought reverts to the past he realizes that the past is healed; if he considers the future, it is only to know that Love will take care of it; but it is in the present that he really lives. Hour by hour, moment by moment, such a one depends on divine Love for guidance and inspiration. Instead of looking forward with apprehension to some dreaded circumstance, he realizes to the full the protection of the present moment, knowing that by so doing his future hours will unfold normally as an expression of God's government,-concordant, secure.

The wonderful moments of illumination that come thus when it is clearly seen that evil is unreal, are sometimes allowed to be overcast and lost by the student's becoming troubled about the past ages' belief in evil. "Even if evil is being proved daily in Christian Science to be unreal," the tempter argues, "there have been countless ages when men believed in the reality of evil. Does not that age-long belief have a depressing, hypnotic influence on the present?" Here let the student consider the comparative effects of a lie believed for one day by one person, and of one believed a million years by a million persons. When the one believed for so long a time is discovered to be a lie, it exerts no more power in the present than the lie believed for a day. Mrs. Eddy urges us not to honor error in any way. It is only the bowing down to error, the fearing and indulging it, that gives it its suppositional power. Time, however ancient, cannot invest it with what it cannot possess.

Existence is simplified and healed in proportion as it is tegarded as the expression of Mind, unconfined by time limitations. Excessive human planning, with its willfulness, its weariness, its darkness and rigidity, is comprised in the material concept of life as a thing fettered by time. The identification of man with the immortal Christ, the seeing that man is the expression of Life, reduces and moderates the human estimate of the importance of time. Working from the basis that man is spiritual and imperishable, one finds that he has more time, more peace, more repose,

keener spiritual intuitions as to when to act, and what to do. Working out one's salvation with the help of "Science and Health with Key to the Scriptures," each laborer may, with a song in his heart, heal the mortal concept of time with the spiritual understanding of "Day," which Mrs. Eddy defines (Science and Health, p. 584) as "the irradiance of Life; light, the spiritual idea of Truth and Love."

In our work as Christian Scientists, do we not often find ourselves harboring the illusion that at some future date, when all our material affairs are attended to and in good order, we shall devote ourselves more completely to spiritual work, that we shall have much more time to give to higher things? But we already have all the time there is, and the one needful requirement is purified thought-more ardent desire for spiritual growth. The working out of our salvation must begin in just whatever state we find ourselves today, it matters not how material that state may seem to be. So long as we seem to live in the flesh, so-called material things may have to be attended to, but it is possible to begin to demonstrate spiritual life while we are yet seemingly encumbered with physicality. What we call material occupations and affairs cannot be relegated to an illusory future, nor can they be ignored, nor is there any need, in fact, to do anything with them. The reformatory work of Christian Science is with the thinking, always our thinking, that must be regenerated. As this is done, human affairs are purified as material living becomes less insistently material.

One of the temptations that beset the spiritual worker is the temptation that tests workers in all pursuits,—that of getting tired. The beginning of any new venture is usually pleasant, but in spiritual work, as in all undertakings that are worth much, there are, between the novelty of beginning and the joy of achievement, long stretches of plodding that must be covered, if the worker is to arrive at the other end where victory and accomplishment await him. A certain staying power and tenacity of right purpose are needed to tide one over these periods of apparent unproductiveness. By trusting God, regardless of what the material senses testify, one can gain this equilibrium which will enable him to continue steadily in the right course. When one is prepared to give his whole energy to making his demonstration, any difficult period, however long, loses its power to dishearten. Impatience, ephemeral enthusiasm, shiftiness, are overcome, and the power to work more steadily and for longer periods is unfolded to him who importunately prays for strengthened purposes and deeper convictions.

The sting of the mortal concept of time is healed as we begin to turn our thought toward God and immortality. Old age, inactivity, weariness, loss, separation, death,—all proceeding from the false belief that life is in matter and is doomed to destruction after a certain number of years,—are unknown to divine consciousness. But is it not presumptuous to say that we to-day may prove this divine consciousness? No. Our dear Leader, who taught us to claim, meekly yet boldly, our birthright as the children of God, writes in "Unity of Good" (p. 41), "The sweet and

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sacred sense of the permanence of man's unity with his Maker can illumine our present being with a continual presence and power of good, opening wide the portal from death into Life; and when this Life shall appear 'we shall be like Him,' and we shall go to the Father, not through death, but through Life; not through error, but through Truth."

"If ye abide in me"

ROSE SEELYE-MILLER

"TF ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Doubtless there are few Scriptural passages which have elicited more prayers than the above. Likewise, many disappointments have come from lack of answers to unwise prayers. The eager, grasping human mind sees the promise, "Ask what ye will, and it shall be done unto you," and rushes into a mad prayer for material advancement, material blessings, material good, possibly with a supposed faith that these prayers will be granted, and a supreme wonder and dismay that they are not, but without considering the condition imposed by the promise. All Bible promises have conditions, and without these they simply cannot be fulfilled. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." In this case of asking what we will, we may bring our gift of prayer to the altar, but we must leave it there until we are reconciled to our brother. In this case "our brother" is divine Principle, the creator of man's spiritual being. When one is reconciled to this brother, one may depend fully upon the promises, and they will all be fulfilled. One may ask fully and freely and receive more than he can ask or think. "Hitherto have ye asked nothing in my name," said the Master: "ask, and ye shall receive, that your joy may be full."

Hitherto what we thought we asked was really nothing and allied to nothing, being merely requests for material things, which in themselves are "nothing" and have no satisfying power or possibility. This seems a little abstruse and difficult, but when we consider that all material things, because they are material, must eventually pass away, for they have no stability, no lasting power, no real substance, we may catch a glimpse of the substantiality of Spirit, the reality which can never be taken from us. And how, we ask, can one receive of this better and spiritual gift? The answer is given us in the first quotation of this article, "If ye abide in me." There is a mighty and potential "if," for when one truly abides in divine Spirit one cannot ask anything amiss or fail to receive according to one's needs, but away beyond anything one has ever asked, or thought, or hoped, or prayed for, because the gifts of Spirit are far beyond anything mere mortal praying can compass. "If ye abide in me"-if one abides in spiritual selfhood, recognizes the true self as the child of Spirit and not of matter, the channel is opened to receive all there is, because "all things are your's; and ye are Christ's; and Christ is God's."

One must live in Spirit and in Truth, and it is a much more simple thing to do than most of us begin to realize. A constant denial of materialism; a constant doing of the right things, the loving things, the true things; a steadfast desire to do all these and to leave nothing we should do undone,—this attitude will manifest that Mind "which was also in Christ Jesus." That Mind accomplished all things; that Mind never wavered over any demand, it matters not

what a crucifixion of the flesh it required; that Mind of Christ met and conquered every adverse belief in materialism by which it was assailed.

Mrs. Eddy says in Science and Health, beginning on page 349: "In Christian Science, substance is understood to be Spirit, while the opponents of Christian Science believe substance to be matter. They think of matter as something and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience." She also says on page 288, "Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses."

We must, however, "abide" in this knowledge of the great truth of being, that true man is God's expression. Then shall be fulfilled to us the fullness of the promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is the logical conclusion that if we abide we shall receive whatever we ask. And there is another point: One must ask not as though one could tell the great Giver anything, but in a really receptive attitude, knowing that God gives willingly to all, but until we know we have needs-spiritual needs-we cannot receive. If we are not hungry we do not care for food, it matters not how plentiful it is, and if we are hungry and food is before us, it can give us no sense of satisfaction unless we partake of it. In Psalms we read, "Open thy mouth wide, and I will fill it," and when we have done so and have been filled, then shall we cry in the words of the prophet Hosea, "My God, we know thee."

"The time for thinkers"

ALMA LUTZ

"THE time for thinkers has come" is the dynamic statement of Mrs. Eddy on the first page of the Preface to "Science and Health with Key to the Scriptures" and we do well if we consider whether we as individuals can be counted among the thinkers. The human mind is disinclined to exert itself, and, with its belief of minds many, would rather gather in predigested thought, or fashion its thinking after that of another human mind more active or greater than itself. In this day and age, however, when the opportunities for intellectual development are so extensive, one would expect active exercise of the thinking faculty. We have progressed somewhat, to be sure, but at the same time there is a tendency toward "a little folding of the hands to sleep," while newspapers, magazines, lecturers, or our respected neighbors do our thinking for us, and we parrotlike voice their opinions.

Christian Scientists of all people should be thinkers. Most of them had to do a great deal of thinking before they accepted Christian Science. It meant leaving the religion of their fathers, or turning from agnosticism or skepticism to an understanding of God. It meant relying upon God for healing instead of upon more generally accepted material methods. It often meant estrangement from friends and relatives. Such steps as these could not be taken without deep thought or without turning to the Mind which is God for help and guidance.

Christian Science reveals religion not as something to be believed and accepted without reasoning or questioning, but as reasonable, understandable, and capable of proof. Christian Science when accepted and understood develops mental activity, broadens and uplifts thought. It teaches us not to look to human opinions for guidance or to material knowledge for wisdom, but above and beyond to the one Mind. .III:

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If Abraham had been content to sink into apathy and 15 2000 accept the religious opinions of those about him, he would never have left the country of his fathers so that he might better serve the one God. Later, when he was tempted to sacrifice Isaac, as it was the custom among the neighboring tribes to offer child sacrifices to Moloch, he had to exercise a great deal of clear reasoning to be sure what his God required of him. God had blessed him bountifully and in return he was ready to express his gratitude. Surely his God was worthy of as great a sacrifice as Moloch. Ought he not be willing to offer his God the best that he had, his dearest possession, Isaac? We can well imagine his mental struggle as he journeyed to the mountain in the land of Moriah to sacrifice Isaac. He was willing to do what was right. Yet he must have questioned what kind of god would demand such a sacrifice. He knew that his God was not a cruel God. He had found that God protected His people, provided for them, and directed them. Thus, as he was seeking to know God, it was clearly shown him that it was not the divine will that Isaac be slain. He learned that God did not desire a dead but a living sacrifice, and thereupon he took Isaac home and brought him up a living sacrifice to God.

Throughout the Bible we find thinkers. Joseph stands out and Moses, and later the prophets. Amos, Hosea, Isaiah, and Jeremiah fearlessly denounced the idolatry. luxury, dishonesty, and decadence of their day. They would have been asleep to these evils had they not been thinkers. No one can read the writings of Paul without being impressed with the depth, clarity, comprehensiveness and fearlessness of his thinking. Where did these men lock for wisdom and understanding? To human beings about them? No. To the ever active, all-wise Mind. It was this which enabled them not to lose faith in humanity, but to rise above discouragement, above all the suggestion and anathy of their day.

Absolutely speaking, there is but one thinker, God, the source of all right thoughts, and these thoughts are continually passing to man. A man's receptivity to God's thoughts determines his capacity as a thinker. True thinking is not a process of the brain or of the so-called human mind, but is wholly spiritual and therefore ever active and indestructible. To be a thinker one must at least in a degree understand God; he must comprehend the true facts of being and acknowledge spiritual law. The thinker naturally rises above the suggestion and mesmerism of material living because he is dwelling in the consciousness of good.

Every day Christian Scientists are confronted with problems which demand active right reasoning. "For right reasoning there should be but one fact before the thought, namely, spiritual existence" (Science and Health, p. 492). Apathy and indifference will never work out problems. Dogma will never solve them, nor will vain disputations or mere words. Another cannot tell us how to solve our problem, nor can he do our thinking for us. When we are looking to persons for our opinions, we cannot be receptive to the divine idea. Each one of us must work out his problem with God. Another can help us only as he leads us to divine law.

When David volunteered to fight Goliath, Saul offered him his armor. In so doing he was urging upon David his out personal, material methods of defense. David refused the armor because he had not proved it. The armor that he had proved was the protecting power of God, and he turned to it again in the hour of need, saying, "The Lord that delivered me out of the paw of the lion, and out of

the paw of the bear, he will deliver me out of the hand of this Philistine." We, too, have a tried armor - spiritual understanding. We have as guides the Ten Commandments, the life of Jesus, and the Sermon on the Mount. Can we afford to substitute human opinions for these divine standards? We know that God will direct all right desires, that his angels will correct, vitalize, and govern our thinking, for on page 581 of Science and Health Mrs. Eddy tells us that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

The Symbol of the Sun

G. HAMILTON BERRY

N page 575 of "Science and Health with Key to the Scriptures" Mrs. Eddy tells us, "Spiritual teaching must always be by symbols," and in this connection it is helpful to review the wealth of instruction contained in the symbol or idea of the sun. To the unillumined human mind, before the advent of the light of Christian Science, the sun typifies the source of energy and wellspring of material existence. Anciently, sun worship was a common religion, and while the twentieth century mortal prides himself on being superior to a benighted heathen, it is found on examination that belief in the reality of matter and material existence is tantamount to worshiping the sun.

Now in the Bible it is plainly stated, "Thou shalt have no other gods before me," and this me is Spirit; and again, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Nevertheless the majority of mankind have refused to obey the voice of Principle and give up their belief in material pleasure and pain. As the revelator of Truth to this age, Mrs. Eddy has taken the idea of the sun and translated it back into its original spiritual signification. Thus we read in the Glossary of Science and Health (p. 595): "Sun. The symbol of Soul governing man,-of Truth, Life, and Love."

Just as the sun's rays shining out clearly cause the ice to melt and the mist to vanish, so the glorious light of Soul, Love, Principle, is ceaselessly streaming forth, utterly vanquishing the frozen adamant of self-love and the clinging mist of subtlety. Nothing that is unlike God, good, can be truly real, and when once the sunlight of Truth is turned upon the false belief, it matters not what it claims to be, it simply and necessarily has to vanish into its native nothingness. The only thing necessary is that we turn to the light, get human selfhood out of the way, and let the light do its work, unhindered by the darkness of our material fears and fallacies. This turning constitutes the right way in Christian Science.

One of the great joys this sunlight of Truth brings is that it obliterates the sense of personal responsibility. Whatever the problem may be that presents itself for solution, we have the reassuring conviction, based upon personal experience, that the sun is still shining; that is to say, that Soul, Principle, is governing and always will continue to govern its idea, man; hence anything which claims to interfere with this government, be the belief sickness, lack, sin, discord, or contention of any sort, cannot continue even as a claim, but must be melted into nothingness by the radiant glow of divine Love. Our work is to prove, by denying false selfhood and following the Christ so far as we apprehend the teachings embodied in our Leader's writings, that Principle governs.

Sometimes the claim is made that time is required to demonstrate healing, and while this may seem relatively so to our present understanding, yet what encouragement to look for rapid healing is contained in the sentence found on page 504 of Science and Health, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence." While the demonstrations of our great Way-shower, Jesus the Christ, reveal an orderly state of progression from the simple to the greatest of all, one quality shines through all, -that of instantaneous results. The claim of animal magnetism in all its varied forms can be summed up as the hopeless attempt to focus darkness, and when once the futility of such an attempt is recognized, all fear of any possible ill effects from such a claim vanishes also.

The Infinite

CHARLES E. ANDERSON

ON page vii of the Preface to "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "To those leaning on the sustaining infinite, to-day is big with blessings." To thousands of aching hearts these words have brought relief and comfort. The skeptic, to be sure, is likely to catch up the phrase, "sustaining infinite," and maintain stoutly that to lean on the infinite is to lean on the unknown and unknowable, and hence on mere superstition; but when one reaches a certain point of physical or mental suffering, he catches a glimpse of something beyond the cold reasoning of the philosopher; and then he does find himself leaning on the "sustaining infinite."

The word "infinite," which means boundless, has also had occasionally the popular meaning "vague" or "obscure." The vague limits everything. In the outward universe it confines everything within the narrow boundaries of time and space. What is going to happen to-morrow? What lies hidden within the past? What is taking place now beyond yonder hill? These are questions which the vague human mind can scarcely answer. Within, also, the dark abysses of intangible thought would supposedly bar expansion on every side. This so-called mind doubts, fears, errs, lies, and contradicts itself; it works general confusion and destruction.

The boundless, on the contrary, needless to say, is not vague; it is consciousness expressed—boundless consciousness. It is here and now. "To-day is big with blessings;" no false and self-contradictory standpoints of time and space are permitted to stand in its way. It knows all because it knows itself. Likewise, it knows naught but absolute harmony. It is self-existent and it is self-complete.

What, we may ask, is the essential difference between the vague and the boundless? It is simply the difference between the unreal and the real. The former is total unconsciousness; the latter is consciousness, perfect, pure, and clear. Consciousness is not only the key to existence; it is existence. The infinite is consciously expressed as man. It is the Ego, or real self, of every man and woman. Moses perceived it as the great I AM. Christ Jesus spoke of it as his Father. Mrs. Eddy explained it as both Father and Mother, Principle, Mind, Life, Truth, Love. Although sometimes couched in different terms, inspired thought of all ages has expressed something of the same idea.

It is, however, only as the real nature of the infinite is perceived, that it becomes practicable. This is in accord with common experience. No truth is practical until known. Just as the reality of every man is the image and likeness of

God, so the reality of every man's wants is the desire for good. We can see this fundamental desire at every turn. Man, being the unified idea of infinite Mind, is not in the possession of merely a group of more or less unrelated ideas, but of unified consciousness. Consequently, when one says, "The wish is ever father to the thought," he utters a tremendous truth, for the desire for good and the realization of good are identical, in as much as the realization is the further unfolding of right desire. If some one thinks he wants good and yet seems to lack it, he may be sure that his desire is not wholly for good. By discerning this error, however, he destroys it and so paves the way for sincere desire. In Truth, or the infinite, we have freedom to desire all good, and consequently to possess all good. Thought and action are one in the same sense that desire and realization are one. From the view of infinity the injunction, "Know thyself," becomes simply, "Know thy God, and man as His image and likeness." As one understands Truth, he is bound to do this. It is not hard to refrain from self-depreciating comparisons when one is looking steadfastly toward the infinite Ego, the All-in-all.

Man's business, then, is first to understand the infinite and then to press on in that direction. The vague will continue to give place to the unlimited, when, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 323): "Beholding the infinite tasks of truth, we pause, —wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory."

Perpetual Unfoldment of Principle

ALLISON P. ALLINGHAM

HE carnal or mortal mind, under various aliases, all down 1 the centuries, has tried to drown or stifle the voice of Truth, but the law of God, operating silently, unobtrusively, counteracts this labored effort; and the voice of Truth is not Pharaoh thought that by drowning and cannot be stilled. all the male Hebrew children he could drown the Christ-idea and the voice of freedom, but God's protecting care and wisdom made the edict of the king to react against him, in having Moses brought up in his own home to become the great leader of the Hebrew people. Then history repeated itself, at the birth of Jesus, in the decree of Herod to destroy all the male children; but God again protected His idea. When Christ Jesus by his loving work and demonstration of healing had proved spirituality, mortal mind again sought to destroy the great Exemplar and those who by his teaching were substituting for the gross materiality of the age a knowledge of the unreliability of the testimony of the physical senses and the omnipotence of divine Mind to overcome selfishness, greed, dishonesty, deceit, self-aggrandizement, and the legion of erroneous beliefs.

On account of the limitations of the age, only a comparatively small class of students was able to comprehend the teachings of the Master, and when these had passed away their followers gradually lost the spirit and became more concerned with the letter of the Master's teaching, thus ascribing less to the power of divine Mind. With the introduction of the printing press and modern methods of transportation the world had become ready for the voice of Truth to be again heard, and Mrs. Eddy has in "Science and Health with Key to the Scriptures" declared to the world (Pref., p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings." Throughout the book she enunciates in clear-cut phraseology the rules by which man

sciousness] of [LOVE] for ever."

in the image and likeness of God can know he is governed

by Principle and not by false beliefs, and closes these rules

with the beautiful interpretation of the twenty-third psalm

(p. 578), "Surely goodness and mercy shall follow me all

the days of my life; and I will dwell in the house [the con-

It was not to be expected, therefore, that mortal mind

would sit idly by and see its supposed kingdom despoiled by

the ever increasing and world circling demonstrations of the

law of Mind over material beliefs. Material belief says:

"Destroy the fountain of all this stream of healing, the

medium which is uncovering to mankind the facts of being,

and we shall have nothing to fear. We do not want man-

kind to loose the demons of hatred, malice, envy, greed,

jealousy, and all their kindred, else they will devour us. We

do not desire the pleasures of the senses taken from us;

we fear the austerity of a life 'hid with Christ in God,' so

we will have none of it." Thus the supposed mortal mind

reasons and, as subtly as ever the serpent spoke to Eve and

through her to Adam, so it suggests to students of Christian

Science that all is not well with the methods of dissemina-

tion of the gospel of healing and endeavors to stir up the

belief of self-destruction. Happily, however, the fact be-

comes more clear as the rules taught by Mrs. Eddy in her

textbook are applied, that her demonstration, the giving of

Truth to a weary world, was and is complete, and all the

shalts of error, envy, malice, and hatred cannot destroy or

hinder the unfoldment of divine Principle as the conscious-

Mortals have to learn that, as Mrs. Eddy says (Science

and Health, p. 403): "You command the situation if you

understand that mortal existence is a state of self-deception

and not the truth of being. Mortal mind is constantly pro-

ducing on mortal body the results of false opinions; and it

will continue to do so, until mortal error is deprived of its

imaginary powers by Truth, which sweeps away the gos-

samer web of illusion." And on page 306 she says, "Un-

disturbed amid the jarring testimony of the material senses,

Science, still enthroned, is unfolding to mortals the immuta-

ble, harmonious, divine Principle,-is unfolding Life and

[Written for the Sentinel]

Petition

ETTA LAMBERT-KNIGHT

LORD, teach me how to pray, for I Have just begun to find

The joy of loving Thee, and try

I feel the unity of Mind,-

To utilize Thy law and power;

In sweet communion hour by hour

Lord, teach me how to pray.

The language of true Soul would speak.

the universe, ever present and eternal."

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Lord, teach me that new tongue, for I The Word of Life will purify

Illumine, break the bond of sense, Unfold the one intelligence

With patient love and accents meek,-

Lord, teach me that new tongue.

Lord, teach me how to sing thy praise, For now I know Thy wondrous care.

Lord, teach me how to praise.

Dear Lord, for Thou art everywhere,-

I stand directly 'neath the rays

Of vibrant Truth, of Love divine. My prayer, my speech, my soul are Thine. Selected Articles

["Compromise"—The Christian Science Monitor, Boston, U.S.A., June 24, 1920]

The human mind is a compromiser. The divine Mind, or Principle, is, by its very nature uncompromising; this is one of its essential characteristics. The infinite Mind, God, and its idea represents the fullness of all that is true, within which there is neither compromise nor halfway position. Truth is the only cause and is both unchanging and irrevocable, never possessing the slightest variableness. Man, Truth's full representation, is unalterably fixed and absolute, never recognizing any expedient or compromise. Facts are veritably stubborn things. Even the most plausible argument cannot alter them in the least. Divine, eternal Principle and its expression constitutes the completeness of reality, within which nothing can enter which defileth or maketh a lie. And it becomes self-evident, therefore, that within this realm of divine Principle, there is neither room nor opportunity for human belief or theory. The very nature of compromise involves making concessions; that is to say, all concerned therein must be prepared to abandon, in part, that which they are convinced is true. Such a course is foreign to the character of absolute truth, which is inscrutable.

A mathematical truth, for example, permits of no deviation. It prohibits the introduction of a false hypothesis or accepting a single false premise in any stage of a problem. The slightest deviation from this position will insure a faulty answer and prevent the externalization of the one and only right solution. Radical adherence to truth in every particular is requisite. Less than this would invite disaster. Let us assume that A is convinced that three and three equals five, and B, knowing the truth about the proposition, approaches A in the hope of healing him of the error by showing him the truth. B, however, finds A incensed at the suggestion of changing his view and utterly unwilling to admit the truth that the sum is six. A, because of self-will and pride, is inclined to compromise by accepting five and one-half as the solution. Granting that such a course might result in a restoration of good feeling between them, is it not plain that, irrespective of B's motive in yielding to the error, he would in fact be injuring his friend, for he could not escape perceiving that the acceptance of this false premise as true would inevitably lead to discord and confusion? Far better for B to see that, in time, A would be forced to recognize the simple truth than to attempt to compromise that which is on the face of it uncompromisable.

Precisely analogous is the attempt to accept the human or mortal mind as any part of God's plan. When the counterfeit is recognized it cannot be mistaken for the genuine. When light appears darkness disappears, for it is no part of it. When Mrs. Eddy, with her remarkable moral courage born of her revelation of Truth, declared that all is Mind and its idea and that there is no matter, all the wise men mocked and derided her although she was declaring the same truth as taught and practiced in the beginning of the Christian era; but these false opinions did not in the slightest degree weaken the power of Truth. Christ Jesus saw this plainly when he declared, "Heaven and earth shall pass away, but my words shall not pass away." This was evidence of his recognition of the immortality of his words, that could never be reversed nor compromised. Jesus of Nazareth perceived what Mary Baker Eddy again brought to light nineteen centuries later, namely, that even

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human opinions, though entertained by all alike, would not and could not alter the eternal facts one iota. His words, the expression of the divine truth, which he uttered for the deliverance of humanity could not perish from the earth.

"These two contradictory theories—that matter is something, or that all is Mind—will dispute the ground, until one is acknowledged to be the victor," Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 492). And then follow these uncompromising statements: "Discussing his campaign, General Grant said: 'I propose to fight it out on this line, if it takes all summer.' Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid. The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which denies this notion. God is Mind, and God is infinite; hence all is Mind. On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality."

The fidelity of Abraham, the moral courage of Moses, the devotion of David, and the obedience of Daniel serve to illustrate their resistance to any attempts to worship other gods in the place of the one infinite God, who is Love. The prophet Isaiah recognized the need of establishing a standard among the people and of holding fast to this divine Principle, for he declared: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Christ Jesus never entertained a thought of compromise with error in any form. His terms were an unconditional surrender to the law of Mind or Truth. He was most uncompromising, never yielding to personal considerations of any kind. He saw that all judgment must be measured on the basis of the one Principle and not person, that the overcoming of error of whatsoever character, could be attained only in proportion to spiritual perception, operating in direct opposition to so-called material law. His defiance to these beliefs, called laws, was uniformly evidenced, in all his works. In the textbook, Mrs. Eddy has clearly set forth the position of Christian Science on this question. She says (Science and Health, p. 456): "Science makes no concessions to persons or opinions. One must abide in the morale of truth or he cannot demonstrate the divine Principle."

[Augustus Long in Reno (Nev.) Gazette]

In the Gazette of July 17 in a notice to the public from the city board of health the following statement was made: "If smallpox is prevalent in this city at about the time the schools open in September, this board . . . will require every school child to furnish satisfactory proof of vaccination, or of having had smallpox before allowing such child to enter school. . . . In case of refusal by parents or guardians to comply with the rules, upon religious grounds, the local health officer is hereby authorized and directed to exclude such unvaccinated children from attendance at school during the period of the epidemic."

The phrase "upon religious grounds" probably refers to Christian Scientists, as they rely upon Mind, God, not matter, for healing. Now we wish to promote all that is good and to suppress all that is evil, and no one more than the Christian Scientist deplores the spread of any disease, and he is conscientiously working along this line, at the same time

obeying the laws of our land. It is being shown that Christian Science is every day ameliorating the suffering from disease. Our main objection, however, is the methods employed by materia medica. Why should a child that is perfectly well be kept out of school because the parents, relying upon their own judgment and experience, firmly believe vaccination more harmful to the child's welfare than small-pox itself?

Under these circumstances is it fair or just to force children to submit to such treatment? Vaccination like other serum treatment is purely experimental, a mere theory without proof, and medical men themselves are divided in their opinion upon it. This being so, should the laity have this forced upon them?

Since it is conceded that smallpox emanates from filth, would it not be better to enforce the sanitary laws more rigidly and appeal to the press less to spread fear about this disease? It is conceded even by medical men that fear is a potent factor in the spread of disease.

The Christian Scientist believes in medical freedom as much as religious freedom. He concedes to every one the right to worship God in his own way, at the same time claiming the privilege of appealing to God Himself in case of need, whether this need be physical or otherwise. If mankind would only realize their ability to reflect good and not everlastingly be so fearful of disease they would go onward and upward away from the bondage of disease. Freedom is our true inheritance. Let us then know this and rely on Him, "who forgiveth all thine iniquities; who healeth all thy diseases." This is practical, this is sensible.

[From "History of American Journalism"-James Melvin Lee]

In spite of unsuccessful attempts in Boston, New York, Philadelphia, et cetera, to establish daily religious newspapers, Mary Baker Eddy, the Founder of Christian Science, made up her mind that she would start a daily paper modeled along lines which had been suggesting themselves to her for a long time in connection with her work. . . . She resolved that her newspaper, instead of being a mirror for reflecting destructive agencies, should be a journal to record achievements in every useful field of human endeavor. She accordingly started The Christian Science Monitor, in Boston, November 25, 1908. From the start the paper was more international in scope than most rivals in the secular field. Special attention was paid to commercial conditions in foreign lands in general, and in South America in particular. Art and education were given prominent positions in the paper; its religious propaganda was limited to a daily article on one of the back pages. From the first issue the paper was successful, due largely to the wonderful cooperation of the church of which Mrs. Eddy was the visible head. It is but justice to the Monitor to say that no paper has a higher standard of ethics. Its circulation has not been confined by any means to members of the Christian Science church.

[Louis E. Scholl in Chehalis (Wash.) Bee-Nugget]

In replying to this last tirade of abuse by an evangelist, I shall depart somewhat from the usual method of reply, and quote some recent utterances of the press that are pertinent, and leave the public to form their own conclusions.

If Christian Science were the "damnable cult" that the revivalist says it is, no sane or self-respecting person would be found identified with it, and assuredly no minister of the gospel could have a kindly word for it; but listen to this: Bishop Herman Page of the Protestant Episcopal Church,



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speaking before the ministerial association of Spokane, said, as quoted by the Spokane Chronicle of April 5 last: "I know of nothing so remarkable as the growth of religious healing, and I know of no such movement so well organized as the Christian Scientists'. You can 'fool some of the people some of the time and some of the people all of the time,' but this is an age when people can get facts and truths, yet the Christian Science movement has grown, and it is an old one. The only reason I can see for this is that the people have received help through Christian Science."

Speaking of Christian Science, Rev. J. D. O. Powers, pastor of the People's Church in Seattle, said in the Post-Intelligencer of May 3: "It represents the very heart of the life and teachings of Jesus Christ also, i. e., his healing ministry and his assurance of immortality. Instead of damning it and its adherents and calling it bad names, if the church is to save itself, we must study it and incorporate in the practice of the church all the truth it has in its possession."

Also, Rev. Raymond Brooks, D. D., who is now pastor of the First Congregational Church of Berkeley, California, and who was formerly pastor of the Congregational Church in Walla Walla, before leaving his pastorate there, preached a sermon on Christian Science. In the Walla Walla Union he is quoted as saying in his closing remarks: "Indeed, I am persuaded that no one of the great denominations has brought a more significant contribution to our common life than has Christian Science, and I long for the day when the people of every name, the children of a common Father, can help each other to all the unseen helps available for physical health, moral strength, and spiritual vigor. When that day comes, as it surely is coming, we will all of us look back with profound gratitude for the help which has come to our common humanity through this great movement, to the origin of which we stand so near; and then we will clearly see that the Christian Science movement has been a mighty influence in helping to stem the tide of materialism which threatened to sweep the land and which had carried many people off their feet. It has been of incalculable service in an age given over to commercialism and paganism, in helping a multitude of people really to discover the supremacy of the spiritual, and to find comfort and quiet assurance in coming to know that God is nearer to us than breathing, closer than hands and feet, and that His power and love are available for us even now. More than this we can scarcely compute its value in furnishing men and women with an incentive to do just what the gospel of Christ has always called upon us to do, to live with a quiet mind, without worry, without anxiety. In many homes where discord and unhappiness prevailed it has introduced a cheerfulness and a quietness of trust which is exceedingly to be desired. It has taught charity in judging the deeds and motives of others. Indeed, the plain truth is, sad though it may be to confess it, that the religion of Jesus has become so conventionalized in many of our churches that the Christlike qualities of mind and of heart were no longer expected and many members of our churches, hungry and thirsty, have gone to Christian Science to find a fountain opened which seemed to have been closed in their own church homes."

[F. W. Reed in The Idaho Republican, Blackfoot, Idaho]

On page 107 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science." She immediately began teaching and applying the laws of this divine Christianity, and healing inevitably resulted. From that

time to this the spread of Christian Science has been rapid, and now its adherents are unnumbered and found in every part of the civilized world.

During its ministry of more than fifty years of healing, countless thousands have testified of its healing efficacy. It is also true that during that time no one was ever healed through Christian Science by the concentrated thought of the healer or patient. When, therefore, the assertion was made in a recent issue of your paper that the Indian sun dances "are devotional affairs, and dancers concentrate their thoughts and determination on being well and strong, pretty much the same as Christian Scientists do in their more quiet way of healing," an unwitting error was committed.

If there is one thing that is made plain in the Christian Science textbook, "Science and Health with Key to the Scriptures," and in all of Mrs. Eddy's other writings, it is that the human mind is not a factor in the process of Christian Science healing; and nothing in her works can even be remotely construed to teach the healing of disease or sin by a process of human mind concentration. If cures could be wrought in that manner, which Christian Science disclaims, it would amount to nothing more nor less than mesmerism, or the operation of one human mind over another human mind. This would, necessarily, be a kingdom divided against itself, which Jesus said could not stand. "If Satan cast out Satan . . . how shall then his kingdom stand?" Mrs. Eddy has explained this on page 144 of the Christian Science textbook, where she says: "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being."

Christian Science teaches that mankind is made well and strong, and kept so, through the understanding of a perfect God, and that man, created in the image and likeness of God, as the Bible declares, must likewise be perfect. It is the demonstration of this knowledge obtained from the study of Christian Science, which is available to all, that makes the sick man well, the bad man good, and the good man better.

[Written for the Sentinel]

Love Knows the Way

ROBERT E. CROSSLAND

GOD clothes the birds and flowers fair;
Love knows the way.

This thought goes with me everywhere,
Love knows the way.

Oh, blessed thought, that fills each day
With peace and joy—Love knows the way.

Love fills my life with all things sweet;
Love knows the way.

Love forms the pathway for my feet,
Love knows the way.

Oh, blessed thought, that fills each day
With peace and joy—Love knows the way.

I do not know what lies before;
Love knows the way.

I only need to trust and say,
Love knows the way.

Oh, blessed thought, that fills each day
With peace and joy—Love knows the way.

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Editorial

Steadfastness

Nonopy appreciates the character of a trimmer. In spite of Halifax's brilliant and ingenious defense of the tribe, the world recognizes something unstable and mean in the mentality which produces one. Halifax himself may be regarded as an exceptional specimen, born of a particularly nicely balanced objection to extremes. And yet the man who follows Principle instead of person may find himself at any moment passing from side to side, as those sides sway with unrestrained momentum from extreme to extreme.

The question therefore arises, What is a trimmer? and most people who study the political conditions amidst which Halifax found himself would probably agree that he sailed far nearer to Principle than the whole-hearted exponents of party, on either side of him. The curious part of the matter is, however, that it is really the parties which change and not the trimmer, if the trimmer is holding to a straight and scientific course. Halifax left this party and that party because in office they tended to abjure the very ideals for which they had contended in opposition. He was on the side of the persecuted and the ostracized, that is to say, in the day of their persecution and ostracism, but when they obtained power, he declined to follow them in persecution and ostracism of their opponents. In his way, then, and in circumstances of great difficulty, Halifax made the name of trimmer a title of honor. But one Halifax does not make a political millennium. The ordinary trimmer is a man who takes advantage of conditions to improve his own opportunities, and acts selfishly and cravenly where his opponent may act courageously though violently.

If Halifax had possessed a real understanding of Principle, he might have steered a scientific course amidst the breakers, or he might have yielded to the prejudices of his education, and remained the trimmer of his own defining to the end. It is because the world knows so few Halifaxes that its dislike of trimmers has degenerated into a contempt. Yet in estimating the character of the trimmer it is necessary to take into consideration the various elements which go to form it. And in the end it will be found that, as in so many other cases, it is the motive which is the test of the result. At the same time, motive is one of the most difficult things in the world to estimate. A man may ask himself every morning and every evening what his motives have been for the course he may have pursued; and in spite of every effort to answer truthfully, he may persuade himself by the most egregious reasoning of almost anything. It would be difficult to say if Mr. Pecksniff really appeared to himself such an unmitigated fraud as he did to his "venerable friend" and to everybody else who knew him.

The difficulty of forming a conclusion is, of course, whether the individual knows it or not, owing to the mental suggestion by which every one is oppressed. In times of great stress this mental pressure is redoubled, and the

occasion for taking stock of the situation and protecting one's self against this aggressive suggestion is increased. It is a significant fact, to be taken into consideration by every student of Christian Science, that Mrs. Eddy's writings contain five passages which can be construed as daily prayers, and every one of these resolves itself into a realization of the nothingness of suggestion and the omnipotence and omnipresence of divine Mind. Thus, on page 40 of the Manual of The Mother Church, she declares, "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." On the next page, in the Daily Prayer, she insists, "It shall be the duty of every member of this Church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" Whilst, on the very next page, again, she writes: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned."

Now the necessity for this protection is made very clear in the last words of the third quotation. Mrs. Eddy does not give any hope to the individual that he will be judged by good intentions. Principle knows nothing of human intentions; and the human being acts either in obedience to Principle or in disobedience. It is not in the least good, so far as the immediate result is concerned, for the person who has made a miscalculation in a mathematical problem to declare that he has done his best; the result remains wrong all the same. It would not save a man who stepped over the edge of a platform to explain afterwards that he was honestly certain he was several feet from the edge; the result would be precisely the same, in spite of his honesty of convictions. A right motive may make it easier for a person to recover his course than a wrong motive, but for the time being he will have lost his way all the same. That surely is what Mrs. Eddy means by saying, "By his works he shall be judged,-and justified or condemned."

The necessity, therefore, becomes apparent for the perpetual examination of motives, and for the incessant alertness to protection against mental suggestion. No man knew this better than Paul when he counseled the Romans to continue instant in prayer. Not, of course, that Paul meant that a man was never to leave off praying, so far as the repetition of words was concerned, but he did mean that he was never to forget that temptation lay perpetually before him, and that evil was perpetually suggesting to him that he should accept this temptation; and that he should, therefore, protect himself against this suggestion by realizing the scientific fact, so determinedly dwelt upon by Christ Jesus, of the unreality of evil and the omnipresence and omnipotence of Principle. This is why it is so absolutely necessary that the individual should never give in for one moment to the evidences of the senses, never permit his thoughts to dwell on the material counterfeits which form distorted images, and so persistently suggest the very things which he is endeavoring to thrust behind him. "One thing I have greatly desired," Mrs. Eddy writes, on page 127 of "Miscellaneous Writings," "and again earnestly request, namely, that Christian Scientists, here and elsewhere, pray daily for themselves; not verbally, nor on bended knee, but mentally, meekly, and importunately." FREDERICK DIXON.

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What Is Schooling?

In the autumn when the public schools are beginning their sessions, it is well for parents, teachers, and pupils alike to answer for themselves anew the question as to what schooling is. It is not merely the learning of what are called facts. It is not, on the other hand, simply training in how to do things. It is not even just a study of the way in which seeming human knowledge is used in daily living. If education were nothing more than the sort of formality that has been developed by mortal teachers throughout the centuries, it would indeed be limited and of little value. Reasoning in accord with Principle is the truth of education, which is much broader than any academic system. What is essential is the unfoldment of divine Life itself as activity in conscious order. This is the ideal expression of infinite Mind. of which any mortal form of drill is, at the best, a very unsatisfactory counterfeit.

Since this is so, one may naturally ask why any kind of human instruction is ever worth while. Why should one go to school at all, or try to learn theories that are changing every instant? The answer is, that for such a makeshift sense of discipline there must be the true idea. The work of each one, in school or out, is to discern and prove the true idea in place of the supposed opposite. That is, each one should take both scholastic lessons and seeming daily experience as opportunity for knowing Truth and practicing in accord with it. Schools will be improved in proportion as their false theories give way to the demonstration of infinite Principle. Each one who turns his whole attention to Princiole aids in this improvement even while he is proving his own education. No present sense of things can be effectively done away with until it is actually displaced by the divine ideal. Going to school, sending one's child to school, or teaching school, must always be, then, when rightly considered, real opportunity for expressing infinite Truth.

This schooling is never limited, of course, to human methods. All genuine doing, all conscious manifestation of divine intelligence, is education, since it can exist only as the unfoldment of Principle. Such activity is the constant realization of Immanuel, or "God with us," taking the place of suppositional ignorance and inaction. In other words, the continual finding of the omnipresent Christ, as the allsufficient interpreter of omnipresent God, immortal Mind, is eternal schooling. The true idea, manifesting the one Mind, incessantly displaces false beliefs. This is progressive salvation. To turn one's attention wholly thus to divine Principle and its idea is to depend upon God and the Christ, Father and Son, demonstrable cause and effect, as the sole instructive power. The unfoldment of the one infinite Mind and its one infinite manifestation is the only real learning. Sooner or later all engaged in education of any sort must recognize their responsibility for the knowing and proving of this truth. On page 18 of "No and Yes" Mrs. Eddy declares, "If the schoolmaster is not Christ, the school gets things wrong, and knows it not; but the teacher is morally responsible."

Repeating this statement in a somewhat different form, Mrs. Eddy says on page 365 of "Miscellaneous Writings," "The school whose schoolmaster is not Christ, gets things wrong, and is ignorant thereof," a sentence which she precedes with the declaration, "Human theories weighed in the balances of God are found wanting; and their highest endeavors are to Science what a child's love of pictures is to art." The student of Christian Science is indeed glad that his genuine education is continuous as Principle scientifi-

cally expressed. Daily such a one, through earnest individual effort in the practice of Christian Science, rejoices in broadening ability, unfolding appreciation of good, actual achievement. The effective effort is not, of course, any mere trying to do something; it is the manifestation of the divine power, the energetic display of intelligence, that is as much more than human striving as success is more than futile attempt. Any so-called endeavor which fails is sheer ignorance to be scientifically corrected by the understanding of omnipresent Mind. Divinely scientific understanding is, thus, "God with us" to save from any suppositional ignorance, through the demonstration of the true man's unlimited ability. With the declaration of this understanding as present, there is no room nor time for getting things wrong, for ignorance, or for futile struggling with mere theories of any sort. On the contrary, to affirm the omnipresence of unfolding Principle is to find that the Christ does indeed furnish the true idea in place of any seeming. Thus only does one demonstrate ever broadening ability in the expression of divine intelligence.

On page 183 of "Miscellaneous Writings" Mrs. Eddy says: "Man is God's image and likeness; whatever is possible to God, is possible to man as God's reflection. Through the transparency of Science we learn this, and receive it: learn that man can fulfil the Scriptures in every instance; that if he open his mouth it shall be filled—not by reason of the schools, or learning, but by the natural ability, that reflection already has bestowed on him, to give utterance to Truth." In no way does Christian Science teach that education is not necessary; but Christian Science is showing to the world a broader ideal of education than any human theory has conceived of. Mrs. Eddy herself exemplified throughout her experience, and especially in her writings, this boundless education which comes from Principle.

Since the divine Mind and what the divine Mind knows must be the only consideration for true schooling, the advantages of education are equally for all, no matter what one's human training may have seemed to be. It is never too late to know God as the source of all wisdom. Any human sense of years or lack of years has nothing to do with spiritual unfoldment going on throughout eternity. Now is exactly the right time for the happy replacement of both ignorance and so-called false knowledge with the wisdom which is inherent in omnipresent Mind. There is no reason for either self-reproach or condemnation of others because of seemingly hampering conditions of a mortal past which really, in the realm of the divinely eternal now, never existed. Knowing that divine Love is absolutely conscious of spiritual unfoldment as the reality of man, one necessarily rejoices in infinite revelation daily. GUSTAVUS S. PAINE.

Among the Churches

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Current Notes

NEW YORK, N. Y.—Plans have been filed for the erection of the edifice of Sixth Church of Christ, Scientist, to go up at the northwest corner of Anthony Avenue and Echo Place in the Bronx. The structure is to cost \$350,000, according to the estimate of the architect, and will occupy a site measuring 80.8 feet by 95 feet.—New York Tribune.

MILWAUKEE, WIS.—Christian Science organizations of Milwaukee, consisting of three churches and one society, have made steady progress in increased attendance at their Sunday services and Wednesday evening testimony meetings. During the last year fourteen lectures on Christian Science have been given in Milwaukee by lecturers authorized by The Mother Church in Boston, Massachusetts, one of which was a noonday lecture at the Majestic Theater, and one given at the Milwaukee County House of Correction, at the invitation of the inmates.

In addition, regular meetings are conducted at the House of Correction, County Jail, and at the County Infirmary. That many healings took place at these meetings is the testimony of witnesses.

Services are also held in the State Prison at Waupun and at the State Reformatory at Green Bay. Reports of prisoners who have been interested in Christian Science and who, upon release, have made good, are on record. Financial assistance rendered to released prisoners by a committee appointed by the churches has been returned in almost every case.—Milwaukce Journal.

SEATTLE, WASH.—Plans have been completed for the building of a large masonry church structure to be known as Sixth Church of Christ, Scientist, and construction is to be started without delay at the corner of Forty-second Avenue Southwest and Lander Street. The plans call for a two-story building 109 by 76 feet in size, to cost approximately \$50,000. West Seattle Scientists have long felt the need of a suitable structure sufficient in size to accommodate the large congregation and the new edifice will meet all present requirements. No contract has yet been awarded by the architect.—Scattle Journal of Commerce.

Hamilton, Ohio.—The large hall over the Oxford Theater which is to be used by the Christian Science Society will soon be ready for use as a meeting place for the society. The walls are being decorated and a change made in the arrangement of the windows. The hall will be partitioned, making two rooms with the smaller in the rear. It is hoped that all the work will be finished within two weeks.

Republican News.

ONTARIO, CALIF.—Euclid Avenue, Ontario's far famed, two-hundred-foot wide avenue, lined with handsome homes and notable public edifices, will have another splendid structure added to it before long. The Christian Science Society of Ontario has bought two lots at the southeast corner of Euclid Avenue and G Street, and plans to build a handsome home of worship there. The congregation now worships in its own church in West B Street. It is of bungalow type, modern and excellent in every respect except that it is too small to accommodate the growth of the congregation. It is planned to move off the house now at G and Euclid, sell the West B Street structure, and build a fitting temple of worship at Euclid Avenue and G Street. The Christian Science Society of Ontario embraces all of that faith in Ontario, Upland, and the whole west end of San Bernardino county. The membership has been growing steadily.—Ontario Report.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

The Lectures

PACIFIC GROVE, CALIF.—Lecturer introduced by W. Edson Smith, who said in part:—

Nowadays the world is wiser. It is ceasing to criticize person and performance and, instead, is turning more and more to the love reflected; to that living, working Principle of Christian Science which solves all problems, heals all diseases. That the world may understand more of this working Principle which Jesus applied so well, Christian Science lectures are given.

The lecturer of the evening is a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and, as such. comes well qualified, duly authorized; comes in the way Mrs. Eddy speaks of in a letter to the Board of Lectureship on page 248 of "The First Church of Christ, Scientist, and Miscellany," where she says, "You go forth to face the foe with loving look and with the religion and philosophy of labor, duty, liberty, and love."

The subject, Christian Science, needs no lengthy introduction either. You have here a branch of The Mother Church with its Wednesday evening testimony meetings; a free lending library and reading room where may be read and borrowed or, if you like, purchased, the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," also the Christian Science literature instituted by Mrs. Eddy,—the Herald, now printed in French as well as German, the Science, the Journal, and that great newspaper, world-loved and world-loving, The Christian Science Monitor.

Moreover, our Leader, Mary Baker Eddy, has said, beginning on page 149 of Science and Health, "To-day there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease." It is my privilege to be one of these witnesses. Hereditary laws—lies—were laid down for me when I was born. At the age of sixteen I knew what it was to be a drunkard. Sixteen years later, a compassionate Christian Science practitioner drew me from the depths you may conceive, ridding me of that physical infirmity by one Christian Science treatment. Again, I have seen the child of our home with a great burn all down one side of his face—a burn which medical theories would have pronounced painful, disfiguring. Yet he fell asleep within the hour under Christian Science treatment, and in a week or two, with no pain, every shadow of the scar had gone. And I have seen my wife many years ago in the agonizing grip of rheumatism supposedly incurable; but it too vanished by grace of Christian Science-never to return.

FAR ROCKAWAY, N. Y. (First Church).—Lecturer introduced by Mrs. Stella Eiseman, who said in part:—

The first recorded word of the Supreme Being is, "Let there be light." This light, although dimmed and obscured at times, has never ceased to shine, or to reveal itself to those

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who have earnestly sought its enlightening rays. Centuries of darkness pass, and it is recorded by another inspired writer, "The people that walked in darkness have seen a great light." After generations of slavery the children of Israel sought this light and were led out of the bondage of Egyptian darkness into the glorious light and liberty of the promised land; but they soon began to follow the strange gods of the nations around them, and forgot the divine command, "Hear, O Israel: The Lord our God is one Lord." The light was again lost sight of, and there followed another long night of bondage to ignorance, doubt, superstition, and fear. Then, weary of their wanderings and of the failure of their false gods to help or to save them, they remembered the God of their fathers, and in their distress turned again to the never failing light of the one supreme intelligence to guide them. Their prayer was answered in the fulfillment of the prophecy of Moses, the first great deliverer of Israel. Then it was that over Israel's night "the Sun of righteousness" arose "with healing in his wings" in the person of Jesus of Nazareth, Jesus the Christ, or Messiah, who astonished all who heard him with the startling statement, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." And what astonished them still more was that he proved his words by his works in the healing of the sick, the sorrowful, and the sinning, and after instructing his followers to do the same, he added, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The same idolatrous condition of thought, however, which led the children of Israel into bondage and captivity. led also to the deifying of the man Jesus and to the consequent loss of the light of the Christ, Truth, which he came to reveal and to establish. But although obscured and hidden by the mists of man-made creeds and doctrines, this new-old light still shone in the darkness, though the darkness comprehended it not, until in the latter part of the nineteenth century a pure, selfless, spiritually minded seeker of the light, Mary Baker Eddy, discovered through the gloom its shining rays and gave to her discovery the name Chris-

NEWPORT, N. H. (Society).-Lecturer introduced by Mrs. Alice R. Mooney, who said in part:-

In II Timothy we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." We feel that these words quoted from Timothy are true. Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 241), "The error of the ages is preaching without practice." At a time when the problems confronting us seem so stupendous and the need of understanding is so great, it is right that honest seekers after Truth avail themselves of every opportunity for instruction.

We have with us to-night one well qualified to enlighten us on a subject of vital importance to each child of God.

Merced, Calif. (First Church) .- Lecturer introduced by E. T. Cunningham, who said in part:-

It seems there never was a time in the history of the world when men needed a Savior more than they do today.-a Savior that can save them now, one that can teach here and now in this busy world of strife and tumult how to become strong, healthy, and successful. These are the things that are vital to the busy man. The inevitable time has arrived when if we are to get the results we are expecting we must awaken and learn that we have a Savior and that we can prove his presence.

Nearly two thousand years ago Simon, the fisherman, and his brethren complained of poor business, having toiled all the night and caught nothing. The great Galilean Prophet told them what to do to get results. This same advice is applicable to-day: "Cast the net on the right side."

St. Louis, Mo. (First Church).—Lecturer introduced by Mrs. Julia W. Thomas, who said in part:-

The purpose of these lectures is by this time so widely known that it is hardly necessary to define it. Our Mother Church sends out a body of consecrated men and women whose rich and generally hard-won experiences entitle them to explain the nature of Christian Science and the effect of its application to human needs. Really, each of them tells in his own way the same old story of Jesus and his love, and of his works, which he said were possible to his devoted followers in all ages.

REDONDO BEACH, CALIF. (First Church).—Lecturer introduced by Mrs. Mary A. Hoffman, who said in part:-

Whether we come out of idle curiosity or a sincere desire for good, divine Love is here ready to bless every heart that will receive. In the Bible we read, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Just in the degree that we seek the spiritual understanding of God and man's relationship to Him, and apply it in our daily life, do we gain health, happiness, and holiness .- Redondo Breeze.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ENGLAND-London (Third Church): Church Edifice, Curzon Street, Piccadilly, Mayfair, W. 1, 8 p.m., Oct. 15.

Iowa-Sioux City (First Church): The Auditorium, 8:15 p.m.,

Kansas-Marysville: Liberty Theater, 3 p.m., Oct. 3. Topeka: Grand Opera House, 3 p.m., Sept. 26.

MICHIGAN—Muskegon: Elks Temple, 8 p.m., Sept. 30.

MISSOURI—Kansas City (First Church): Church Edifice, 9th
Street and Forest Avenue, 8 p.m., Oct. 1.

Mt. Washington: Moss Hall, Independence Road and Arlington

Avenue, 8 p.m., Oct. 1. New York—Glen Cove: Danis Building, 9 West Glen Street, 8 p.m., Oct. 8.

New York (Twelfth Church): Grand Ballroom, Commodore Hotel, 3:30 p.m., Oct. 3.

TENNESSEE-Memphis: Church Edifice, Dunlap and Munroe Streets, 8:15 p.m., Oct. 4.

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[Written for the Sentinel]

A Song of Deliverance

E. B. SARGANT

HOW can the heart be filled with fear That knows the love of Love? What arm can fail if Truth appear Below, around, above?

Through Christ is Love forever shown, Through Christ the truth is given; For God is Love, and God alone The Life of earth and heaven.

Triumphant Truth, triumphant Love, Triumphant Fatherhood, In Thee we live, in Thee we move, O unity of good!

Testimonies of Healing

It is with a heart overflowing with gratitude for the inestimable blessings that have come to me through the study and practice of Christian Science that I am offering this testimony, in proof of its healing efficacy.

Christian Science was brought to my attention about ten years ago when my son was healed of appendicitis in three days. At the same time my wife was healed in one treatment of an ailment of many years' standing. At that time I was a hopeless sufferer from many ailments, one of which was pronounced incurable by one of the best physicians, being inherited through three generations. After reading Science and Health for a short time my thought was so enlightened by the spirit of Truth that I was healed instantaneously of what was called chronic stomach trouble. My joy and gratitude to God and to our dear Leader, Mrs. Eddy, for this practical religion, which she restored to a world hungry for Truth and Love, are boundless.

Through the sincere study and application of the truth, bowel disorder, kidney trouble, rheumatism, and many other ailments have dissolved into their native nothingness. Untold blessings come to me continually through the work of teaching a class in the Christian Science Sunday school, for which privilege I am most grateful. In this capacity I believe one has the best of opportunities to serve God and mankind, and the reward is great. I can now understand the Master's love for children.

I wish to testify to the availability of Christian Science in every emergency. In our textbook Mrs. Eddy tells us (Science and Health, p. 424), "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection." This statement has been to me of great value, as I have proved it to be true. On page 128 of the same book we find, "From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity." This in connection with the Golden Rule applied to business is bringing me wonderful results.

I am very grateful for all of these healings but especially for the spiritual regeneration and peace, for the realization that God is an ever present help, and for the ability to do something for mankind in return for the many blessings received.—Charles Adelhelm, Chicago, Ill.

As my husband has mentioned my healing, I would like to say that his statement is true. We have been wonderfully blessed since we took up the study of Christian Science, and we are daily striving to live up to its teaching. I am grateful to our revered Leader, Mary Baker Eddy, that she has given to the world this wonderful truth.

(Mrs.) THERESE ADELHELM.

I wish to express my gratitude for the many blessings received through Christian Science. It has been about nine years since I first became interested. I was hungering for spiritual food at that time but did not know it. I thought there was nothing left for me but death and prayed in the old way to pass on, not so much because of ill health but because of sorrow, discord, darkness, despair, and loneliness. But this wonderful truth was shown to me like a light in the dark, healing me of these seeming discords.

Sometimes there would be struggles, and self-pity would creep in, but by reading the chapter on Prayer, also the chapter on Marriage I would be uplifted, and as time went on things grew brighter. After five years of study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my husband was healed of the liquor habit. He had had that false appetite for several years and is now entirely free from it. We began to progress, prosperity came to us, our home came to us through divine Love. That was four years ago. The poem, "Feed My Sheep," written by our Leader, the first stanza of which is:—

Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow,—
How to feed Thy sheep;
I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way,

has been my prayer and has helped me up the steep places. I have been healed of chronic constipation of nine years' standing, also granulated sore eyes, one eye being blind. I had tried many doctors and material remedies for twenty years and have been healed of this disease for six years, and read quite a bit without the least discord. I am most grateful for the spiritual awakening, and know I have indeed found the "pearl of great price." I thank God for giving us a Way-shower, Christ Jesus, and for Mary Baker Eddy, who gave us "Science and Health with Key to the Scriptures." I am also grateful for her other writings and the Christian Science literature, for I receive so much good from each article read.

(Mrs.) LULU M. MARTIN, Los Angeles, Calif.

I wish to corroborate the above statement of my healing in Christian Science. I was healed four years ago by treatment from a practitioner.—Steve S. Martin.

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I desire to express my gratitude for the good which I have received through Christian Science. For some time I had been suffering from erysipelas and was greatly troubled with headaches. Through an acquaintance my attention was attracted to Christian Science. With great faith I went to a practitioner, who declared the truth for me. With great joy I can testify that I am no more troubled with either of my former complaints and that I feel entirely well. With my whole heart I express my gratitude for the love and benefit which I have received.

(Miss) BERTHA KALAUCH, Dresden-Cotta, Germany.

It is with a heart filled with gratitude and love that I write this testimony, hoping it will be a help to others. A short time ago I was asked by a lady, over the telephone, if I were free to nurse for her. She explained that most of her household were very ill with influenza. I told her I was sorry I could not help her as I was then on a case, and I went away from the telephone feeling very sorry for her and with a mental picture of the suffering family. Within two hours of this conversation over the telephone I found myself suffering from every symptom of influenza, and I felt so ill I thought I must ask a practitioner for help, but there were reasons why I could not do so. I then saw clearly that I must do the work myself, and realized very clearly that God is here, a very present help, and that I had let my thought become filled with thoughts of disease instead of knowing only good. I at once tried to blot out of my thought this false picture and to keep my thought just filled with Truth and Love, and although when I went to bed the suggestion came to me that I would soon wake feeling much worse I just put the thought from me and in a few hours awakened to find that every symptom of the disease had vanished and I was feeling uplifted in body and every way.

Christian Science has altered my whole life. When first I started to read "Science and Health with Key to the Scriptures" almost ten years ago, I never knew what it was to feel well and happy; now I only know perfect health. It has sustained me during the most strenuous times, once while I nursed a sick baby and could not go to bed for a fortnight. It has also helped me to overcome lack. When I realized that all supply is spiritual then I found I had more than I needed materially. I am filled with gratitude for the spiritual awakening, and for the joy and peace it brings to me when I have to be away from those who are dear to me, in knowing that there is only the one Mind. I am grateful to Mrs. Eddy, who gave us Science and Health.

(Miss) RUTH TROKE, Steep, Petersfield, England.

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It is with gratitude I give this testimony with the hope of helping some one along the road from error to Truth. When Christian Science was presented to me some six years ago, I was very much discouraged as my health was failing rapidly. My physician gave me no encouragement, not knowing what the trouble was. After seeking help through chiropractic and osteopathic treatments and not receiving any benefit therefrom, I turned to God to direct me to some means to health and at this stage of discouragement Christian Science found me. My mother years ago had taught me to beware of false prophets, and she thought Christian Science was a false teaching, but when a kind neighbor offered me "Science and Health with Key to the Scriptures" by Mrs. Eddy, I accepted the opportunity, and in reading this book the first day I received a healing of inaction of the bowels of seven years' standing. The third day I laid off my glasses which I had been wearing for astigmatism. These healings were a great revelation to me, they gave me faith and a desire to know more, and I have studied and worked along with the aid of practitioners.

I am very grateful for a little understanding of God and man as taught in Christian Science. I have received many healings, such as the overcoming of chills and fever, which I had had ever since a child, also sick headaches, poison oak, grippe, and tonsillitis. I had an instantaneous healing of an injury to the eye, which was apparently very serious, also of the effects of a severe fall. I am most grateful for a healing of the seeming reality of evil suggestion. In all of my study up to a little over a year ago these suggestions seemed overwhelming. I have always had a strong sense of what I thought was right, and if my fellow beings did not come up to this standard of my judgment of what was right, pure, and honest, I was ready to criticize and condemn. I am very thankful to God that I had an occasion to be shown that this was error, and with the help of God it has been overcome.

Words cannot express the gratitude I have for this healing and for the many physical healings I have had. I am very grateful for Christian Science and for what it is doing for mankind.—(Mrs.) MARTHA HORN, Portland, Ore.

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While reading the Sentinel I was healed of a very bad cold I had had for a number of days, and was prompted to give my testimony. I have been putting it off for a good many years. Ofttimes the thought would come: Why do

you not give yours, perhaps some one would get help from it, the same as you do from those of others. I have been in Science a good many years. First I was healed of what the doctor pronounced tuberculosis, and I had violent hemorrhages at times. I tried doctors far and near but none could help me. They were very kind and did all in their power, but to no avail. At last a friend of mine suggested Christian Science to me. First I made light of it, then I began to think about it, and as long as the doctors could not help, I thought I would try it. I was very miserable and this was to be my last resort. If Christian Science did not help me I would just wait until my time came to go; but thanks be to God for His goodness toward me, to-day I am a well woman and am working every day. I have been helped in a good many ways and have been healed of sick headaches and many other ailments. I am a member of The Mother Church and belong to a Society six miles away. I am very thankful to Mrs. Eddy for her discovery of the truth which the world needs so much, also for her wisdom in providing for us our literature, which is such a help. I want to thank all of the Christian Science friends who have helped me in the straight and narrow way to health and happiness.

(Miss) IDA L. KLAMPE, Dodge Center, Minn.

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It is with joy that I testify to the good that has come to me through Christian Science, for it has indeed brought me health and much happiness. When I first heard of it many years ago it did not in the least appeal to me. I was then a member of a Congregational church, and an ardent Sunday school teacher. Gradually, however, I became dissatisfied with my religious teaching and lost all interest in church activities. It was not until my mother had a paralytic stroke that I realized I had no anchor. Kind doctors and nurses vainly endeavored to restore the use of the right hand. though we were taught to believe that a loving heavenly Father had sent the affliction for some wise purpose. We again heard of Christian Science from a friend who had been healed of a serious nervous breakdown while reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. This greatly impressed us. For about four years after my mother had passed on I began to take a frightened interest in Christian Science. I did not like the idea of leaving the church she had loved. Then, too, I was told that Mrs. Eddy did not believe in the atonement. If only I had read the beautiful chapter entitled, "Atonement and Eucharist," in Science and Health I would have found what a mistake this was, but I would not then look at the book.

At last I became very miserable and ill. Three eminent doctors diagnosed the complaints as rheumatism and neuritis, but their capsules, baths, and various remedies failed to give relief. Finally when everything and everybody seemed against me, I went to a lady to ask about Christian Science. I shall always remember my visits to her. She just radiated love and happiness, and the peaceful atmosphere of her home seemed like heaven. Willingly, patiently, and gently she explained the beautiful teachings of Christian Science and lent me a copy of "Science and Health with Key to the Scriptures" and a Quarterly, and I at once began to study the Lesson-Sermons. But I was too full of self-pity and resentment to make any progress, and when a severe attack of acute lumbago was added to my other troubles I asked this lady for absent treatment. Never can I forget or describe the wonderful healing that followed. Quite suddenly I was perfectly well, and still more wonderful, thoughts of love and peace flooded my consciousness. I could

only rejoice and give thanks to God, for I knew He was my Healer. During the ensuing three and a half years there has been no return of the complaints, nor have I even thought of medicine, though before I was dosing regularly.

The same practitioner again gave me absent treatment for a very painful attack of pyorrhea, and healing and joy came almost immediately. For the last year I have found glasses unnecessary, after wearing them for eight years for reading and needlework. I had always suffered horribly from seasickness, but recently during a very stormy crossing, all fear and discomfort vanished as a verse from the Lesson-Sermon came to me, "He maketh the storm a calm, so that the waves thereof are still." The more I study the Bible and Mrs. Eddy's writings, the more successful I am in overcoming discordant conditions of every nature. Among the many helpful passages in Science and Health there is one on page 471 which has often brought comfort and peace, "God is infinite, therefore ever present, and there is no other power nor presence." I feel it a great privilege to subscribe for all the Christian Science literature, which is a daily source of help and delight. How can I help being sincerely grateful to Mrs. Eddy for her beautiful teaching and grand and noble life?

(Miss) Bessie Mead, Overton, Hants, England.

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For over six years the healing truth of Christian Science has been the only medicine in our home. Through six weeks of earnest and conscientious study, the manifestations of a carbuncle disappeared, only a tiny scar remaining. After this, my first demonstration over physical discord, I knew that the Christ-healing stood alone in its efficacy, as it has since proved so many, many times. Colds, headaches, and burns have vanished into their native nothingness. Chilblains of several years' standing were instantaneously healed by the reading, and spiritual understanding, of our invaluable textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. A habit of biting the finger nails, in this case a so-called hereditary habit for which many material remedies had been applied, was overcome in a very short time; while a quick temper, unkind criticism, harsh judgment, petty nagging, and jealousy are losing their

It would take much more than the few words of a testimony even to begin to express my gratitude for this wonderful truth which is daily bringing more harmony and contentment into our home. Our periodicals, too, are continuous and consistent agents for good, always welcome because satisfying the need and desire for spiritual uplift. How reverently we should esteem our Leader, Mrs. Eddy, who through her spiritual understanding could show us how to work out our salvation in the way Jesus taught.

(Mrs.) GLADYS H. SILVA, Cleveland, Ohio.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." When I first heard this and heard Christian Scientists speak of "knowing the truth," I had no understanding of what it meant. Now through the study of Science and Health and the Bible I begin to know the truth of God's perfect creation. With only the absent help of a Christian Science practitioner, the birth of our baby was one of harmony and happiness, and I took all the care of the baby from the first day after it was dressed, together with the other household duties.

How grateful I am for this wonderful truth that I may teach to these little ones. It is the greatest blessing which has ever come into my life. Having lost two children before I knew God aright I had great fear for the others, but all claims of the flesh are quickly overcome through a knowledge of the truth. I am more grateful than words can express, to Mrs. Eddy, the Discoverer and Founder of Christian Science, for it was only through the study of Science and Health that I learned to know God aright. I was healed of bowel trouble of nine years' standing by reading the textbook, and from that time I have been an earnest student of the Bible, whereas I had never before had a desire to look at it. I am indeed thankful for Christian Science, and for all this blessed truth is to mankind.

(Mrs.) MAUDE ELIZABETH LOHR, Springfield, Mo.

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I have received so much help from the testimonies of healing in the Sentinel that I now wish to give mine, hoping that it may help others on their journey toward spiritual understanding. My heart is indeed filled with gratitude for Christian Science.

During the past ten years God has been our only Physician, and the healings and blessings received have been many; but what I am most grateful for is a better understanding of God and of man's relation to Him. One experience which we had during the past summer while motoring in Ohio gave us ample proof of God's protective power and tender care. Our machine skidded on a wet pavement and went into the ditch. My husband and myself both knew that there are no accidents in divine Mind, and in fact voiced this truth audibly, with the results that we were able to avoid hitting a post and the machine did not turn turtle. I cut my head on the wind shield, but by knowing the truth, it was healed in a short time. A farmer with his team came by almost as soon as we went into the ditch and pulled the machine out. We were then able to continue our journey up and down hills to the nearest town, a distance of six miles.

I find the periodicals a great help in meeting and working out the problems that come up in our daily experience. I have been healed of stomach trouble of several years' standing, bowel trouble, colds, sore throat, in a measure of nervousness, and have been able to lay aside glasses.

For all these blessings that have come to me and are coming each and every day I am indeed grateful to God and to Mrs. Eddy, who was good and pure enough to show us the way.—(Mrs.) EMESTINE McADAMS, Detroit, Mich.

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It is with sincere gratitude I send this testimony, trusting it may help some one. A little more than five years ago, life promised me only suffering and poverty. I had been under the care of physicians intermittently for nine months, suffering from intercostal neuralgia as well as neuralgia of the stomach and bowels. The physicians, though most kind and patient, were not able to afford me any relief. My mental condition was even worse than the physical, for I was filled with fear and saw no hope for the future.

Some of my friends suggested that I try Christian Science. I knew little of it, except as I had heard it ridiculed by scoffers, and thought it a religion for fanatics. One night while suffering from an unusually acute attack, and knowing the physicians afforded no relief, I seemed to hear a voice repeat over and over again, "Try Christian Science," and I asked to have a practitioner called. The practitioner arrived in a short time, and in about an hour I was asleep.



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I awakened next morning to what seemed a new world. The erroneous mental condition had been destroyed, and I was freed from pain. There were recurrences of the neuralgic condition, which yielded more slowly; but it was always met and destroyed, with a very few exceptions, by my own understanding. Since this time Christian Science has been our only physician, my husband, son, and myself relying wholly on the healing power of the ever present Christ.

Among the many errors that have been overcome are ulcerated teeth, very severe headaches, from which I had suffered at intervals of two to six weeks since a little girl. The headaches were said to be the result of a weak spine and physicians gave me no hope of ever being freed from them. Also the belief of lack which held us in such seeming bondage has been overcome and we rejoice in the knowledge that supply is unlimited.

I am also very grateful for class instruction, and am grateful to God and to our Leader for having opened this way to a clearer understanding of the truth.

(Mrs.) MARGARET MEAD, Tonopah, Nev.

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I was subject to colds every winter, and finally in the year 1910 I had a bad attack of bronchitis. I tried every kind of medicine but nothing seemed to help me, and I was very much discouraged and thought I never would get better, for I had been confined to the house four months, in fact never went out of my bedroom. Finally the doctor said if I went to a warmer climate it would help me, so I went to Los Angeles and stayed there two months but had several bad attacks just the same.

My aunt, with whom I was staying, persuaded me to try Christian Science, so we went to a lecture and the following Sunday to church. I thought it perfectly wonderful and decided to take some treatments, which I did, from a lady who lovingly tried to explain Christian Science to me. I felt much better and after returning to San Francisco was able to do my housework again. I had bought the book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and for a while I studied faithfully, but later it seemed as though I could never get the time to read much, and besides it was becoming harder for me to understand all the time. I laid the book away and never seemed to get time to go to church or to the Wednesday evening meeting. Every winter I had bronchitis and would use material remedies. In October, 1915, I was confined to my bed again for a week and the medicine I took did not help me at all. I tried three different doctors but still no relief for the cough. I spent sleepless nights and was always discouraged. My husband then begged me to try Christian Science again, so we sent for a practitioner, who lovingly helped me to understand that God would heal me, and in less than two weeks I was able to be out again and felt better than ever. I started going to church again on Sunday, and also to the Wednesday evening meetings. I shall never forget the first Sunday that I went. It seemed as if the hymns and the reading of the Bible and the textbook were all selected for me. I was indeed happy to know that God is an ever present help in time of trouble and I can truthfully say that I have never taken any more medicine since that time, and have had some wonderful demonstrations for myself and my

I am so grateful for God's protection of our youngest son, who was in the service during the war. On the twentyseventh of September, 1918, he went "over the top" and came out without a scratch. He told us in some of his letters that he constantly thought of the ninety-first psalm and knew that nothing could harm him.

I truly hope my testimony will help others who may be discouraged. I am so thankful.

MRS. HENRY SCHMIDT, San Francisco, Calif.

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Having received so many blessings through the study of Christian Science, I would like to add my testimony with the desire that others may receive the help and encouragement that I have received through the testimonies in our loved Sentincl and Journal. Through the power of Truth, I have been healed of severe kidney disease, heart disease, headaches, colds, constipation, and influenza. Within the last ten months two tumors have disappeared into their native nothingness, also the effects of a paralytic shock were most beautifully overcome in three weeks' time, entirely through absent treatment. Some of the healings seemed slow, as there were many weeds of wrong thinking to be uprooted.

Besides these physical healings I have had proof that my supply is from God alone, and in trusting Him every need is always met. These, with the overcoming of separation and many mental inharmonies and the recovery of a lost pocketbook, are only a small part of the blessings received. These healings have proved to be so complete that all remembrance of suffering has been wiped out.

I am very grateful to our faithful Leader, Mary Baker Eddy, for giving us the Key to the Scriptures in Science and Health. And my gratitude goes out to the practitioners who have so lovingly helped and guided me when the way seemed dark and the fear very real. I am grateful also for membership both in The Mother Church and in our local branch church, and to The Christian Science Publishing Society for our Lesson-Sermons as well as for our Journal and Sentinel with their beautiful, helpful articles, and for the one and only newspaper, The Christian Science Monitor, with its clean, uplifting world news. For each and all of these I thank our Father-Mother God.

(Mrs.) GRACE M. PAGE, Springfield, Mass.

I can vouch for the truth of the foregoing testimony and know from my own experience that Christian Science heals, for I was healed of profanity and of the tobacco habit by reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I was also healed of fractured ribs when caught between two steel cars in the railroad yard. The company's doctor, after an X-ray examination, claimed I would be out of service at least three months, but under Christian Science treatment I resumed my duties as yard conductor in five days, perfectly well. I am truly grateful for the moral as well as the physical healings, for the loving help received from practitioners, for the literature as received through The Christian Science Publishing Society, and for the works of Mrs. Eddy, our beloved Leader.

ALGERNON W. PAGE.

I feel very grateful for the demonstrations I have had of the healing power of God made practical to-day through the study of Christian Science. I was very ill from the effect of ptomaine poisoning, being so overcome that a practitioner was called in. I received instant relief and was entirely healed in less than half an hour and feeling no bad effect whatever, as has been the case usually. For this and many other healings and a better understanding of the Bible, I am truly grateful.

(Mrs.) ADELIE B. DUNN, Los Angeles, Calif.

Signs of the Times

[Harry F. Ward in The Biblical World]

I believe in giving justice, because such an attitude is one of the expressions of God in human living. So necessary have men seen justice to be that they have always conceived God as a just Being. They got astray with their doctrine of the divine right of kings because they truly felt that the real king could not do wrong. "Shall not the Judge of all the earth do right?" In all ages the comfort and the stay of the oppressed has been the belief that somewhere there was a just God whose ear is never closed to the cry of those who suffer injustice and from whose hands redress can finally be secured. Herein is evidence that justice is one of the supreme values of life. Men believe in a God who is always seeking to establish justice. Those who thus believe will join with Him in that endeavor.

[Rev. Stewart Means, D. D., in The Hibbert Journal]

We are facing a world to-day outwardly unlike the world of the sixteenth century, yet in its spiritual conditions not so unlike. Spiritual bankruptcy threatens us. The proud industrial world, which was to bring success, happiness, and victory, has fallen into ruins, as feudalism fell. The old relations and interpretations of life are, too many of them, a complete failure, and do not meet the new conditions. . . .

A reinterpretation of life is necessary before the world can return to the path of its highest history. This reinterpretation involves a new relation with Jesus Christ, more intimate and organic than that which now exists or ever has existed. For the old interpretations are imperfect and incomplete, inasmuch as they are not adequate to the larger needs and the more varied necessities of the spiritual life. Man himself has become more significant in his spiritual nature than he has ever before been. . . .

[John Galsworthy in The Atlantic Monthly]

When we are assured by statesmen that the bad old world must and shall pass away, we naturally ask ourselves why, failing any real change of directing mood, it should become anything but worse. Must we, then, throw up our hands and say, Well, we're only human beings: we do what we can, and after all in some respects the world is better than it was, even if we are heading for a conflagration more hideous than the last? Or is there any way in which we can try to struggle up out of the *impasse?*

If there be a saving way at all, it is obviously this: substitute health and happiness for wealth as a world ideal; and translate that new ideal into action by education from babyhood up. To do this, states must reorganize education spiritually—in other words, must introduce religion,—not the old formal creeds, but the humanistic religion of service for the common weal, a social honor which puts the health and happiness of all first, and the wealth of self second.

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Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

On October 9, 1920, there will be placed on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is now on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

JUST a line to express my appreciation of the splendid article in The Christian Science Monitor. So often an interview is the means used by which a man is made to say things of which he has never dreamed, that it is very refreshing to find a correspondent who can and will report a man fairly and honestly. Thank you very much and please accept this sincere expression of my appreciation. I like the Monitor and hope to have it on my table regularly in the near future.

IT gives us the utmost pleasure to inclose herewith check for — in payment of the account due for advertisement in the The Christian Science Monitor. We are gratified to find that the advertisements are again increasing for — section, and we wish you the utmost success in your endeavors. The Monitor is the greatest newspaper in the world and deserves the phenomenal success which it is proving.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by
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Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

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Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

single copy 50 cents; six or more, each 35 cents.

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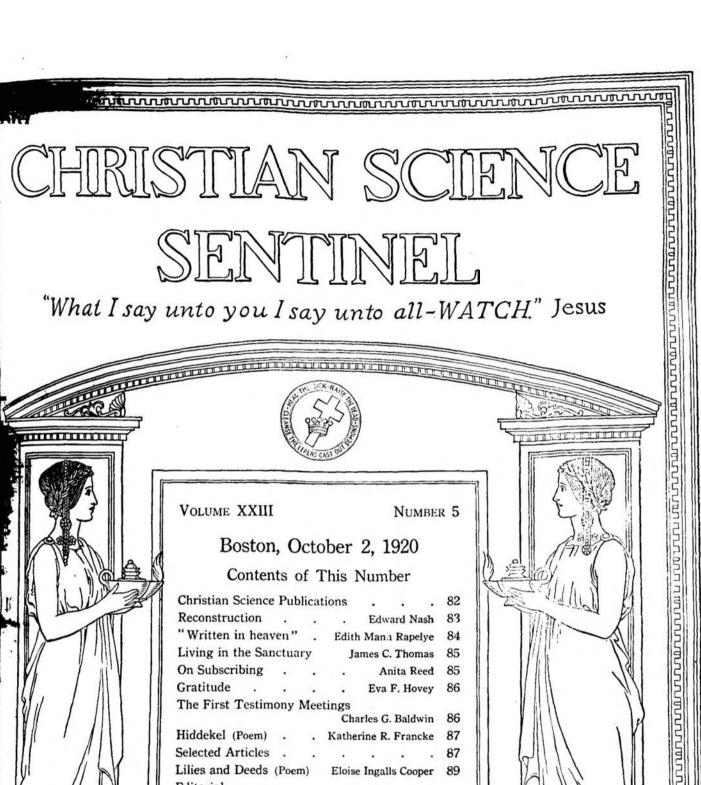
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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Reconstruction

EDWARD NASH

THE destructive element has been so prominent of late years that it is not now surprising to see, supervening, a reaction toward the idea of reconstruction. The success or failure of efforts in this direction will, of course, depend upon careful planning. The old saying, "First think; then act," is superfluous, since there can be no action unless there has been first the idea in Mind. Right action is the true idea. For foundation there must be the soundness of right thinking. Now, right thinking can only come from Principle, Mind. If a building up is attempted on the basis of mortal mind there must be as many diversities of opinion as there are diversities of so-called mortal minds. Hence, unless reconstruction is based on one Mind, one Principle, there is sure to be endless discussion, confusion, and ultimate failure—the inevitable result of failure to think rightly.

Mrs. Eddy, the inspired author of "Science and Health with Key to the Scriptures," the Christian Science textbook, says in her Preface (p. vii), "The time for thinkers has come." The thinker who as yet knows nothing about Christian Science cannot understand how what he calls "religion" can have anything to do with the practical side of reconstruction. He may go to church and may join in a supplication for blessings on those in authority whose business it is to guide the affairs of the nation; but if he really is a thinker, he may not readily believe that his supplications are going to lead God to grant his requests, because he has never yet seen regular, certain, and definite results from his prayers. If he thinks at all of the words which are being repeated for him, he still may have no real belief that any result is to be expected. And no result comes. It may be hard for him to believe that religion can in any way really affect practical problems. On the other hand, a thinker who has studied and has gained some knowledge of the truth of being, as explained by Christian Science, has also probably seen more than a few demonstrations of the collapse of discord and the incoming of harmony into daily life, which convince him not only that practical problems can be solved by right thought but that they can be solved in no other way; and this is the standpoint of Christian Science.

Christian Scientists know God as Principle, Mind, or Spirit. They know also that Mind is omnipotent, omniscient, and omnipresent. They know that there is no power, presence, or intelligence which can guide man rightly in his daily practical work except this Mind. They know this because they see it demonstrated daily, not only in the healing of sickness, but much more in the harmony which is brought into ordinary affairs, both small and great. And they have been taught by Mrs. Eddy's writings—writings which are altogether based on the life and sayings of Christ Jesus and on the sayings and doings of the inspired prophets—how they may bring into operation this power of divine Love. Thus, when a Christian Scientist thinks of reconstruction he knows that there must first of all be a reconstruction or re-

creation of thought which should rule out of himself all material selfhood—all self-seeking, all desire for place, power, or gain, all jealousy and pride, all desire for praise, and all fear of blame. With this preliminary thought he is ready to face the problem.

He knows that all man's needs are supplied by divine Love, and that the source of supply is infinite. Therefore there can be no lack of material, no shortage of labor, no lack of provision for sustaining the health and the strength of workers. He knows that there is only one Mind. Therefore there is one source of design, one plan, one system of working, one organization by which employers and employees can carry on work harmoniously and with mutual benefit. He knows that there is only one source of power, omnipotent good, and that there is no power of evil which can prevent or turn aside action. There is no suggestion of weakness or failure or discord which can interfere with this building. Now, it is easy enough to write and to repeat these things but it is not so easy to know that they are true, to understand why they are true, and to know what is true consciousness. Mrs. Eddy says (Science and Health, p. 209), "Spiritual sense is a conscious, constant capacity to understand God," and until this spiritual sense is gained there is nothing but a powerless belief, however acceptable the words may seem to be. For a man has no power of his own, but the true man reflects God, and to him belongs the power of God because the "Spirit of the Lord" is upon him as it was upon Christ Jesus when he came down from the Mount. This power is not to be attained by supplication, but only by true prayer as defined in the chapter on "Prayer" in the textbook, and by fasting, which is a relinquishment of all material desire.

To some all this may seem to be strange since the only outward evidence of reconstruction must apparently be material. The soldiers and sailors have to be settled on the land, or in industry; their houses have to be built for them; money has to be provided; trade has to be encouraged and new channels found for it; transport of every description has to be provided and organized, and so on. Just so. Mrs. Eddy says (Science and Health, p. 313) that "Jesus of Nazareth was the most scientific man that ever trod the globe," yet when he was speaking of food and clothing he did not say that these things were unnecessary; he only said that they were not the things to think about. His words were, "Seek ye first the kingdom of God, and his righteousness [right thinking]; and all these things shall be added unto you." This is not a mere ideal or mystical saying: it contains absolute, demonstrable fact.

We cannot build or rebuild on unstable foundations. At the close of his wonderful Sermon on the Mount the Master said that any one who heard his words and acted upon them was like "a wise man, which built his house upon a rock." Christian Scientists believe this saying and know that to attempt reconstruction upon any other foundations than the teaching of the Master is to court certain failure. The keynote of this great sermon, as well as of all the Mas-

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ter's sayings, is that of a true democracy founded in love of God and love of man, which is based on a scientific understanding of God, and of man in his eternal and inseparable relationship to God. If we build thus we shall be building the true Church; for our Leader has defined Church, in part, as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). Such reconstruction, leading up to God in humility and gratitude, will be the only fitting memorial to the constancy, courage, and self-sacrifice of those who have fought so valiantly on the side of Principle against material might.

"Written in heaven"

EDITH MANN RAPELYE

THE tenth chapter of Luke's gospel records that "the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name." With quiet confidence in the eternal power of good, the Master confirmed the demonstrations which, naturally, they were so happy to report to him, when he replied, "I beheld Satan as lightning fall from heaven." Notwithstanding their successful conquest over "the spirits," the Master saw that the real reason for rejoicing is, not that a false sense of things has been overcome, but that the true man always does live in heaven, or spiritual harmony. He saw the immediate need of awakening them from any illusions whatever as to this fundamental truth.

"In all points tempted like as we are," the beloved Wayshower had met, first of all, and had conquered all phases of the mortal, or to use Paul's term, "the carnal mind." For that reason no one ever achieved a greater ability than he did to discern the difference between good and its counterfeit, between reality and unreality. Christian Science makes it very plain that it was not a personal devil or even an evil spirit named Satan who, at one time, led Jesus up on a high mountain and there tempted him to use his spiritual power to material ends; rather does it teach that in the ascending scale of his reasoning, on the summit of clearer perception, various suggestions of ambition, power, and pride, products of the carnal mind, presented themselves to him, as witness the words of Lucifer in Longfellow's "Christus":—

"I cannot thus delude him to perdition!

But one temptation still remains untried,

The trial of his pride,

The thirst of power, the fever of ambition!

Surely by these a humble peasant's son

At last may be undone!"

What, of course, was taking place was not an argument between Christ Jesus and a personification or evil spirit named Satan, but simply a mental warfare suggesting itself as human consciousness. Jesus loved good whole-heartedly. He was loyal to the vision of permanent sonship with the Father. He neither needed nor desired anything that matter could offer him, because he rejoiced in knowing that his name was "written in heaven."

Ever holding to the viewpoint of absolute truth about God and man, or in other words, Principle and idea, never compromising in the smallest degree with anything less than perfection in his thinking, he nevertheless always handled the "babes in Christ" with the uttermost tenderness and compassion. Neither did he address them as though from a pinnacle of mental height far beyond theirs but even as one with them, journeying over the same path out of the beliefs of matter into the understanding of Spirit. So it was when they told him, in guileless joy, of their victory over

the spirits that he graciously replied, in the kindest attitude of fellowship, "I beheld Satan as lightning fall from heaven." He promised them furthermore to give them power over serpents and scorpions and over all evil, and that, moreover, nothing would hurt them in any way. What a wonderful promise! How great the gift from divine Love! Having prepared their hearts with this assurance he then uttered the command which to us echoes down the ages tenderly albeit imperatively, "Notwithstanding in this rejoice not, that the spirits are subject unto you; rather rejoice, because your names are written in heaven."

Why has this command been necessary? The answer is very plain on page 351 of Science and Health, where our Leader says: "We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points, -especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such startingpoints are neither spiritual nor scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error, discord, by demonstrating the allinclusiveness of harmonious Truth." Realizing this fundamental truth, students of Christian Science proceed to and do heal the sick and demonstrate the power of good. They perceive how necessary it is to think from the basis of good as a reality and to deduce all conclusions therefrom. When, however, one grasps this fact, and the presence of eternal harmony is acknowledged where discord seemed to reign before, the temptation occasionally presents itself to believe that a great big, awful devil has been discovered, vanquished, and destroyed, and with it has come the suggestion that, fresh from one victory, there must be other devils and "other worlds to conquer." No student will long be fooled with this illusion if he will clearly realize that this is the last plea from a supposititious devil for a name and place in God's creation.

When it has failed in its effort to be accepted as consciousness in the above-named manner, the lie will sometimes assume a new method by dressing itself up in a new name. It will not style itself this sickness or that sickness but—ah, yes-"a claim"! How is it different to rejoice that "a claim" has been met, if by so doing we give it the minutest degree of power in our thinking, from that rejoicing of old that "even the spirits are subject unto us"? On page 54 of "Unity of Good" Mrs. Eddy says: "To say there is a false claim, called sickness, is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim." The fact that a demonstration has been made gives us no more liberty to think and speak of error as an actuality than we had when, in working from the basis of good only as real, we certainly did not choose to think of the error as true in any sense of the word. When one is tempted to rejoice in changing material phenomena, it is good to know that the ever present Christ restrains from any sense of error.

If the Christian Scientist will pause in humble obedience, his heart made ready as were those of the first disciples, he will hear the loving instruction to rejoice not so much that error has been accepted as true by some mortal and that it has been destroyed, but rather to be glad in the forever positive fact that "God saw every thing that he had made, and, behold, it was very good." Let our rejoicing evermore be based, therefore, upon the grand realization that God and man are, now and forever, inseparable and that our "names are written in heaven." 3.

Living in the Sanctuary

JAMES C. THOMAS

DIVINE metaphysics reveals that Life is Mind, the perfect consciousness, and that the man God made is the likeness of Mind. Consequently, it is only as men comprehend the Science that is Christian that they really begin to live. For then only are they drawing near to Life, or God. Individuals whose outlook is bounded by the material senses, and whose thinking deals only with the testimony of those organs are far from Life and are assuredly included in that class to which Christ Jesus referred when he said, "Raise the dead." Truly is the student speaking when he says, "Christian Science is all-in-all to me," for it brings him to Life, it leads him to Principle, without at least a glimpse of which he is not really living at all. And he attains more of Life as he pushes ahead into the unseen joys of Christian Science—unseen and uncomprehended by material sense. And as he advances, Life is there with all its abundance of good and stainless satisfaction.

Mrs. Eddy has described in "An Allegory" (Miscellaneous Writings, p. 325) the "so-called living" whom "the Stranger," the Christ, proceeding through the world, comes upon but avoids: "Somewhat disheartened, he patiently seeks another dwelling,-only to find its inmates asleep at noontide! Robust forms, with manly brow nodding on cushioned chairs, their feet resting on footstools, or, flat on their backs, lie stretched on the floor, dreaming away the hours. Balancing on one foot, with eyes half open, the porter starts up in blank amazement and looks at the Stranger. calls out, rubs his eyes,—amazed beyond measure that anybody is animated with a purpose, and seen working for it. They in this house are those that 'provoke Him in the wilderness, and grieve Him in the desert.' Away from this chamel-house of the so-called living, the Stranger turns quickly, and wipes off the dust from his feet as a testimony against sensualism in its myriad forms."

What a man wants above all is Life, God. Christian Science, then, which unlocks the door to Life, must have the first place in his affections and never be given second position as regards any person, object, or circumstance whatsoever. Thus is seen the correct interpretation of the phrase "God First"-Mind and its idea as all. Assuredly, Christian Science is infinite, unlimited. Its message is available in the remotest corners of the earth, and the form in which it is met with is boundless in variety. Individuals everywhere who understand and hold to the truth that God is the Supreme Being, or Principle, in the sense of being the one omnipotent power and reality and the only Mind, unopposed by any supposition of matter, understand divine Science to the extent of their knowing. The complete statement of this Science is found in the works of Mary Baker Eddy, its Discoverer and Founder, and all may have recourse to them, the truth, purity, and potency of which have been fully demonstrated.

The student of Christian Science should be "animated" with the "purpose" really to live, to reflect Mind, and he cannot be so purposed while paying tribute to the physical senses without any attempt to free himself from them. Any man anywhere can prove that he does not actually live in, of or by matter and its multitude of forms. He can turn his back upon all of these things at any time by inquiring into the true source of his being conscious, which is, he will comfortingly find, the infinite consciousness, in which the so-called physical senses of seeing, hearing, tasting, smelling, and feeling have no part whatever. Any one is able to

discover very simply that he thinks or is conscious without the aid of any of these five deceptive counterfeits of spiritual sense which knows the divine consciousness and nothing else. Thus casting aside the limiting pseudo sense, an individual's way opens in thought to the unlimited glories of spiritual perception. In this realm of fathomless Mind, infinite wholeness is the only fact. Thus did Jesus state all these things in saying, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." And Mrs. Eddy writes on page 15 of Science and Health: "The Father in secret is unseen to the physical senses, but He knows all things and rewards according to motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed." The sub-heading of this passage is "Spiritual sanctuary."

Life then is found when objects of sense fade away, mirage-like, before spiritual understanding. In this way spiritual living is really everywhere that material forms and activities falsely seem to be, and all individuals are privileged to have Life, or God, revealed, no matter how untoward are the conditions surrounding them. In no matter what falsely assertive presence of death, disease, or sin, there is Life. Life is the only fact, no matter where death, disease, or sin falsely assert their presence, and even in the very places where so-called material living seems to be most apparent.

There is not a single moment of the day when an individual can afford to give up Principle and confer the slightest acknowledgment of reality upon the evidence of matter. To know Life, really to live throughout the day, which means day and night, is to serve Principle always. It is to become acquainted with eternity, which should be the aim of every man. This involves the sooner or later elimination of that mental apathy called sleep, because unconsciousness is not the knowing of real Life, or divine consciousness, which is never suspended in its activity.

The issue before men is evident. Life is here in all its abundance, and material existence is a barrenness that must give up its claim, for Christian Science says in the words of Jesus the Christ, "I am come that they might have life, and that they might have it more abundantly."

On Subscribing

ANITA REED

THE Christian Science literature is one of the biggest I blessings the world has to-day. Do we realize this, and do we appreciate it, or do we just take it all for granted? First and foremost, there is the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which, together with the Bible, is the very foundation of Christian Science. Indeed, has not Mrs. Eddy said (Miscellaneous Writings, p. 313), "Humbly, and, as I believe, divinely directed, I hereby ordain the Bible, and 'Science and Health with Key to the Scriptures,' to be hereafter the only pastor of The Church of Christ, Scientist, throughout our land and in other lands"? In Article XIV, Section 1, of the Manual we also find a record of this ordination. Then there are all Mrs. Eddy's other writings,-what happy hours we may spend with these and the help of the concordances!

Then daily, weekly, and monthly come the periodicals, bringing with them joyous encouragement. How often we have found an article in one of these that has just met our need of the moment! These organs are channels through which we can all share the joys of experiences and demonstrations. The broadness of Christian Science is manifested in the *Monitor*, turning one's attention to the good in every part of the globe, uplifting man's sense of art, literature, the stage, and so on. Instead of the Christian Science literature being narrow or sectarian and solely religious, it enlarges thought, enabling one to think beyond one's immediate surroundings, about all good. Not only may we find comfort, help, healing, and teaching in these periodicals, but it is also our privilege to contribute to them with articles and testimonies.

It was with much forethought that our inspired Leader, Mrs. Eddy, wrote on page 352 of "The First Church of Christ, Scientist, and Miscellany," "My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper." Are we sometimes tempted to stop reading or taking one or perhaps even all of the periodicals, because error would have us believe that we cannot afford them or because we have not time to read them all; but could we disobey those imperative words of our Leader and feel that we are honest? Well do we know that every word Mrs. Eddy has written in the Manual or elsewhere demands our implicit obedience, and should be obeyed joyfully. There is nothing that error would like better than to stop the operation of Truth—to enthrone itself, and in its subtle way it would have us stop reading or subscribing for the literature, And so, if we are not awake and alert, we would be imperceptibly swept away from the rock-Truth; but if we are awake to this suggestion, we shall recognize it as nothing more or less than suggestion, and prove the utter unreality of it, thereby destroying it.

Gratitude

EVA F. HOVEY

IN Old Testament times a gift was offered as a mere expression of politeness, or with the expectation in return of favor or protection,—as Jacob's gift to his brother Esau. Also, a gift was given when consulting a prophet or oracle. Doubtless it was the general belief that a gift to God operated in the same manner as one to an earthly ruler.

David's more spiritual insight realized that the favor of the Lord did not depend upon material gifts, and Isaiah tells us, "If ye be willing and obedient, ye shall eat the good of the land." In the New Testament, as pointed out in Hastings' Dictionary of the Bible, we find that many of its usages of the word gift are connected with God's gifts to men: His Son, Life, the Holy Spirit, as well as that free gift of grace which Paul writes of in the inspiring fifth chapter of Romans.

No more wonderful gift has been given to mankind than the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Through the study of this book many thousands of suffering humanity have been healed. It is a veritable key to the Scriptures, unlocking to all the treasures of the Bible, the promises of which are seen to be for each and all now, proving the ever presence of the living Christ, Truth, as our Savior promised, "Lo, I am with you alway, even unto the end of the world." Our textbook is the outcome of Mrs. Eddy's spiritual understanding of the motherhood as well as the fatherhood of God. Love and duty to God and mankind caused her to give to the world this sacred gift, teaching, as she tells us in Science and Health (p. 496), "the rule of healing, based upon its divine Principle, Love, underlying, overlying, and

encompassing all true being." The entire sentence reads: "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being."

As we daily, hourly keep substituting spiritual truths for material beliefs, we are putting on that Mind "which was also in Christ Jesus," and so coming into a clearer vision of man as God's image and likeness. How can we refrain from expressing our gratitude for that inspired gift which opens our spiritual eyes until we see, as did our revered Leader (Poems, p. 12):—

Then His unveiled, sweet mercies show Life's burdens light. I kiss the cross, and wake to know A world more bright.

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

The First Testimony Meetings

CHARLES G. BALDWIN

PERHAPS the first Christian testimony meeting of which we have any record was held in a prison cell. John the Baptist conducted the simple ceremony, and around him were the few faithful students whose devotion had gained for them admission to their teacher in prison. Eagerly these earnest men, one after another, told of the instantaneous healing work which they had witnessed. The lame walk, they reported to John, the blind are healed so that they can see, the dumb are made to speak, and those who are ready may learn how this healing is done, and the good news of health and holiness is brought to them. Another testimony meeting is recounted in the fourteenth chapter of John. Jesus is here trying to reveal the secret of his mission and of life itself, and finally has to have recourse to his healing works to afford the necessary proof. At this meeting Jesus taught that if we study the truth and keep everlastingly at it we shall be entirely free from fear, error, evil, and discord of

Once we perceive God as Spirit, Mind, or Soul, we can think of man as the child of God, entirely spiritual and the very image and likeness of Soul. God, Mind, or Spirit is infinite, and man, God's spiritual offspring, lives, moves, and has his being in God. Man, therefore, has a place in Principle and cannot be made to believe or imagine that he has any cause to be troubled or fearful. Christ Jesus blazed the way of safety through the mazes of mortal belief and trouble by the perfect understanding of God and His omnipotence, omnipresence, and omniscience, and we have only to follow in his footsteps. Not only this, but his teachings are ever with us as we take each step in the path, so that we have only to study the way when we are confronted with doubt and fear. Jesus the Christ has demonstrated man's real spiritual being, and we know that he did it by declaring and realizing always and in every circumstance that God is Spirit and that man is the offspring of God.

Thomas, one of Jesus' disciples, could not grasp or make practical this wonderful truth demonstrated by Jesus, and when Jesus spoke of his departure and took for granted that his disciples perceived that he was going to prove his true relation to God, omnipotent Mind, and that he would sit at the right hand of God—that is, manifest God's power to overcome hatred, matter, and death—Thomas could not

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understand and asked for an explanation. Jesus said to him, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Thomas was also told that had he known Christ Jesus he would have known God, and Jesus gave him this spiritual knowledge, for he said, "From henceforth ye know him, and have seen him."

Philip, in temporary confusion, asked to see the Father, God. Now God cannot be seen through the material vision, but is manifested through Christ, the perfect expression or reflection of God, and so Philip was told by Jesus that when he saw the Christ in place of Jesus the Christ, he saw the Father expressed, and all the works that he had seen done by Jesus were in reality the reflection of God, manifested by Jesus the Christ. Then Jesus, despairing of proving his true relation to God by beginning with God or Mind, arguing inductively, said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." In other words: Let the works which I have done, my many cases of instantaneous healing of disease, my walking on the water, stilling the waves, and raising the dead, increase your faith so that you can perceive the real I is the son of God equally with the reality of yourselves and can truly say with me, "Our Father," for there is no other power less than omnipotence which could thus produce health, happiness, and dominion.

lesus the Christ had raised others from death and the grave, as did Peter, later, and many others. Jesus' understanding raised Jesus' body from the tomb, with no help from others. Here he put into action "the certain sense of eternal Life" to which Mrs. Eddy refers on page 509 of "Science and Health with Key to the Scriptures," where she says, "Our Master reappeared to his students,—to their appreheasion he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life." While in the garden of Gethsemane Jesus gave up his own human will. After the most momentous struggle in history, angels "ministered unto him." Perhaps these angelic inspirations were the same which appeared to Mary Magdalene at the sepulcher of Jesus. These holy women were strengthened by their fidelity in the awful experience of their teacher. The spiritualization of their thought enabled them to see the angels and then their risen Lord after his great struggle. These women related their experiences to his disciples and other followers, but "their words seemed to them as idle tales, and they believed them not." Peter, however, was inspired to go to the sepulcher, and he ran thither. Two of the others also-not of the eleven-saw Jesus and recognized him. They told their story, and then the eleven (his disciples) could see him, and he ate before them and taught them from the Scriptures.

This whole experience shows, of course, the importance of that which testifies to Principle. In other words, evidence of the operation of Principle, such as is given in our Christian Science Wednesday evening meetings to-day, is highly important. If those who have been healed testify, it enables others to seek the healing, and for each earnest testimony of one who has seen the Christ others are enabled to see him also, and gain a "certain sense of eternal Life."

[Written for the Sentinel]

Hiddekel

KATHERINE R. FRANCKE

BLESSED river of truth that flows from the throne of God, On thy green banks of old the feet of the prophets trod; To-day our waiting hearts at sound of thy murmur thrill, And we lay our burdens down at Christ's command, "Be still."

Selected Articles

["Religion versus Ceremonialism"—The Christian Science Monitor, Boston, U.S.A., August 16, 1920]

A group of people, if asked to formulate a definition of religion, would probably offer many and diversified replies, conforming to the practical or theoretical aspect of religion involved in their experience. Christian Science, explaining religion on the basis of absolute metaphysics, wholly eliminates the ceremonial and superstitious beliefs usually included in such a definition; for notwithstanding the scholar's claim for the inseparability of religion and magic, Christian Science establishes an interpretation of religion with which superstition and ceremonialism could have no possible relation. All superstition is ignorance, and ignorance could never form an intelligent concept of religion.

Cicero's definition from relegere, to revere the gods, reflects the general viewpoint of antiquity when it was thought necessary to propitiate the so-called gods in order to secure their favor. Although Cicero's etymology is conceded by most scholars to be correct, the theology of the Middle Ages and modern times has found expression in the Augustinian development of the definition offered by Lactantius from religare, to bind together. Early beliefs were concerned only with the practical aspect of religion, while the later concept comprises eschatology as well.

Christian Science includes both the viewpoints, reverence and oneness, included in the two Latin words, relegere and religare; for in religion as simply defined as "man's relationship to God" both the statement and its practice are involved. Thus, although there may be as many concepts of religion as individuals to formulate them, Christian Science teaches that the relationship of God and man, Mind and idea, constitutes all there is to true religion. In this relationship, ceremonialism plays no part. Infinite Mind and its infinite expression, in their oneness, comprise all the activities of man. Man is dependent alone on God, the creative Principle. Therefore, being the emanation of Mind, the source of his every act and thought, man necessarily maintains a rightful attitude toward the all-embracing consciousness which binds man to Mind inseparably. The essence of religion is found in Jesus' statement, "I and my Father are one."

The survival of ceremonialism, which chills the spirit of Christianity, is the hindrance to a more spiritual apperception of religion. A prayer used by some Oriental peoples to-day consists of a short form during the repetition of which seventeen postures are assumed, each so important that none can be omitted. In magical practices the word itself, or incantation, is supposed to have power. But with the increase of spirituality the power attributable to the form of prayer lessens in face of the predominating power of spiritual knowing in accord with Principle. Thus as the interpretation of religion becomes more nearly divine, the more nearly correlated are religion and life, until the ceremonialism pertaining to a materialistic concept entirely vanishes. The practice of religion is thus found to be active harmony and freedom expressed through unity with Principle.

On page 43 of the Manual of The First Church of Christ, Scientist (Art. VIII, Sect. 9), Mary Baker Eddy indicates the necessity of nullifying the survivals of ceremonialism: "No member shall use written formulas, nor permit his patients or pupils to use them, as auxiliaries to teaching Christian Science or for healing the sick. Whatever is requisite for either is contained in the books of the Discoverer and Founder of Christian Science." It is evident to the en-

lightened understanding that formulas or the mere repetition of words have in themselves no power to heal. The bare practice of religious rites does not bestow salvation. Jesus in his redemptive mission constantly stirred up the theological formalism of his age by teaching and healing on a basis diametrically opposed to established order. So to-day Christian metaphysics reveals religion in its purity and wholeness by healing and teaching in opposition to the traditions of men. In thus recognizing the spiritual relation of Mind and idea, Christian Science confers the healing power that is an integral part of true religion.

Perfunctory churchgoing as the mere performing of an ecclesiastical rite never saved any one, never prevented sickness or trouble. To many, religion is associated with the thought of stereotyped, pious observances, but Christian Science entirely divorces religion from ritualism by recognizing genuine worship as conscious communion with Mind, not communion once a month or once a week, but the constant apprehension of God here and now as the sole governor of the universe. Attending church, not with the motive of propitiation, or of duty, or as a charm to ward off evil, but with the rejoicing understanding that church activity is omnipresent, forever to be enjoyed, takes religion out of the old category of superstitious practices and places it on the rock of understanding, against which the illusory gusts of ignorance shall not prevail.

Ceremonialism and religious festivals, that are the survivals of the pagan four season festivals, deny the unity of God and man. On page 67 of the Manual referred to above, in a section significantly entitled "Duty to God," Mrs. Eddy rebukes the usual custom of celebrating these various holidays: "Members of this Church who turn their attention from the divine Principle of being to personality, sending gifts, congratulatory despatches or letters to the Pastor Emeritus on Thanksgiving, Christmas, New Year, or Easter, break a rule of this Church and are amenable therefor" (Art. XXII, Sect. 10). All through her writings Mrs. Eddy teaches the importance of abandoning the materialistic thinking that found expression in Pharisaism, fetishism and the like, in favor of a more spiritual concept of religion, that man in the image and likeness of God may appear. In her poem, "Christ and Christmas" (p. 19), Mrs. Eddy directs attention to the scientific way to celebrate Christmas:-

Thus Christ, eternal and divine,
To celebrate
As Truth demands,—this living Vine
Ye demonstrate.

The demonstration of Principle is the one way in which to celebrate Christmas. To demonstrate Christ is commemoration in the truest sense. Thus every holiday or festival becomes the opportunity to live in accordance with Principle and this should be the everyday fact of existence. In this demonstration of Truth, health is found to be as much a part of religious practice as morality; for to be truly religious one must manifest the wholeness and harmony of God. Man's relationship to God necessarily expresses that unity with Mind from which there can be no deviation. Religion is not something to be attained; religion is the harmonious activity of consciousness to be uninterruptedly enjoyed.

[William Lyon Phelps, Professor of English at Yale University, New York (N.Y.) Evening Post]

There are periodicals published by learned societies, there are periodicals of a special and technical nature and there are serious reviews—which bear to the trivial weeklies inversely as the *revue* to the drama. It is necessary for the

scholar, engineer, or business man to keep abreast of the latest information in his subject; it is necessary for every one to read at times a good review.

Every intelligent man, woman, and child should read the newspapers; but no time should be wasted on them. I read local newspapers morning and evening in my own town and am a regular subscriber to morning and evening New York newspapers. I wish to know what is going on in my own city and in the world, and I read editorial comment because it is representative of the views of thousands of my countrymen. I also subscribe to The Christian Science Monitor because it has the best special reports from every locality on earth of new plays, new music, new developments in art and literature, and an admirable page on athletics—I always read sporting news.

[Dissenting opinion of Associate Justice Nourse of the District Court of Appeal of California, in re Travers]

I dissent. The undisputed facts are that petitioner was arrested on a charge of vagrancy, was taken from her place of abode to the police court where she pleaded not guilty, and, without trial or judgment, was ordered into the custody of the health officer. She was then taken to the city and county hospital where, in direct defiance of a penal statute, she was subjected to a medical examination by an unlicensed employee illegally styling himself a doctor. As a result of such examination she was ordered confined in the city and county hospital for an indefinite period and was so detained without warrant or judicial commitment when released on bail by order of this court.

The power to quarantine diseased persons for the purpose of preventing the spread of communicable diseases need not be questioned. The power to imprison a citizen in a public hospital without trial or commitment is obnoxious to every American principle of right and justice. It is one of the fundamental principles of both our federal and state constitutions that no person shall be "deprived of life, liberty or property without due process of law." "It is a rule as old as the law, and never more to be respected than now, that no one shall be personally bound until he has had his day in court, by which is meant, until he has been duly cited to appear, and has been afforded an opportunity to be heard" (Galpin v. Page, 85 U. S. 350, 368)....

The broad scope of the main opinion is atrocious in its consequences. Having approved the farcical and unjudicial pretense of a trial in the police court, the effect of the opinion is that any citizen may be taken from his home, and, with trial or judgment, confined in a public hospital during the will and pleasure of the health officer if some unlicensed employee of the institution believes that he is afflicted with some contagious disease. During such confinement the victim may be denied the right to call in his own physician, but is forced to subject himself to such medical treatment as the employees of the hospital may choose to give him.

Section 2979a of the Political Code, the section under which the health officer is acting, authorizes him, when acting as an inspector under the state board of health, to "take possession or control of the body of any living person" upon being informed of any of the contagious or infectious diseases mentioned in the section. Among the diseases therein mentioned are tuberculosis, pneumonia, diphtheria, measles, chicken pox, whooping cough, mumps, and "any other contagious or infectious disease." Thus a parent whose child is afflicted with any of the many contagious diseases prevalent among children may be denied the right of caring for his child in his own home and of calling a physician of his



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own choosing. All that is necessary, under the main opinion, is for the health officer to be informed that some contagious disease exists. Then he may take possession and control of the "body of any living person" (not necessarily one afflicted with the disease), remove him from his home and the care of his family, and confine him in the county hospital, without commitment, until such time as the employees of the hospital may determine that his illegal imprisonment might cease. If such be the law, one who is afflicted with tuber-culosis may suffer a greater punishment for his offense than one who has committed a burglary.

The provisions of section 2979a, in so far as they attempt to authorize the imprisonment of the individual for an indefinite term without trial and without commitment, are unconstitutional and void. The petitioner is detained by the health officer solely under the authority of that section. Her imprisonment in the city and county hospital is without the semblance of a legal confinement and she should be discharged.

[New York news dispatch in Corona (Calif.) Independent]

Attention of believers in medical freedom is called to the fact that the Illinois constitutional convention at a hearing before the committee of the whole voted almost unanimously against inserting in the constitution of that state a section known as "proposition 300," which was offered by the Illinois State Medical Association for the purpose, as stated by Dr. Charles E. Humiston, to deny to Christian Scientists, chiropractors, and others the right to treat the sick in Illinois.

The Citizens' Medical Reference Bureau points out that Dr. Humiston stated that "we had a purpose rather than a plan, that we wished to deny to quacks, to faddists, to Christian Scientists the right to practice medicine and treat the ailing, the sick, in Illinois, and that was the object of this proposal, and we asked that committee, as a whole, or any member of it, to write it in such a way as to make that clear. That was what we wanted."

The action by the constitutional convention, as given in full in the *Illinois Medical Journal*, is suitable for helpful reference in case similar efforts are made in other states to secure such an amendment to the state constitutions. It is of interest in showing by what an overwhelming majority the amendment was defeated. It also brings out the fallacy of the plea, so frequently advanced by allopathic medical societies, that all persons who "treat or undertake to treat any ailment, infirmity, or disease of another for pay, reward, or compensation," be required to pass the same examination.

It was declared that the proposed amendment, which was to place every one who administers to the sick in Illinois under the same requirements, was "so sweeping as to prohibit the practice of dentistry, pharmacy, nursing, and midwifery by any other than a person who was able to meet the one standard for treatment of the sick."

[Louis E. Scholl in Yakima (Wash.) American]

A recent article in your editorial columns says: "A politician has the Christian Science attitude in regard to profiteering. He escapes the necessity of finding a remedy by professing inability to find the evil." A protest is offered to this statement because such an attitude toward profiteering can in no way be likened to the Christian Science attitude toward evil of any kind.

Christian Science, like Christianity, came to the world because of the necessity for a remedy for the world's evil. If Mrs. Eddy had professed inability to find evil, she would never have discovered Christian Science. Realizing fully the awfulness of evil, she sought the remedy, and like the "merchant man, seeking goodly pearls," of whom Jesus told, she, having found one pearl of great price, went and sold all that she had and bought it. On page 226 of "Science and Health with Key to the Scriptures," she writes: "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational system of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." There is no evidence in any of her writings, of failure to understand the nature of evil or the right method for its destruction.

Selfishness is the disease at the root of political life, and it seems to be as malignant now as when a certain senator declared the purification of politics to be an iridescent dream. Christian Science offers the same solution for economic problems that Jesus offered. Profiteering and all kindred abuses will be no more, only as men come to understand and live the teachings of the Sermon on the Mount, or in other words, as men are found, not in selfish self-righteousness, but reflecting the divine nature.

In Miscellany (p. 266), Mrs. Eddy gets at the heart of the political problem when she says, "To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

The trouble with the type of politician referred to by the *American* is not that he has the Christian Science attitude, but that he lacks it.

[Written for the Sentinel]

Lilies and Deeds

ELOISE INGALLS COOPER

DEEP in the earth
A lily heard the call:
Go forth—proclaim your faith
In Life's unfailing power.
Obedient,
Green leaves uprose
One above another.
A bud lifted its cup,
Brimmed it with pure radiance,
And wide outflung
Petals milk-white.
Forth from its golden heart,
Like sweet incense of prayer,
Impartial, streamed its fragrance
Prodigally.

Can I not hear
My Father's call, and pour
My faith in Love abroad—
Gentle, patient, kind—to heal
Earth's weary ones?
Christ is risen!
Sin, sorrow, pain, and death
Are lost in the glory
Of His love—through whom I live
Abundantly.

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Editorial

Right or Wrong

THERE is a story of Lord Palmerston, which may or may not be apocryphal, to the effect that he once received a memorial from a certain number of his followers assuring him that they would support him in a case in which he was so obviously in the right. The irritation of the prime minister was beyond words. He intimated that anybody would support him if he was right, and that what he was looking for in his followers were those who would support him whether he was right or not. The anecdote, which was no doubt meant to express the fiery nature of the great Irishman, finds a parallel in a really historic saying of that famous American seaman, Stephen Decatur. It was in proposing a toast, at Norfolk, in the year after Waterloo, that Decatur gave utterance to that remarkable and often quoted saying, "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong.'

Now if Decatur had been told that he was giving utterance to the most preposterously unpatriotic sentiment for which he could be held responsible, he would no doubt have been quite as irritated as Lord Palmerston is reported to have been, and so no doubt would those who drank his toast, and all the patriotic associations of later years which have acclaimed it. Yet anybody, who will take the trouble to think, must see that the sentiment is not only an entirely immoral one, but is calculated to involve any country in disaster rather than in success. It is the support of just such ideals which has brought about the fall of the great empires of the past. The absence of fearless criticism which would tell the truth to rulers has been more responsible for national disasters than almost any other one thing. To approach a Roman emperor or a Turkish sultan with such a criticism would no doubt have been almost seeking extinction, yet if the emperors of Rome and the sultans of Turkey could have found truth-telling instead of sycophancy, the history of Rome and the history of the Ottoman Empire might have been very different from that which they are to-day. The Hebrew prophets did, indeed, deal faithfully with the kings of Israel and Judah in just this way, and they experienced extremely dangerous moments in doing so. Nevertheless, there can be no question at all that the story of the kings of Israel and that of the kings of Judah would have been even more unfortunate than they actually were, if it had not been for the fearless integrity of the prophets.

Now what is true of the king or the prime minister is true also of their subjects or supporters individually. Indeed, that a nation is only a collection of individuals is, of course, the tritest and most obvious of sayings. It is, therefore, the moral fiber of the individual which constitutes the character of a nation, and if this moral fiber is missing, the character of the nation spells disaster for the nation. Count Czernin points out, in his recent memoirs, how essentially this was the case in pre-war Germany, and just what it led to.

The kaiser, he explains, lived in an absolutely exotic atmosphere in which the truth was never allowed to be mentioned. The disagreeable, that is to say, was always excluded, with the result that the unfortunate ruler of Germany drove in on his doom, without a suspicion of the realities with which he was surrounded. The reason for this was, the Count explains, to be traced to the parasitic nature of German society. The court of Vienna, he insists, was sufficiently docile in its attitude toward its own emperor, but in Vienna the scenes which he witnessed in Prussia would have been impossible, for never could a great Viennese merchant have been induced to cover the hand of the emperor with kisses because that hand had bestowed on the recipient a gold scarfpin.

It is just this appreciation of false standards which undermines the integrity of men and nations and brings inevitable disaster in its train. "The objects we pursue and the spirit we manifest," Mrs. Eddy writes, on page 239 of Science and Health, "reveal our standpoint, and show what we are winning." How, then, could the success of one's country in wrongdoing bring anything but ultimate defeat to that country? The more apparent the momentary success, the more terrible the ultimate disaster would be bound to be. "Be not deceived," Paul wrote to the foolish Galatians; "God is not mocked: for whatsoever a man soweth, that shall he also reap." If Principle is the reality, the support of wrong to gain a desired end is a descent to the inferno of the Jesuitical method of doing evil that good may come of it. The only good that can possibly come of it is the temporal and material good of sensual satisfaction. "For." continued Paul, "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The man who calmly proposes to sustain his cause, whether it is right or wrong, is certainly sowing to the flesh, and will inevitably reap corruption.

The curious thing is that the world does not perceive this; that the world still believes that it is possible to find success in doing evil. Now, as Mrs. Eddy writes, on page 239 of Science and Health, "Let it be understood that success in error is defeat in Truth." When once that very simple but inviolable scientific fact is grasped in all its significance, people will give up imagining that they can do wrong in the name of good, or, as the old proverb tells them, that two blacks, or for that matter any number of blacks, can ever make a white. A real patriot would only desire the defeat of his country if it were in the wrong, for he must know that only through that defeat could ultimate success be attained. No matter how far one person may have deviated from Principle, another person can never hope to obtain the protection of Principle by following in that deviation. If the first person says that twice two is five, the other person will gain no advantage by saying that it is The believer in the power of evil may imagine that an advantage may be gained in this way, but the person who professes to believe that the only power is good, stultifies his argument by such an admission and is left totally incapable of achieving victory. Does any person exist who believes that Abraham Lincoln could have given Decatur's toast?

FREDERICK DIXON.

The Omnipresence of Advertising

It is a popular commonplace to say that we live in an age of advertising. Many newspapers and magazines seem to exist simply because of their profitable advertising pages. Natural scenery is disfigured with billboards and other signs. Motion pictures are used for the purpose of suggestion. A



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multitude of other advertising methods are eagerly used by business people, though some variations, because of their peculiarly hypnotic intention, are discountenanced by alert merchants as well as by the general public. The average person does not have to be convinced, therefore, that devices for attracting the attention of the many seem, indeed, omnipresent and inescapable.

The fact is, of course, that even the worst phases of this prevalent belief are but counterfeits of the activity which expresses Principle. There could not even seem to be such a concept as advertising without there being the true idea of it in the divine Mind. The true idea must be wholly good, wholly spiritual, wholly unlimited, wholly apart from any human sense of things. Since infinite Mind is entirely here and now, all that infinite Mind produces must really be completely present, unfolding constantly because of the inexhaustibility of the divine cause. In other words, the real idea is never absent for a moment but is occupying consciousness and leaving no room for any supposition of an opposite. What constitutes the true idea is for each one to reason out for himself in every connection.

In prophesying the coming of the Christ, Balaam the son of Beor declared, "Come therefore, and I will advertise thee" as to the future. At least that is the English translation of the Hebrew, given in the King James version of the Scriptures. Though the question may arise as to whether the word "advertise" in that passage meant the same in the early seventeenth century as it does in the business world to-day, still there can be no doubt but that the word in both English and Hebrew indicated then and indicates now a turning of thought in some specific direction. The turning of thought in the right direction is, thus, the true way of advertising. The turning of attention in wrong directions is sheer hypnotism and is necessarily futile. In fact, sooner or later all attention has to be directed to the one divine Principle, which demands, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." The activity of Mind which constitutes man is already turned altogether in this one right way, since there is no other. What the student of Christian Science learns and proves is that all genuine desire is satisfied through being focused on infinite intelligence, and not on any material sense of things

That is the difference between righteous advertising and hypnotism. The one is reasoning that is thoroughly in accord with Principle; the other is utterly illusory belief that matter can be attractive. The power of the former comes naturally from right motive; the futility of the latter lies in its being merely suppositional effect of suppositional cause, a belief without any actual believer, sheer nonentity. No one can do anything eternal or real because of suggestion, for the very supposition of suggestion comes from nowhere and is kept forever null and void by the allness of the divine Mind and its idea. This is for each one to prove in his daily experience. By turning attention wholly to Principle, reasoning, practicing, and living in accord with Truth, one finds Principle expressed here and now as the omnipresent Christ to heal all manner of seeming wrong. Advertising, in its best sense, is, then, simply a name for the turning of attention to Principle in all circumstances. Anything less than this is not really advertising. It is the understanding of the reality that protects perfectly from any spurious sense of things.

Principle manifest is all there is to advertise and is, of course, completely and rightly advertised continuously. Since Principle is all-inclusive, there is nothing else to pay

any attention to. This is the fact to be affirmed in the very face of seeming obstacles. Even a denial of this fact can never succeed in doing anything but proving that attention is turned to the fact. Whatever would try to oppose itself to Principle necessarily succumbs as a mere incident in the inevitable turning to Principle. Thus on page 191 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy says: "Be patient towards persecution. Injustice has not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of light, you are not children of darkness. Let your light shine. Keep in mind the foundations of Christian Science -one God and one Christ. Keep personality out of sight, and Christ's 'Blessed are ye' will seal your apostleship." This passage is an excellent one for the business man or woman, as for any one else, for the whole of every true business is to express Principle, and the understanding and demonstration of Principle, no matter how much it may seem to be denied by suppositional mortal mind, must always succeed.

The business which is to be rightly advertised is not dependent, therefore, on human personality. It is the spiritually tangible manifestation of divine intelligence in infinite variety. Even though people may seem temporarily afraid to recognize this activity as the one business that is worth while, the recognition must come, as the very belief in human opinions surrenders to the truth. The love of Principle does cast out any frightened reluctance. Hence all advertising that is, in fact, the love of Principle is boundless in its reach and true attractiveness. Only the right stand on this basis is happy and successful, entailing that constant unfoldment which is genuine prosperity because it is the constructive result of the one divine source. Advertising, then, is but one of the multitude of names for divine idea. In proportion as one understands this, one finds any belief of lack or discord replaced by the spiritual idea of harmonious abundance. It is as impossible for advertising or turning to Principle to cease as it is for God to cease to be God. The omnipresence of God is forever expressed in the omnipresence of true activity in accord with the divine standard. To find advertising as the divine Mind manifest and not as any human sense of things is to prove the perfect effectiveness of spiritual intelligence in business and all the activity which makes up living. GUSTAVUS S. PAINE. +++

Among the Churches

Current Notes

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MARLBORO, MASS.—The practical completion of the Christian Science church at the corner of West Main and Winthrop Streets gives to that locality a finished aspect, and is in marked contrast to the building which for generations stood upon the site. It was the old Arnold homestead. The new church edifice is sufficiently advanced so that services were held there last Sunday [Aug. 1] for the first time. The society bought the property twenty-one years ago.

The Boston Globe.

RACINE, Wis.—The new church edifice for First Church of Christ, Scientist, of this city, now in process of erection on the northwest corner of Ninth Street and College Avenue, is planned to accommodate some five hundred persons exclusive of the Sunday school children. The building will contain, in addition to the auditorium and Sunday school room, two small foyers with cloakroom space, and room for readers, organist, soloist, trustees, ushers, distribution work, toilet rooms, and so forth, and will be thoroughly up-to-date with respect to accommodations for its congregation.

The "head stone of the corner" was unveiled Wednesday, September 1, "at the rising of the sun." The brief ceremony, which was conducted by the First Reader of the local church, was very appropriate and profoundly impressive.

The Racine Journal-News.

Pasco, Wash.—Beginning with next Sunday's [Aug. 15] services the Christian Science Society will hold its services in the old Methodist church building at the corner of Third and Bonneville.—Pasco Herald.

LONGMONT, COLO.—Christian Science was introduced to Longmont by one of its residents who on one of her trips in search of health was healed by it of various diseases. She interested several persons, and in her home Christian Science meetings were held until September 27, 1902, when twelve people met in this home, and First Church of Christ, Scientist, Longmont, Colorado, was organized. Later it was incorporated according to the laws of Colorado. For five years services were held Sunday mornings and Wednesday evenings in Blum Hall, where a free reading room was open daily from 9 a.m. to 5 p.m. The first lecture was given in 1903. The Sunday school was started and has continued, sometimes with only a few in attendance, until to-day it is in a very satisfactory condition. The funds of the Sunday school have been used to aid the various activities of the cause, such as subscriptions for periodicals and the Monitor for the Public Library, the War Relief Fund, the lectures, and recently, the motto on the church wall.

A building fund was started with a donation of five hundred dollars. When the extension to The Mother Church was being built, the collection taken the first Sunday in each month was set aside for it, and the third Sunday's collection for the local fund. Finally at the last call for funds for The Mother Church, all money in the local fund, with the exception of the five hundred dollars, was given to The Mother Church.

The church moved to Donovan Building, August, 1906; to Schey's Hall in the spring of 1908, and to Buckley Hall in 1909, where services were held until August, 1913, when the organization moved to its own church edifice, for which the site had been purchased in December, 1910, for \$1500, half of the amount being paid at the time of purchase, and the remainder in 1913. The corner stone was laid on June 26, 1913, at 8 a.m., with appropriate services. The church was ready for occupancy September 7, 1913. The reading room was established in the church building, for the reading

and sale of authorized Christian Science literature, also a lending library, given by the Trustees Under the Will of Mrs. Eddy. The indebtedness of the church was gradually diminished, and the promise of God again was proved as voiced by the prophet Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Love made a channel in June, 1919, by a generous offer which opened the way to cancel the debt. Members and friends responded generously, and the note was paid July 1. The entire property—lot, building, and furnishings, costing approximately \$5500—has been paid for by voluntary contributions of members and friends. More than the necessary amount was received, and the surplus has been used for the renovation of the church.

LAWRENCE, KAN.—In 1893, the healing of a number of cases which had been pronounced incurable, together with the difference in the manner in which Christian Science was now being presented, resulted in a few becoming willing followers of Truth, and in August, 1895, the church was organized in accordance with the by-laws of The Mother Church and under the regulations of the state laws.

Sunday services were first held at a private residence until December, 1896, when a hall was rented in the business section of the town. Here the Wednesday evening meetings were begun, also a reading room was opened afternoons from two to five o'clock. The first lecture was given in the fall of 1899. In January, 1900, new rules and by-laws were adopted, which were changed and added to as the need for revision arose, and which were also necessary in order to keep up with the progress of the entire movement of Christian Science. In 1902 subscriptions to The Christian Science Journal and Scntincl were placed in the city library, and later a subscription to the Monitor was added.

Because Lawrence is a university center and its population is rather transient, many of the church members moved away. This necessitated the holding of services at a residence for a time in 1902, but as the healing work continued, the increasing numbers in attendance made it again necessary to go back to the hall for services and to reopen the reading room. However, not until a more convenient location was procured in the Fraternal Aid Association Building in 1905, were the Wednesday evening meetings resumed, and here, too, as soon as a room was available, the reading room hours were continued. In June, 1911, there was purchased at the corner of Thirteenth and Massachusetts Streets, a very beautiful building site, and the house thereon was remodeled and converted into an attractive church home, ready to be occupied for services on September 1, of the same year.

At the time the church was organized the Sunday school was started with four "Busy Bees" who contributed their mite toward the furnishing of "Mother's Room" in The Mother Church. Both the church and Sunday school have kept up a gradual steady growth, contributing financially to the different funds of The Mother Church whenever the opportunities arose, and finally on September 1, 1919, the church was freed of its entire indebtedness, leaving a surplus in the Building Fund for a new church edifice. The words of our dear Leader referring to the organization of The Mother Church as given on page 18 of the Manual, might well be applied here: "Although walking through deep waters, the little Church went steadily on, increasing in numbers, and

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at every epoch saying, 'Hitherto hath the Lord helped us.'" Thus with a clearer realization of the spiritual meaning of Church as contained in the definition on page 583 of Science and Health, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle," we build "an house not made with hands, eternal in the heavens" "whose builder and maker is God."

TURLOCK, CALIF.—The Christian Scientists are soon to have their own church in Turlock, according to an announcement made public by the chairman of the building commit-

A lot has been purchased on the southwest corner of Laurel and Columbia, which is about one block from the old high school, and the committee is at work on plans for the church. Construction will be started in two or three weeks if the plans of the committee materialize. The building will cost in the neighborhood of eight thousand dollars and will be a frame structure.

The society has been in existence in Turlock for some time and is holding its services at present in Broadway Hall. According to The Mother Church Manual they were not authorized to form a church, which is the next step from a society, until about the first of March of this year, at which time they had reached the required membership. The membership is growing fast.—Turlock Tribune.

Syracuse, N. Y.—Plans have been formulated for work on the new edifice for First Church of Christ, Scientist, at the comer of Forman Avenue and East Jefferson Street. Ground will probably be broken next spring and work pushed rapidly to complete the building, which, it is estimated, will cost in the neighborhood of \$200,000. The church owns three lots in East Jefferson Street opposite Forman Park, which will be used entirely for the building .- Syracuse Journal.

RENO, NEV .- The first unit of the new Christian Science church, which will be located on the corner of Court and Granite Streets, is completed. The first unit includes the foundation and the basement. The foundation has been finished and cement is being poured. The next unit of the church will be the Sunday school room, and work on that will be started as soon as possible after the basement and foundation are accepted. The auditorium, which will occupy the entire second story of the edifice, will constitute the third unit.... It will cost, complete, approximately \$80,000.

Reno Gazette.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

The Lectures

SPRING VALLEY, N. Y .- Lecturer introduced by Elting

Alexander, who said in part:-

Christian Scientists are certain that they have gained some understanding of that truth which Jesus, the great Way-shower, taught and of which he spoke when he said, as recorded in the gospel of John, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."

It is a perfectly fair and reasonable question for one to ask, "How can I be certain that this teaching is true?" Right here I would like to call your attention to a passage in the seventh chapter of Matthew, which is but one of many in which Jesus emphasized the fact that "by their fruits ye shall know them." It is recorded in the third chapter of James that no fountain can both "yield salt water and fresh," and it is also pointed out that olive berries do not grow on fig trees.

Now since every Christian Scientist has benefited in proportion to his understanding of God as infinite Love, the source of all good and good alone, and these benefits are made manifest in better lives, better health, and, more than all else, a decided willingness to look to God and not materiality for every need,-bearing in mind their demonstrations, or fruits, and these references from the Scriptures,can you not understand why Christian Scientists are so certain of their ground?

When, my friends, you and I find something that is a real help in our daily lives, be it a new book, a tool, or a new invention, it is natural and certainly Christian to want others to benefit as we have done, but to have no desire to compel them to accept it. Take for example the telephone. Having one, we learn to appreciate its convenience, and in sharing its advantages we not only bring a similar pleasure to our friends but in no way deprive ourselves. Through this desire to share blessings as well as to correct false impressions regarding Christian Science, the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, was established.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CONNECTICUT—Hartford (Second Church): Church Edifice, Asylum Street, corner of High Street, 8 p.m., Oct. 11. England—Derby: Central Hall, 3 p.m., Oct. 31.

Halifax, Yorkshire: "The Picture House," Wards' End, 3 p.m.,

Kingston-on-Thames, Surrey: Lecture Hall, Epsom, 8:15 p.m.,

ILLINOIS-East St. Louis: Church Edifice, 612 Washington Place, 8 p.m., Oct. 8. Murphysboro: Liberty Theater, 2.30 p.m., Oct. 10.

Indiana-La Porte: Masonic Temple, 8 p.m., Oct. 9.

Marion: High School Auditorium, 3 p.m., Oct. 3.

MISSOURI-St. Louis (First Church): Church Edifice, Kingshighway and Westminster, Oct. 5.

St. Louis (Third Church): Church Edifice, 3524 Russell Avenue. 7.30 and 9 p.m., Oct. 7.

NEBRASKA-Beatrice: Church Edifice, corner Eighth and Ella Streets, 8 p.m., Oct. 3.

Norfolk: Library Hall, Main and Eighth Streets, 8:30 p.m., Oct. 12.

NEVADA-Tonopah: The Airdome, Brougher Avenue, 8 p.m., Oct. 5.

New York-Hudson Falls: Court House, Washington County, 8 p.m., Oct. 4.

Testimonies of Healing

So much good has come to me since beginning the study of Christian Science, I wish to acknowledge through the Sentinel some of the blessings received. During part of the year 1918, and up to March, 1919, my health seemed to be failing rapidly. Prior to that time, I had enjoyed excellent health. In January, 1919, I was sent to a hospital for what a physician diagnosed as a complication of incurable diseases. After remaining in the hospital for a month without any improvement in my condition, I was removed to my home, and no encouragement was held out to me that I might ever be any better. In this condition I turned to Christian Science, seeking a practitioner for help. I was healed almost immediately not only physically but spiritually. The practitioner treated me for one week only and, with the exception of one visit made to her, all other treatments were absent. At the end of one week I called her over the telephone and said, "I think I can take care of myself. I never felt better in my life." I had been living on the strictest diet, but on the recommendation of the practitioner, given in my first treatment, I began to eat everything forbidden me by the physicians.

Five weeks after my first treatment, to please my husband and to make my family feel more comfortable I had one of the physicians make a thorough examination. Much to his surprise he found me a well woman. Since I had not called on him for professional help for five weeks, he was at a loss to understand what had caused the change. He said, "What has caused the change?" I said, "I have been healed by God, through the understanding of a Christian Science practitioner, and have not only been healed physically but uplifted spiritually." There is nothing impossible with God. I hope this testimony may be the means of pointing the way to some sin-sick mortal who is looking for help as I was.

Words fail to express my heartfelt gratitude to God, and to our revered Leader, Mrs. Eddy, who has shown us the way, and to the practitioner whose devoted ministration has brought me to see and know the truth.

(Mrs.) Mary A. V. Shaw, Paris, Texas.

I am giving the following testimony regarding Christian Science because, having received the greatest benefits from its study over a period of more than three years, I am glad to express gratitude and to share with others the lessons learned from my experience.

When I started studying Christian Science I had previously tried many plans, including denominational Christianity, in the endeavor to improve my life, which was very unsatisfactory. These plans had all failed in that they did not produce lasting results and were all dropped after a longer or shorter trial. I finally became convinced that my difficulties were caused at bottom by regarding material things as the essentials of life, and I started looking around to find some religion, or plan of living which put spiritual things first. I had heard of Christian Science and determined to give it a fair trial since what I had heard indicated that it, at least, was not a plan of living that regarded material things as of first importance. A trial of a few weeks convinced me that Christian Science was wonderfully different from anything else I had ever tried, in that the honest application of its rules was certainly tending to produce the results that I had become almost hopeless of attaining. Once convinced of this I continued the study and practice of Christian Science to the present time.

As a result I am entirely freed from nervous debility, manifested in severe fatigue after a few hours of work, which was a result of nervous prostration. I had for a long time, on my physician's advice, been in the habit of leaving work after lunch to lie down for an hour or two, but I now work regular office hours, and often evenings, without discomfort. Other results are a steady and rapid increase in my salary-I now receive over four times the salary I was receiving when I started studying Christian Science, and I have the satisfaction of feeling the increase to be fully earned; a much more harmonious home life; the gradual stopping of drinking, which I knew by experience was making me much trouble and which had been growing on me; the rapid cure of a number of unpleasant symptoms remaining after nervous prostration, such as continual trouble with my eyes, limiting me in the use of them for reading; backache, insomnia, irritability, extreme sensitiveness to heat and cold; dislike of mixing with people, et cetera. Almost any manufacturer will admit that the past three years have presented peculiarly difficult problems. Some of these problems have for me been satisfactorily solved, or are in a process of solution, through the application of Christian Science by a practitioner.

These results do not really express the true benefit which underlies these signs of improvement. The real benefit has been the substituting of peace, happiness, and successful work, for irritation, unhappiness, and failure. The three most important factors in producing these results, I believe to have been (1) the fact that we have the truth in Mrs. Eddy's statement, with related statements in Science and Health, that the power that Jesus manifested is available now to each of us individually; (2) scientific, patient, and loving work on the part of a practitioner, and (3) willingness to be led and to work toward spiritual good on my part.

It might be asked how do I know that the results mentioned were due to Christian Science. The reason is that during the three years it happened that many times I became tired of and careless in doing the work required of those endeavoring to demonstrate Christian Science. In every case where this happened I ceased to progress and began to manifest the old symptoms, and it was only by reapplying myself to observing the rules of Christian Science that I was able to resume progress. As this occurred over and over again in the course of three years, there is no question in my mind that the application of Christian Science was entirely responsible for the beneficial results.

HENRY A. NORTH, Chicago, Ill.

I wish to express my gratitude for what Christian Science has done for me and my little boy, now nine years old. Two years ago we were both sick, the boy suffering from abscesses in the head, adenoids, and appendicitis. He could not walk and was unable to stand without assistance. The doctor attending him said that two or three operations would be necessary, but none was submitted to, yet to-day through Christian Science he is perfectly all right and has not missed a minute from school this session. I did not know what Christian Science was, but I thought I knew God, so I prayed to be shown a way to get well and was led to Christian Science. I asked people what it was, and when I had found it I had found the "pearl of great price," for there is nothing it will not do for us. I was healed of rheumatism, neuralgia, nervous breakdown, liver complaint, swollen limbs, and deafness, being so deaf I could not hear the telephone bell in the room with me. Cancer on my limb, which I had for more than twelve years, has disappeared; nervous sick headaches which I was supposed to have in-

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herited have gone. I could not eat cooked food, as I suffered from nervous indigestion for eight years, could not sleep, but to-day I have perfect health. I weighed only about a hundred pounds then, now I weigh one hundred and forty. I am grateful to Mrs. Eddy, who has so lovingly shown us the way, and to the loving practitioner who so willingly helped me. For the literature, also, I am grateful; it has helped me so much. I have had the privilege of class instruction and membership in The Mother Church and in a branch church.

(Mrs.) EFFIE V. KURTZ, Washington, D. C.

When I first took up the study of Christian Science, I used to scan the testimonies, hoping to find a case similar to mine that had been healed. I think this is a great help to one when first coming to Christian Science, so I give this testimony, hoping it may help some one afflicted as I was.

For three years I was troubled with internal weakness, with its accompanying despondency and nervousness. When I had reached the limit of endurance both mental and physical, and after praying to God for some way out of my unhappiness, I was led to a Christian Science friend, who told me that Science could heal me. I started to take treatments and in about three months was perfectly well. The nervousness left me, and how wonderful it seemed to be happy again.

I wonder each day how people live without this great truth. Every erroneous condition in our home, whether it is physical, mental, or business worry is met by our understanding of Christian Science. No material possessions could tempt me to give up what I know about God.

(Mrs.) CLAUDIA C. THOMAS, Santa Fe, N. Mex.

I wish to express my deepest gratitude for all that Christian Science has done and is still doing for me. I first heard of Christian Science in 1916 through a friend, when I had dragged myself around for years in great mental distress. Now I have seen a light through the textbook, "Science and Health with Key to the Scriptures," by Mrs. Eddy, which enables me to understand the Bible better. I was always downhearted and lived in mental darkness, but I have learned that even when the need is greatest God is near. A throat trouble has been healed through the work of a kind practitioner, and I have had many other demonstrations of healing in the family, through Christian Science. Indeed I am grateful that I am learning to know God, and hope that soon all mankind may see God's light, for as the Scriptures say. "In him we live, and move, and have our being," and also, "The kingdom of God is within you."

For the past nearly five years I have not taken any medicine and have become a new creature. I cannot be grateful enough to God and to Mrs. Eddy for the wonderful revelation of the Christ-healing.

(Mrs.) ANNA MUELLER, Butte, Mont.

In loving gratitude I submit this testimony, hoping that it may be of as much benefit to others as those of others have been to me. During the six years of our study of the Christian Science literature, we have experienced untold blessings spiritually, financially, and physically. One of my first healings was that of bowel trouble of fifteen years' standing, for which I had treatment from several physicians, but without avail. This healing took place before I had finished reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker

Eddy, and when I only partially understood it, at that. Colds, croup, chilblains, and fevers have been overcome within a few hours. I experienced an instantaneous healing from fever, which healing came about in the following manner: I was away from home, and having spent what was to me a miserable day, awaited the coming of my husband. When he arrived that evening I complained to him, and I recall his saying that I was very foolish to give up to error in this manner. I pondered his words, and it dawned on me that I was holding fast to error, and I realized my mistaken attitude. Then straightway the fever left.

I could write pages telling of the many, many blessings that have come to us daily through reading and studying the Christian Science literature. We owe an immense debt of gratitude to Mrs. Eddy for so patiently and lovingly exploring the way for us, and I thank God that we are living in this age in which has been given to us the wonderful opportunity to live and practice the Golden Rule. I also desire to thank those kind and loving practitioners who have always been so willing day or night to lend a helping hand during our journey Spiritward.

MRS. CHARLES E. LEHMANN, Hollister, Calif.

Two years ago I was so ill that the doctors did not think I could possibly live more than a week, suffering daily with heart disease, neurasthenia, rheumatism, et cetera. My life had become a misery, and though only twenty-four years of age I had no desire to live, excepting for the sake of those I loved. I wrote to a friend with the desire to say "Good-by" ere I passed on; this friend, however, did not say "Good-by," but filled me with new hope by presenting the truth to me. We went to the Wednesday evening testimony meeting but, to be quite frank, I did not expect to sit . through the service, having had an attack only the previous day, and still feeling very ill. During the service the reader read from the Bible, Isaiah 59, "Behold, the Lord's hand is not shortened, that it cannot save;" also Psalms 107, "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." I knew these words were for me and seemed to be a message from God that if I would only have faith, He would heal me. I at once resolved to give Christian Science a trial and to stick steadfastly to faith in God, for I knew doctors had done all they possibly could for me. My willingness was sufficient, for during that service the healing began, and the next morning I awakened to perfect health and happiness, such as I had never known before. My friend asked me to see a practitioner next day, which I promised to do; but when the practitioner and I had a conversation, she lovingly told me that I did not need her help, but to continue reading the textbook. Since then I have manifested better health than ever before, and those who know me well marvel at the change.

My gratitude to God is unbounded, for I know He has answered my prayers; also to Mrs. Eddy, who has shown us how to love our neighbor; and for the literature, which is ever helpful and refreshing. My life, however, can only express the deep gratitude I feel.

(Miss) URSULA HOWARD, Watford, England.

As I have always found the testimonies in the Journal and Sentinel most helpful, I feel it is time I added mine. For fourteen years before I took up the study of Christian Science I had been a semi-invalid suffering from an internal

Science I had been a semi-invalid suffering from an internal trouble. For this I had an operation, which proved for a time successful, and we thought my troubles were at an end.

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I had been home only a short time before I was suddenly seized with bad turns which proved to be epileptic fits. I suffered from these for about three or four years, during which time I had two doctors and two specialists who were all most kind to me and did their best. The last specialist tried every drug but one, and that he did not care to give. We were in despair, and it was then that Christian Science came to me through a friend who was a Christian Scientist. I had never heard of Christian Science and had no idea what it was. She explained a little to me, and although I did not understand it I decided to try it for the sake of my husband and children. I at once gave up all medicine and dieting, and ate just what the others did, a thing I had not done for a very long time. Science and Health was lent to me but I could not read it owing to the supposedly weak condition of the brain. A few days afterwards I asked for treatment and was instantaneously healed although I had no knowledge of what Christian Science was.

I shall never forget the wonderful uplift I experienced with that treatment, and I left the practitioner's office a very different woman from the one I was when I entered it, and for three months I was absolutely on the mountain top. I have had no return of the trouble, and that was twelve years ago. I had a return of the internal trouble for which I had had an operation, but it was quickly overcome in a few days by my own realization of the truth. Since then I have been gradually working out my own salvation. Bronchitis, a growth, indigestion, and muscular rheumatism (all supposed to have been inherited complaints) have been overcome. For some of these I have had help. Smaller ailments such as a weak lung, nettle rash of years' standing, influenza, colds, bilious attacks, corns, chilblains, chapped lips and hands have all been overcome through the knowledge of the truth. No material remedy of any kind have I used during the twelve years. My remedy has always been the truth and it has never failed.

I think that, of all the healings, I am most grateful for the overcoming of jealousy. Only those who have suffered similarly know what it means to have come out of that. This healing was very slow, for it took eight years and it was only as I clung steadfastly to the truth and realized that passage from Science and Health (p. 57), "Happiness is spiritual, born of Truth and Love" that I was freed. I can truthfully say I now know what real happiness is, for I am happy and free as never before. Words can never express the gratitude I feel for that healing. I have been told repeatedly that such jealousy could not be overcome. I am healed to-day through Christian Science. Although I am grateful for the physical and mental release, I can never feel sufficiently grateful for that wonderful sense of peace that I possess through the knowledge I have gained from Christian Science of what God is. That is best of all. My heart goes out in warm and loving gratitude to Mrs. Eddy for so lovingly showing us the way, and also to all those who have helped me. I feel it a great privilege to be a subscriber for all the periodicals, for they are veritable expressions of good. -(Mrs.) R. E. Blanch, Stroud, Gloucestershire, England.

I wish to verify my mother's testimony. Until she was healed through the study of Christian Science I had never known her to be absolutely well, and her healing has certainly been one of entire restoration and rejuvenation. Our home has been completely changed and I shall always be very, very grateful for the fact that Christian Science was brought to our notice.

Personally I have been helped in many ways, as who is

not when one relies solely on the divine power of Truth? Colds, sore throats, bad headaches, and warts on the hands are some of the discords which have passed out of my experience. I have also had an instantaneous healing of measles, and was very beautifully protected during the recent epidemic which ravaged the country. During the first appearance of the epidemic I was constantly coming into contact with those of my friends who were suffering from its ill effects, but through realizing the truth as taught in Christian Science and knowing that I was dwelling securely in an "atmosphere of Love divine" as the words of one of the hymns in the Christian Science Hymnal so beautifully express it (p. 84), I was enabled to come through the experience unharmed. On the second occasion of the trouble I awakened one Saturday morning with all the symptoms of an influenza attack, together with a sore throat, but was able to attend the office at which I was working quite happily by knowing that the only business I could be about was the Father's and that He would give me strength to get through the day. On the next morning the sore throat had entirely disappeared and after attending the service the rest of the symptoms had vanished completely.

Christian Science has also helped me to overcome fatigue and weariness during long and strenuous office hours, and to conquer great fear while my brother was at the front. It is proving a daily blessing to me in my college life in helping me to know that the true source of all knowledge is God. For all these manifold benefits I am very grateful, but more than all else I should like to give thanks for our Leader, Mary Baker Eddy, who proved such a steadfast disciple of our Master in giving to the world this great healing message, showing us that if we will but serve God with all our heart and with all our mind, He becomes the source of all our happiness.

I feel it is only right that I should express my thanks and gratitude for our splendid periodicals. They are indeed proving great channels through which the seed of Truth may be spread; I have received the answer to many problems through perusing their pages and have, on several occasions, gained practical help in my ordinary studies while reading the columns of *The Christian Science Monitor*. To all those who are so faithfully giving their services to the cause of Christian Science and to those who have many times helped me I am indeed grateful.

(Miss) Mabel Blanch.

Fourteen years ago I was almost a physical wreck. I tried several doctors and many different kinds of medicine, which did no good. I had internal trouble, including kidney and bladder disease. I prayed very earnestly to be healed and also had others pray for me, but it seemed to do little good. An operation was advised, which I went through, and suffered very greatly under it and under the treatments while in the hospital where I stayed seven weeks, and then was sent home, but no better. The last physician I visited told my husband I was just as well off without the medicine as I was with it; that I could not be cured. Then I turned to Christian Science and I was healed in a very few treatments. I found a God in Christian Science who heals all our diseases, and I found the peace that this world cannot give. I could go to bed and sleep like a child, where before I had been so nervous I would lie awake most all night long suffering with pain.

I am the mother of six children and they have all been healed of diseases that are common to children. Pneumonia, fever, measles, mumps, croup,—all have been overcome with



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Christian Science treatment. I had a daughter healed of influenza during the epidemic of a year ago last winter. I called in a doctor, as not all were willing to rely on Christian Science treatment. He treated her for some time and she did not improve but grew worse. She had an abscess on the lungs and it broke, and the doctor told her husband he did not have much hope for her recovery, as he was afraid she would have tuberculosis. We dismissed the doctor and had Christian Science treatment, and she was healed. Her cough is all gone and she is as well as ever. I am grateful for the physical healings in Christian Science, but the spiritual healing means much more to me.

(Mrs.) MINNIE M. GATES, Ralston, Okla.

4

Words seem so inadequate to express the heartfelt gratitude I feel for the many and great blessings conferred on me through the spiritual understanding gained by the study and application of Christian Science, that unparalleled gift to the world by our revered Leader, Mary Baker Eddy, its Discoverer and Founder. Thousands in all parts of the world are awakening to the inestimable value of this sacred truth, and more and more are heartfelt praise and thanksgiving being offered to the Giver of all good for the unbounded love and devotion manifested by Mrs. Eddy, God's messenger to this age.

I am most devoutly thankful for the overcoming of many false beliefs, physical and mental, among which are neuritis, bronchitis, sprained ankle, gastritis, and pneumonia. Pneumonia was met and overcome in four days, regardless of marked delirium and a temperature that has too often proved fatal under materia medica treatment. This remarkable demonstration was accomplished through knowing the omnipotence of divine Mind, both through the consecrated loving thought of a practitioner and the patient's faith and cooperation.

I in turn have been permitted to work for others and see their fear changed to thanksgiving. It is my desire to continue in the labor of Love, encouraging the earnest seeker to secure the pearl of great price. I am a member of The Mother Church, also of a branch church, both affording unnumbered opportunities for scientific Christian service. Our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have studied for some years, have had the great privilege of class instruction, and for some time have been the happy possessor of Mrs. Eddy's books and the authorized literature of Christian Science—inexpressible blessings.

Jesus said, "Ye shall know the truth, and the truth shall make you free." Mrs. Eddy says, Science and Health (Pref., p. vii), "To those leaning on the sustaining infinite, today is big with blessings." I am proving both these declarations day after day for others as well as for myself, and all may do the same, who are willing to be led by the truth. "When we wait patiently on God and seek Truth righteously," says Mrs. Eddy in Science and Health, page 254, "He directs our path."

(Miss) VIRGINIA R. APSEY, Chicago, Ill.

I am truly grateful for what Christian Science has done and is doing for me. I was first led to the truth through the healing of my mother when I was only a small girl, but was never deeply interested, although I had had several beautiful demonstrations, one of which I wish to mention. Having been troubled with kidney disease and finding it very difficult to attend school, I took treatments of a Christian

Science practitioner and soon had relief from the trouble through the day although for several years I was bothered at night. After this trouble was overcome I gradually lost interest, lingering along in Science until the birth of our baby and a few months preceding. After suffering from Thursday evening until Saturday morning, having a physician in the house most of the time, I went into convulsions. As requested by the physician in attendance we called in another physician. We also called a Christian Science practitioner and a Christian Science nurse who had been engaged, and in about two hours the baby was born. I had only one slight convulsion after the practitioner was called, and there has been no return of the trouble since. The baby is now fifteen months old, and has had only two days' sickness. His teeth were through before we knew it.

I have since been healed of a weak heart, nervousness, and gallstones. We were also healed of Spanish influenza in a few days. For all these healings I am grateful and for the literature and lectures, also to Mrs. Eddy for her untiring efforts in unfolding to the world this great truth.

MRS. HARRY KEAFFABER, Urbana, Ind.

4

Of the efficacy of Christian Science I have had many proofs during the years since I accepted its teaching and regulated my experiences according to my understanding of Principle. My first healing, the result of my own application of Christian Science to what appeared to be a stubborn condition, occurred when I was fourteen years of age, and served to establish firmly for me the fact that Christian Science heals.

The operation of law in mathematics, physics, and astronomy interested me always, and to go one step farther and acknowledge the basic law of true thinking itself to be Mind or Principle was simple and demonstrable. My university course but emphasized the value and utility of Christian Science, revealing what a priceless gift is the ability to reason from the standpoint of Principle instead of listening to the dissertations of human opinions, as incorrect as they are plausible. At the end of the four years I knew that I had the real "Light, which lighteth every man that cometh into the world," and in all the intervening years my faith in and my allegiance to Christian Science have never swerved. My children were born under its kindly and efficient ministrations, without the presence of a physician, and without suffering. Grown now almost to manhood and womanhood, yet, save for an occasional vaccination, they have never had medical treatment of any sort, nor have they been inconvenienced by disregarding the so-called health laws of mortal mind, the penalty for which is often sickness and death.

Adenoids, rheumatism, hemorrhoids, blood poisoning, have been disposed of successfully, by their elimination even as supposed reality, presence, or power. Minor disorders have appeared, only to vanish at the first statement of Truth. Furthermore, I know that disease, accidents, and wrongdoing have been averted through the continuous activity of correct thinking and as the consequent of right desire—which desire Mrs. Eddy calls "prayer."

For the guidance and the good that have come to me through Christian Science, through our church organization, our literature, and the inspired writings of our Leader; for the wonderful gift of Christian metaphysics, which is to be likened to the descent of the Holy Ghost; for the vision of "the city foursquare," the New Jerusalem,—God as All-in-all, the present and eternal fact,—I can never be too grateful, and to Mrs. Eddy for making these experiences possible among men.—(Mrs.) Lilian M. Allen, Berkeley, Calif.

Signs of the Times

[Charles R. Brown, D. D., LL. D., in The Biblical World]

"Judge not"-the Master was not suggesting that we should give up the habit of moral discrimination. . . . He said to some of the leading churchmen of his day, who were false at heart, "Woe unto you . . . hypocrites." He told his disciples to beware of false prophets, who inwardly were ravening wolves. He had not taken leave of his own moral sense. He knew the difference between black and white, and was never disposed to mix his colors until nothing should be left but a muddy gray.

[Ozora S. Davis in Zion's Herald]

In the end it is only by telling the truth and doing the right and trusting others as we want them to trust us that we live happily and succeed.

There are two interesting illustrations of this principle in The American Magazine for July. The first is the report of an interview with Eugene G. Grace, president of the Bethlehem Steel Company, who not only gives the principles according to which he has organized and developed the great industry of which he is the head, but also indulges in some sound advice to young men. He tells how he called the sales force together and gave them the following instructions:

"From now on the Bethlehem Steel Company is going to be recognized for one hundred per cent integrity and for fulfilling every promise given. If there is any commercial man here who thinks it is good business to make a contract capable of a dual interpretation, so as to give him a loophole, the first time he brings in such a contract he will be ordered to step over to the cashier's window to get his money. Nothing tricky or clever, designed to take advantage of the other fellow, will be tolerated. Don't be afraid to put in writing every promise you make a buyer, because this company will religiously live up to your promises, whether you put them on paper or not." Do not miss the meaning of the adverb "religiously" in the quotation from Mr. Grace. It is a fine expression of religion when it becomes the standard or the sanction for the highest ideals of business ethics. At least this is implied in the sentence quoted above.

The second example of the principle that we are illustrating comes from an interview with Mr. Julius Rosenwald, head of the great mail-order house of Sears, Roebuck & Co. It is not the growth of this business that is supremely interesting, but rather the principles on which Mr. Sears founded it. To quote Mr. Rosenwald:

"One of these was the principle which Mr. Sears put into that first transaction: that it is essential for a merchant to tell the exact truth about what he has to sell. Another was that it is equally essential to deal with patrons on the basis of a belief in their honesty. In all the years this concern has been in business, involving millions of customers, that rule has proved a sound one. The percentage of people who have shown themselves dishonest is negligible. Honesty begets honesty; and nowhere more than between a merchant and his patrons."

As a practical illustration of this business law, Mr. Rosenwald cites this experience: "We have just as much confidence in our customers as they have in us. One of the most common ways we receive money is by personal checks, and we do not require that these checks be certified. Last year we took in over \$67,000,000 in personal checks, and our total loss through bad checks amounted to less than one fortieth of one per cent."

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

On October 9, 1920, there will be placed on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is now on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading

room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered. Please advise promptly of any change in name or address

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

SHOULD like to say that The Christian Science Monitor provides me with my most unfailing contact with cultured It is in my case a substitute, also, for that social life where ideas, restrained humor, and clean bright talk can be encountered. It has been my misfortune to have failed in discovering or at least penetrating into such an atmosphere. Perhaps American social life may be enriched by just such influences as the Monitor. I wish to thank you for the beautiful illustrations, the fine reproduction of prints, and the Monday Art Page. I am engaged in a branch of "commercial art" for a livelihood and know a number of my associates who buy the Monday edition for its interesting and forward-looking Art section. The typography of the whole paper, the arrangement of advertising matter, as well as other matters in the "dress," call for the utmost commendation. Clippings of advertisements serve some of my acquaintances as models for hand lettering and arrangement. Interesting examples of pen handling are also frequently clipped. The editorial page is a gem—the clear unbiased reasoning and the literary quality daily evident give the effect of a monthly review issued every twenty-four hours.

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THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each 83.50; six or more, each 83.25. Pocket edition, printed on Oxford India Bible paper. Morocco. one to five copies inclusive, \$5.50; six or more, each 85.25. Orders for the French translation in lots of six or more may include both bindings.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

Printed in the New York point, American Braille, and English

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

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Christian Science versus Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

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Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

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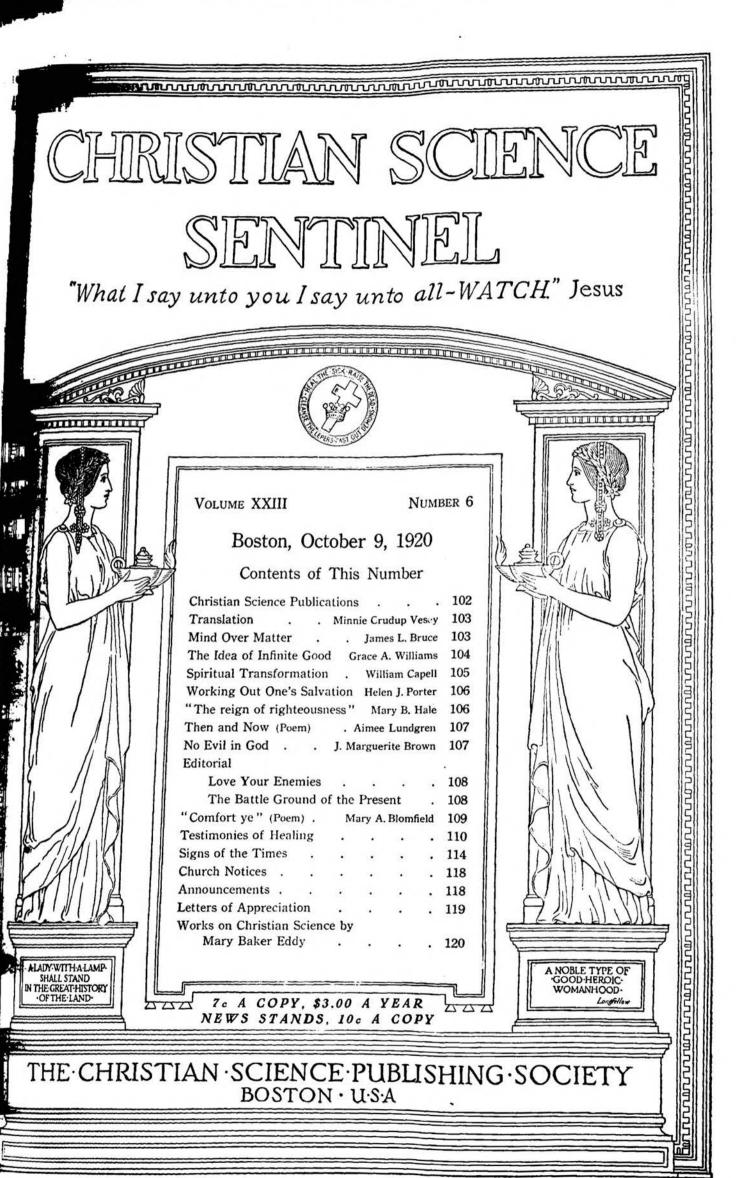
Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

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Sole Publishers of All Authorized Christian Science Literature



Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, rounded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy. 25 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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MINNIE CRUDUP VESEY

NO see the universe as spiritual is to see infinite good. To see the universe as spiritual is to see the fullness of God. On page 361 of "Miscellitis to see the fullness of God. On page 361 of "Miscellitis to see the fullness of God." laneous Writings," Mrs. Eddy, the Discoverer and Founder of Christian Science, says, "God is the only Mind, and His manifestation is the spiritual universe, including man and all eternal individuality." From his very first introduction to the Principle and rules of Christian Science, the student understands in a measure that man-individual man-is the image and likeness of God. But it is after he has seemingly experienced many discordant conditions that he begins to realize that his apparent difficulty has arisen through his having attempted the impossible, namely, an effort to fit a spiritual man into a material environment. This realization causes him, if he is an earnest student, to cast about to find where the seeming trouble lies, and then he gets a glimpse of the fact that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). The quest to prove this is a quest of the

As the spiritual universe is the manifestation of the immortal divine Mind, expressing infinite ideas, so the material universe is but its supposititious opposite, presenting the phenomena which are the outcome of the mortal human mind's false pattern of divinity. On page 337 of "Science and Health with Key to the Scriptures" we read: "The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man. Eternal things (verities) are God's thoughts as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal." Thus it follows that the material universe is a lie about the truth. Every material object in it is a wrong presentation of the right idea. Christian Science teaches that to reverse the material falsity is to find the spiritual actuality. By this process the whole phenomenon of this matter world will give place to the spiritual reality; then will appear that which has always existed in the divine Mind-the new heaven and the new earth.

To bring about this reversal in daily and hourly experience, through persistent right seeing and knowing, is true unfoldment and will unravel the seeming mystery surrounding human existence. When it is realized that each seeming mortal experience with things is merely a state of so-called mortal consciousness, one awakens to the importance of recognizing every moment the real in place of the seeming. As this process of replacement is realized and practiced, whereby each false semblance gives place to the true idea, every earthly experience becomes a joyous reality, and one, instead of believing himself to be in a discordant world, finds that he is surrounded with beauty and light and love.

Not only are the sons and daughters of God true ideas reflecting His light and goodness, but those so-called material objects which the children of men designate as trees,

flowers, houses, money, food, clothing, et cetera, are all counterfeits of the boundless variety of idea that makes up that great world of Spirit which is fadeless and undying and is present here and now. As each material appearance, however small it may seem, is replaced by the spiritual verity, some vision of the real universe is gained and an equally consequent vision of the Christ. Every time the true idea appears, the Christ appears. Each recognition of the spiritual idea brings its element of freedom and this was certainly what Jesus meant when he said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."

When one sees the universe as spiritual, he sees God and he sees God's man, joyous, happy, successful, loving, and good, and he sees that he himself is that very man. He sees as unreal any supposititious opposite calling itself a sick man or a sinner. The true understanding of God and His manifestation, the spiritual universe, enables one to prove the statement made by Mrs. Eddy on page 126 of "The First Church of Christ, Scientist, and Miscellany," when in explaining that the one thing needful to spiritualize thought is divine Science, she says, "We have it only as we live it." And this is surely what is meant by the passage from I John 3:3 which is read in all Christian Science churches every Sunday, "And every man that hath this hope in him purifieth himself, even as he is pure." As the belief in a carnal matter world and its Adam-man disappears, the spiritual, real universe and its Christ-man appears.

Mind Over Matter

JAMES L. BRUCE

OFTEN in talking with those who have a misconceived sense of Christian Science rather than an understanding of it, the remark is heard, "I believe in the power of mind over matter, just as you do." Further inquiry as to just what the speaker means by this brings out the information that "will," a characteristic of the human mind, has been considered and that this has been regarded as the cardinal point or worth while element of Christian Science. This has been added to other views and the resultant has been considered "better than" or "just as good as" the genuine doctrine.

Now if a person is desirous of learning of the tropics and the flora peculiar to them, he does not inform himself of definitions foreign to the subject nor travel in the polar regions. Just so, one should not study into the suppositional vagaries of the human mind or the machinations of the human will and expect to get a comprehensive grasp of what Mrs. Eddy discovered and gave to the world, but he should travel in the country of the Christian Science literature and study its flora and not the flora of a country that is entirely opposite. On page 295 of "Science and Health with Key to the Scriptures" we read, "The theoretical mind is matter, named brain, or material consciousness, the exact opposite of real Mind, or Spirit," and again on page 144 of the same book, "Human will-power is not Science." Now this endeavor

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to identify the divine Mind with the human mind, and to counterfeit the expression of infinite intelligence with will power may seem modern, yet it has been a problem for centuries. Hume, reaching out for its solution, said that mind, and in fact all that man was, amounted to but the association and relation of ideas gained from matter through the five physical senses. Following him to a logical conclusion ends in skepticism.

To refute this argument, his more spiritually minded opponents began at its other end, as it were. They claimed that matter itself was but an idea, though of course, idea of the human mind. This leads us to no higher plane. It is like two men traveling in the same circle but in different directions. Sometimes they seem far apart, yet sooner or later, materialist or idealist, they arrive at the same point; for the human mind's belief and matter are one and the same thing. But, it may be said, mind and matter are so unlike they cannot possibly be the same thing. In a superficial sense this seems true, so it may be clearer to say they are different forms of the same thing. A good illustration of this is that by application of heat to water it becomes steam, by cold it becomes ice, and by electricity it becomes two colorless gases, hydrogen and oxygen. It is not difficult to see that the steam and ice, though dissimilar, are but different forms of water. Yet hydrogen and oxygen, though quite unrecognizable as water and possessing properties at variance with water,-as, for example, when they are united under proper conditions and ignited they produce a tremendous heat,are but the original in different forms. So with the evidence of these seeming facts before us, is it too much to say that mind and matter, though unrecognizably alike, are but different forms of the same thing?

Upon reflection, are we not all familiar with the case of the human mind showing itself in forms of matter when the predominating thought has been hate, jealousy, revenge, or perhaps some hereditary trait? This, you may say, is in itself a proof of the power of mind over matter; but is it not a proof beyond all doubt that the seeming mental conditions have but passed over into the physical, or, in other words, that the qualities of mind and matter are interchangeable and are the same thing but in different form? We also have cases of a belief of disease appearing as a so-called physical condition and then also as a so-called mental condition. But does it not all point to the one fact, that to accept the doctrine of the power of Mind over matter, one must look higher than mortal mentality? One must indeed. There is but one Mind, that is, God. The acceptance of this truth not only shows mortal mind and matter to be one, and thus eliminates the suppositional power of mortal mind, but it leads to a clear understanding that there can be but one supreme intelligence and that "there is none else beside him."

When this position is taken, one's spiritual understanding gradually unfolds and leads to the replacement of the multitude of false conceptions, whether disease of body or mind, of social or business life, disease of every kind, with the one universal idea of harmonious action. Just here, however, is a seeming snare of which the student of Christian Science must early learn to beware. The temptation may come and an attempt may be made to use this power of Mind for the gratification of the material senses. This brings obscurity and temporary loss until the student awakens to the great truth and necessity in the admonition, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is like all other truths; it cannot be reversed. God and His righteousness cannot be placed second. These must always be first, and any

attempt to change the order may easily lead into the condition pointed out as quite opposite to the power of Mind over matter.

The Scriptures prove to us that man's realization of the perfectly harmonious state—or the supremacy of Mind, God, omnipotent and omnipresent—is not a mere dream, but a demonstrable fact. Our attention is called to it on page 139 of Science and Health. There we read: "From beginning to end, the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha. The Christian era was ushered in with signs and wonders." These signs and wonders are evident to us to-day in proportion to our recognition and comprehension of the power of Mind over matter.

The Idea of Infinite Good

GRACE A. WILLIAMS

In studying Christian Science we learn that all is Mind and its self-expression, or idea; and that this is one—one infinitude; therefore there is but one infinite Mind and its infinite idea. This idea of infinite eternal consciousness, that is the true divine consciousness, which Mrs. Eddy has named Life, Truth, and Love, and that Jesus of Nazareth called Father, must be infinite also, because it is one with the divine infinite. Being infinite, it must be one; therefore the idea of infinite good is one and indivisible. To be sure, Mrs. Eddy speaks in her writings of many or various ideas; but they are so many expressions of the divine idea of being which must be infinite in variation, or expression, because it is in itself infinite. Being infinite one, how can idea be harmful to itself? How can it be divided against itself?

Yet mankind believes certain plants, insects, animals, minerals, to be poisonous, and it has a fear of germs. Bible students are familiar with the stirring incident of the great apostle Paul shaking off the viper that had fastened upon his hand and suffering no harm from the supposedly poisonous reptile, to the amazement of the natives of Melita, who watched him a long time, yet saw no change in him. Jesus said, "Nothing shall by any means hurt you." Yet to-day faithless Christendom seems filled with a deadly fear of socalled disease germs, as witness the epidemics of fear that sweep over it periodically, and the well-meaning doctors of material medicine busily inoculating people with the very microbes supposed to bring on the disease, in order to make them immune to it. But what does our wise guide to spiritual health and understanding, "Science and Health with Key to the Scriptures" by Mrs. Eddy, tell us about germs? We turn to page 361 and read, "A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, but it will be rejected and reviled until God prepares the soil for the seed."

It is very important in order to be perfectly clear and correct in our understanding of the Science of Christianity to bear always in thought what our Leader has written on page 60 of "Miscellaneous Writings," where she says: "Evil in the beginning claimed the power, wisdom, and utility of good; and every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." In this illuminating paragraph we have the remedy for all

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material evils and the human fears that produce them. It is to reverse the evil seeming; to know that Truth is all that really is; that Truth is perfect, because it can contain no error. Instead of every seeming ill there is really only perfect Truth, perfect reality. Since Truth alone is real, all that is real is perfect; so we have the comforting statement in Science and Health, on page 335: "Reality is spiritual, harmonious, immutable, immortal, divine, eternal.

The truth, then, about germ is not that it is a wretched little poisonous material atom, but that the germ of infinite good is the only germ. The divine Mind is reflected by the infinitesimal as well as by the seemingly great things of His creation. Nothing is too small for His love. He is reflected and manifested in all His handiwork, or manifold variation and expression of His infinite, perfect, spiritual idea, that cannot be separated from Him. Then do we need to destroy anything? And can we destroy a verity? Have we the right to deny existence to anything we see, just because we think it an evil? Is not our remedy seen in obeying the injunction previously quoted from our Leader's writings; that is, to reverse the illusion of evil, of harm, and to know that only good is real, hence that all of God's glorious creatures moving about harmoniously in His divine universe are perfectly harmless, nay, even useful?

Reversing the human sense of evil, which is but disbelief in infinite good, or God, the Christian Science student beholds only good in all; and since all things are really thoughts, he entertains only good thoughts; and when was good ever harmful? This is the remedy for the fear of a microbe,—not merely to deny it life, truth, and love, but to know that the absolute idea of good is all there is to either the infinitesimal or the infinite. So we prove that germ does not cause disease, but that the germ of Truth is potent with good to heal and bless mankind.

We know that the only contagion there is must be the contagion of joy, purity, and moral health; that the beasts of the wilderness are the lion of high moral courage and the serpent of wisdom. The wolf and the lamb of God's creating lie down together in sweet content and safety, while the asps and wasps of spiritual creation can be played with freely by the loving thought, and the tiger meekly follows innocence. The truth about rest is spiritual activity; the material counterfeit of it is apathy, inertia. The truth about love is divine, sublime, unselfish, unchanging; the human counterfeit of it is selfish, fickle, exacting animalism. The truth of medicine is the Word, spoken to correct the error of belief; the counterfeit is the amazing, ludicrous number and variety of forms of that false sense of substance that is termed medicine. The truth about even jealousy and anger is the rebuke of evil by goodness and God's jealous exaction of the undivided devotion of His child, which, instead of being destructive in its tendency, like its mortal counterfeit, makes for the well-being and preservation of man in its demand for spiritual, unselfish, and active living.

So there may seem, all along the line, the human and material counterfeits of spiritual qualities, attributes, and veities. Everywhere, the divine idea, in its infinite variety of manifestation in form, color, and use, has seemingly its counterfeit in some human misconception of it, which appears to that human sense to be real, tangible, and obvious. To this false sense the Word of God speaks through Christianity completely, scientifically-understood as the Teacher of Galilee understood, taught, and practiced it; with the result that, when the soil is good, the individual perfectly honest and sincere, the false sense utterly disappears before the true sense of being; and it is recognized that the infinite

is one and indivisible, therefore complete, finished. God's work is finished, and He is satisfied with it,-and He knows all there is to know about it. There is in reality no human sense to discover something wrong somewhere, something to be feared and shunned.

There is no matter; it is only the human sense of substance, perishable and helpless, and really harmless. Substance is divine consciousness, which is, of course, substantial to itself, the substance of its own infinite idea, however expressed. Thus is seen the unreality of disease, of calamities of all sorts, accidents, wars, epidemics; and the eternal calm and tireless unerring activity and joy of conscious, loving reality-our true consciousness, without beginning or end, which we have named divine Mind or God. Ever conscious of unerring, solid Truth as being all that is true, we can look on calmly at the unrolling cinema of mortal mind, knowing that its changing pictures are not real, even though plainly visible; thus being able to say with Paul, "None of these things move me."

Spiritual Transformation

WILLIAM CAPELL

MOUSANDS have turned to Christian Science with the I hope of being healed of some specific inharmony; many have come for physical healing after all material means have failed; others have sought refuge from some seemingly crushing sorrow or from a paralyzing fear; and still others have come seeking freedom from the fetters of some besetting sin. All, however, who feel for the first time the liberating power of divine Love, eventually learn that this holy experience is but the beginning of the healing, which will not be complete until full salvation from sin, disease, and death has been attained.

In that very instructive conversation with Nicodemus related in the third chapter of John, Jesus not only indicated the source of all the woes of earth, but he also pointed out the only way to the attainment of the joys of heaven. He said, "Except a man be born again, he cannot see the kingdom of God." And when the materially minded Nicodemus failed to understand this statement, Jesus went on and made clear the distinction between the real man and the counterfeit, in these words: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In other words, all the ills and evils of mortal experience are due to a misconception of man's true nature and to ignorance of God; and only by gaining the true understanding of God and man can the supremacy of Spirit be seen and the powerlessness and nothingness of evil be proved.

Because the churches, like the Jews of old, have confused the personality of Jesus with the Christ, the fact that Jesus had to work out his salvation in precisely the same way in which we have to work out ours has been lost sight of. Consequently, the great helpfulness to be gained by a right appreciation of his experience has not been utilized. When it is perceived that in his explanation of the new birth Jesus was speaking to Nicodemus from the standpoint of his own personal experience, the great import of the Master's work as the Way-shower is better appreciated. While it is true that even in boyhood Jesus recognized to a remarkable degree the divine nature of his true selfhood, the New Testament affords ample evidence to prove that through revelation and demonstration he advanced in spiritual understanding. It was this spiritual growth which enabled the Master to overcome death and to make that wonderful demonstration called the ascension. As Mrs. Eddy says on page 564 of Science and Health, "Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form."

Being born again has generally been confounded with the ordinary theological sense of conversion. And seeing the kingdom of God has been considered an experience which could take place only after death. Because of these mistakes the world has been deprived in large measure of the healing power of God which was so wonderfully demonstrated by Jesus and his disciples. Now Christian Science makes it perfectly plain that the new birth is the progressive spiritualization of thought, by which the false concept of man finally gives place to the real man, the image and likeness of God. The first stages of the new birth may seem to produce an improved mortal. The fact is, however, the mortal is being put off and immortality is being put on. To illustrate: Suppose a mortal suffering from some disease reads Science and Health, and by catching a glimpse of the truth of being is healed. In common parlance the man is said to be healed. Actually, he is not the same man who was suffering at all. A higher sense of self has been unfolded, which through clearer revelations of Truth and victories over error will yield to a more spiritual selfhood. Thus by spiritual transformation the carnal mind, which is but a lie and a liar, is eliminated; the lies of the liar are proved to be falsities, and Spirit and its manifestations are found to be the only realities.

Christian Science, then, is not a humanly evolved method by means of which mortals may dwell comfortably in the flesh. Christian Science is the Comforter revealing to the sincere seeker the way out of the flesh into the realm of Spirit, the kingdom of God.

Working Out One's Salvation

HELEN J. PORTER

ONE cannot work out his own salvation without the resultant benefit and helpfulness to all who come within the radius of his thoughts and acts. While it is exclusively his own salvation that he is compelled to work out, yet it is impossible to work out his salvation selfishly. For in compliance with the Bible's injunction in this respect, the working out of one's salvation is the coming out of every phase of selfishness—every false sense of self. In short, it is the unselfing of a mortal—the elimination of all claims to a power, life, or intelligence apart from God, good, through the understanding of Truth, whereby man's true selfhood is revealed.

Freedom, or salvation, is what mortals are constantly seeking but often it is sought through material means. As Mrs. Eddy says of one seeking thus (Science and Health, p. 427), "Spirit is his last resort, but it should have been his first and only resort." And so in the majority of cases it is some form of bondage or suffering and the failure to find surcease through material methods and cures that ultimately compel one to seek the truth that alone makes free.

As one reads the Bible he finds that he is not only enjoined to take upon himself the working out of his own salvation but he also finds the plan or method clearly set forth in these words of Jesus, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Since it is Truth, or the knowledge of Truth, that makes free, it is readily evident that if one is experiencing suffering, disease, or any discordant condition, it is not the effect of Truth or anything that is true, but something he has believed and, voluntarily or involuntarily, accepted as true.

One of the most tenacious and general phases of human

bondage is fear. On being accused of being afraid, many might quickly resent such an accusation; yet if they should analyze thought they would no doubt recall many instances wherein fear had apparently taken possession of them. Some people are afraid to eat this or that particular kind of food; are afraid of germs, of the weather, the atmosphere; afraid that they will lose health, strength, wealth, position, or some material possession. Besides fear, mortals find themselves slaves to such erroneous and false beliefs as jealousy, envy, lust, malice, and so on. And strive as one may, he cannot be freed from any claim of a power, life, or intelligence apart from God, except through a demonstrable knowledge of Truth, of God, good.

We read in the Bible that God made all that was made, "and without him was not any thing made that was made." Therefore that which is called evil—sin, disease, death—has in reality no creator; it never was made. As we begin to understand that fact, we begin to disbelieve in all that claims something besides God and His creation, and so to deny or reject the testimony of the material senses, which always testify to something which supposedly proceeds from some other source than from the one divine creator.

"Where the Spirit of the Lord is, there is liberty." Where spiritual understanding, or the understanding of Truth, is ruling as one's consciousness, it is ruling out all that which is false and untrue—all that worketh or maketh a lie, and a man finds himself in the present possession of his God-given heritage and freedom.

"The reign of righteousness"

MARY B. HALE

WHEN one gains, through the study of Christian Science, ever so slight a knowledge of divine metaphysics, he knows that it is impossible to blame any one but the false sense of self for what seems to be wrong, because all that he is conscious of is the externalization of his own thought. On page 86 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Mortal mind sees what it believes as certainly as it believes what it sees." In Jeremiah we read, "They speak a vision of their own heart, and not out of the mouth of the Lord."

In turning away from this false sense of self to the reign of divine righteousness, the student must learn that one of the fundamental propositions of divine metaphysics, the basis of all right reasoning, is that God is indeed infinitely All-in-all. In Jeremiah again we find, "Do not I fill heaven and earth? saith the Lord." When one knows that God, good, fills all the heaven and earth there really is, one sees that the vanishing of evil is all there was to the Exodus, even while to the unenlightened thought of the Israelites there seemed to be a fleeing from evil. Evil must flee or vanish before the firm understanding of Principle. Planting one's feet unreservedly on the rock, Christ, Truth, one becomes conscious of the unfoldment of good, God, and learns that "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Since God's kingdom is everywhere, His image and likeness or idea is found in that kingdom, governed by the one infinite Mind, God. What is it that really governs all action? On page 283 of Science and Health Mrs. Eddy says, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action." The truth is that there is only one Mind, without which one could do nothing. Any supposititious opposite of this one Mind is but nothingness claiming to be something. Could nothing

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govern or direct man? Since Mind and its idea or action is one, there is really nothing that is not controlled by the divine Mind. It is only a false concept that would claim to say that one is disobedient, not governed by God, the one and only power, but governed by other gods such as envy, jealousy, lust for power, hatred, or malice. It is nothing but this false concept of self that has to be changed, in order that harmony may be seen.

On page 118 of "Miscellaneous Writings" Mrs. Eddy says: "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory." Let us ask ourselves, Have we begun this warfare, or are we warring with one another? So long as one finds himself at war with another, he is not loving his brother as himself, but is delaying the coming of the true kingdom, the reign of divine righteousness, for himself. One cannot possibly see himself in an infinite kingdom, without being conscious that each and every true idea has attained that kingdom-heaven, harmony-already. In order to do this, it is necessary to scourge every evil thought from one's temple-body, or seeming state of consciousness. As one persistently strives to reflect the one consciousness, or Mind, one realizes that he is touching the hem of the garment of divine metaphysics, letting that Mind be expressed in him that was expressed in Christ Jesus.

The argument is sometimes heard that too much metaphysics is cold and abstract. As part of the definition of the river Euphrates (Science and Health, p. 585) Mrs. Eddy gives this: "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness." Could one have too much of "the reign of righteousness," and does one find it cold and abstract? We must strive for that reign, remembering that Jesus' love was considered hate. In contemplating the First Commandment, "Thou shalt have no other gods before me," we become conscious that the real man is alone with the divine Mind, and therefore for the true man the reign of divine metaphysics is established here and now. Mrs. Eddy brings this out with wonderful clarity in her Message to The Mother Church for 1901, where she says (p. 20), "The Christian Scientist is alone with his own being and with the reality of things."

[Written for the Sentinel]

Then and Now

AIMEE LUNDGREN

MEMORY no more need linger In the wretched bygones, when Treacherous hope's seductive finger Pointed to a distant "then."

Now was ever dark and dreary, Then was radiant, whispered hope; Now, all uphill, bleak and weary, Then, a verdant, easy slope.

Lo, at midnight's darkest hour Stood a form with shining brow, Spoke in accents fraught with power: Wake, for then is one with now.

Hope, redeemed, deceiveth never, Joy is ours in present might, Filling now with glad endeavor, Finding then a now more bright.

No Evil in God

J. MARGUERITE BROWN

THE topic of conversation was earthquakes. The one 1 uninstructed in Christian Science insisted that God used this material means to shake His children up for their sinful disobedience; that God was conscious of evil because He had put Adam and Eve into the garden of Eden, where they found the forbidden fruit. Therefore God knew evil and He used it for His own good purpose, and earthquakes were created by Him. The Christian Scientist knew that the first chapter of Genesis contained the record of the true creation; that God had created man in His own image and likeness. The forbidden fruit which Adam and Eve had eaten was the belief of the reality of matter, or in other words, the testimony of the material senses. The tree of life which is ever sustaining the man of God is the eternal reality of man's oneness with his creator. Now man's oneness means man's complete, indestructible, exact ability to express infinite Life, Mind, Truth, Love, good, Principle, Spirit, Soul.

The story of the Adam and Eve creation was merely an allegory of the claim that there could be more than all there is; but God, good, is infinite, therefore God is All and evil simply is not. The only Eden or pleasure the idea of God could have is pleasure in expressing Mind. Since Mind is all, matter does not exist, and there can be no pleasure in it. Then there remains nothing for God to punish His creation for. God is not made after the pattern of mortal man, as we had thought before studying Christian Science. We can always rest assured that anything that seems to have an element of destruction is not of God's creation and is therefore nonexistent. If God's creation should cease to exist for one moment then there would be no creator or God, for one is dependent upon the other to form complete oneness. Mathematical problems are not worked with numbers only; their rules must be known and used. There must also be numbers to express the basis of mathematics. The working together of numbers in accord with their basis constitutes their oneness. The working together of Mind and its idea constitutes their oneness. Jesus showed this clearly when he said, "I and my Father are one," and, "The Father that dwelleth in me, he doeth the works."

God is ever present Love and is "of purer eyes than to behold evil." He does not use matter in any form to correct His idea, the ever present expression of infinite Life, Truth, and Love. To human sense it seems that God chasteneth; "for whom the Lord loveth he correcteth," but this correction is the activity of Love and constructiveness and not the hate and destructiveness of mortal mind. As a man learns through Christian Science that the hate and destructiveness which nature seems to express are but the illusion of mortal mind,-since mortal mind sees only what it believes,-he will be able to destroy this illusion in the same manner as Jesus calmed the wind and the waves, and as David replaced the concept of bestial ferocity with moral courage. Mrs. Eddy explains this clearly on page 293 of Science and Health, where she says, "There is no vapid fury of mortal mind-expressed in earthquake, wind, wave, lightning, fire, bestial ferocityand this so-called mind is self-destroyed. The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, 'The anger of the Lord.' In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil."

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Editorial

Love Your Enemies

THERE is no saying of Christ Jesus which has given more pause to humanity than the command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Humanity has scarcely attempted to live up to what it has regarded as such a doctrine of perfection. It has, on the whole, put it aside as one of the ultimates of demonstration; one of those things to be achieved some day, some day being any time but the present. Yet in all this humanity has been kicking against the pricks. The teaching of Christ Jesus sums up the unity of good. It is no more possible for the student of divine metaphysics to succeed by avoiding the deeper metaphysical problems than it is for the student of mathematics to become a mathematician by confining himself to the multiplication table.

In reality, however, divine metaphysics are as easy of comprehension as the metaphysics of the schools are difficult. The reason is simple: the one deals with the absolute, the other with the intricacies of negations. Thus Jesus saw quite clearly that, in divine metaphysics, man could have no enemy, since the image and likeness of God, Principle, was incapable of radiating or experiencing enmity; whilst, even in a counterfeit world of material illusion, a man could have no enemy but himself, his own belief in the reality and power of evil. It was then, surely, no excessive counsel of perfection to bid a man to love himself, so as to be enabled to begin the struggle against the belief of evil in his own material consciousness, the presence of which was hourly corroding his perception of harmony. "Even in belief." Mrs. Eddy writes, on page 10 of "Miscellaneous Writings," "you have but one (that, not in reality), and this one enemy is yourself-your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science."

It was this, of course, to which Jesus was alluding when, repudiating to the rich ruler any claim to personal goodness, he insisted, "There is none good but one, that is, God." Obviously, if God, Principle, alone is good, there can be but one evil, the suppositional absence of Principle. An enemy, consequently, is never a person, but is always evil, or satan, the adversary of good, for the word satan is not the name of a person, but a Hebrew substantive meaning adversary. In this way the command to love your enemies becomes, in divine metaphysics, no superhuman task but a simple direction to grapple with sin in yourself, as Mrs. Eddy further points out, on page 8 of "Miscellaneous Writings": "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect. Whatever purifies, sanctifies, and consecrates human life, is not an enemy, however much we suffer in the process."

For a man to love his enemies, then, is not to shut his eyes to the claim of evil to exist supposititiously in others, but to set out to gain for himself the full vision of the Christ, certain that in this manner only can he lay down, for his

friend, in the way Christ Jesus meant, his own sensuous life, his sense of the power and reality of evil. For if a man has no enemy except his own belief in evil, then manifestly he can hold forth his hand in friendship to the world, though the world, in its ignorance, may refuse to take it, strong in its own belief in human fears and hatreds.

Human friendship is a common attraction usually to the same aims and passions. Only as this attraction exerts its influence toward good does friendship begin to enter the orbit of Principle, and so tend to become permanent. Christ Jesus stated this, with perfect metaphysical precision, when he demanded of the multitude seated about him, "Who is my mother, or my brethren?" and immediately answered his own question with the words, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Friendships, in other words, based on human concepts of imperfection, necessarily carry in themselves the seeds of destruction. The metaphysician, consequently, just as he recognizes that there is none good but God, recognizes that he has no friend save Principle. At the same time, by reason of this, he binds to himself, in the words of Polonius, with hoops of steel, all those who are truly following Principle. He does not have to decide the measure of their understanding of Principle. They, like him, have reached an atone-ment with Principle, and this at-one-ment constitutes the bonds, not of steel but of Spirit, which bind them to him, and him to them.

In order, however, to enjoy friendship of such a nature, a man must learn to love his enemies, since it is obvious that only in proportion as a man surrenders his enmity to men, can he experience that true friendship which is founded in a common understanding of the infinity of Principle. Then, as in all Christian Science practice, the effort to demonstrate the harmony of Principle must begin in the willingness to sacrifice everything that is opposed to Principle in the individual consciousness, and this end can only be achieved by recognizing that there is, in reality, nothing out of which to fashion an enemy except the individual's own belief in the power and reality of evil; and it was precisely because of this that Paul was able to write to the church in Rome, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

FREDERICK DIXON.

The Battle Ground of the Present

Though the suppositional illusion called mortal mind remains throughout the ages the same in its antagonism to the allness of the divine Mind and idea, fortunately it never has had any real existence. Its nothingness is constantly being proved so that even its seeming is lessening. The battle of the ages is, therefore, whether infinite Principle or preposterous mortal mind is to be accepted as the conscious governor of one's activity. Really it is no battle at all, for the issue is already decided by divine intelligence, which is inexorable in its spiritual allness. Every question, of progress or permanence, of government or individual happiness, of any relationship whatever, has to be decided in accord with what the one Mind knows. There is no other standard of good. Any reluctance to accept this standard and to relinquish mortal beliefs for the glad conformity of infinite understanding is what entails the turmoil of the mortal void.

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All the while, however, the tangible peace of immortality, with all its vigor in action, is at hand to be proved and enjoyed. To give up the futile struggle and accept the tireless variety of Truth is the way, then, which is open to all and which is taken advantage of as fear melts before the meta-

physical guarantee of actual good.

As spiritual idea, created by the divine Mind, the real man is the same to-day as throughout eternity, which is without beginning and without end. This sameness of boundlessly varied idea, quite apart from any belief in matter and material conditions, is what constitutes the true identity. Spiritual man is always the same spiritual man that the creator has known and will know forever. The spiritual reality is, of course, thoroughly different from any mortal suppositions as to the nature of man, and yet is neither vague nor merely speculative in any way. It is entirely practicable to live in accord with the Life which is Spirit, because any counterfeit sense of living is not genuine existence at all. Suppositional opposite of the divine manifestation has no identity, since it never has had any entity whatever. The absolute fact is that the only actual living must be spiritual doing in the now. In all circumstances, what has to be discerned and demonstrated is the identity, or spiritual sameness with eternal variety, of idea in place of any human sense of things.

There is an interesting letter of Thomas Jefferson to Colonel Carrington in which, after admitting that what is considered the good sense of the people may sometimes be led astray, he declares: "The way to prevent these irregular interpositions of the people, is to give them full information of their affairs, through the channel of the public papers, and to contrive that those papers should penetrate the whole mass of the people. The basis of our government being the opinion of the people, the very first object should be to keep that right; and were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter." In Christian Science, each one must learn for himself that the only true news is of the divine idea manifesting the government of Principle. As this is disseminated and understood, the right opinion necessarily unfolds under the control of divine intelligence. This is the truth of government. What Thomas Jefferson was striving to say Mrs. Eddy has presented with the unerring sureness of metaphysical understanding, so that to-day it is possible for all, through the patient demonstration of Christian Science, to turn together to Principle as the governing power of the genuine democracy. Timid hesitation to recognize that the spiritual identity of government and democracy is the reality which satisfies forever is overcome through the irresistible unfoldment of divine Love, so totally different from any human sense of things that may have been mistakenly called loving.

Only by identifying man and all real activity as the harmonious effect of "Our Father which art in heaven," quite apart from any supposititiously discordant materiality, is one winning the battle of the present. The appreciation of the true spiritual identity, in place of any spurious sense of things, is the acceptance of the healing gospel, or good news, of to-day. On page 46 of "Unity of Good" Mrs. Eddy says: "Jesus said, 'I and my Father are one.' He taught no selfhood as existent in matter. In his identity there is no evil. Individuality and Life were real to him only as spiritual and good, not as material or evil. This incensed the rabbins against Jesus, because it was an indignity to their personality; and this personality they regarded

as both good and evil, as is still claimed by the worldlywise." A little later on the same page she continues: "The Pharisees fought Jesus on this issue. It furnished the battleground of the past, as it does of the present. The fight was an effort to enthrone evil. Jesus assumed the burden of disproof by destroying sin, sickness, and death, to sight and sense." That is, of course, the right line of action for to-day; for as sin, disease, and death are replaced, in every sense of the word, with purity, health, and Life manifest, the battle is won in each one's own experience.

Mrs. Eddy ends that remarkable chapter in that remarkable little volume just quoted, with the sentences: "Nowhere in Scripture is evil connected with good, the being of God, and with every passing hour it is losing its false claim to existence or consciousness. All that can exist is God and His idea." This is the reason why every student of Christian Science is constantly encouraged to go forward in his demonstration of the infinity of good. He looks to Principle for the good news of ceaseless unfoldment as the truth, instead of any human sense of affairs. He rejoices evermore by praying without ceasing. He knows that the practice of Christian Science is glad living under the government of Principle. Thus he knows that what Mrs. Eddy says on page 383 of "Miscellaneous Writings" is true: "The elements of earth beat in vain against the immortal parapets of this Science. Erect and eternal, it will go on with the ages, go down the dim posterns of time unharmed, and on every battle-field rise higher in the estimation of thinkers and in the hearts of Christians." GUSTAVUS S. PAINE.

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[Written for the Sentinel]

"Comfort ve"

MARY A. BLOMFIELD

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished. Isaiah xl. 1, 2.

> OMFORT ye, O my children, But be quick to hear and do, For Love is calling, calling, Love is calling unto you.

The hour is upon us To be angels unto men, Guarding and upholding His banner once again.

That his way may be made perfect So the hearts of men may know He is living—He is present Wherever they may go.

And His grace it is sufficient, His peace is theirs to know; His voice is speaking to them-A still, small voice and low.

Comfort ye my people— I am with you, lo, alway. Arise and shine in power! Love claims its perfect day.

Arise! Arise! Stand upright, Ye sons of men, for, lo, The Son of God is with you. Each shall his stature know.

Testimonies of Healing

In 1911 I left England for the far coast of the Pacific and there met, for the first time, a student of Christian Science. I had from early girlhood turned from the teachings of a denominational church, and after some years of careful reading drifted into agnosticism, but all the time hungering for something that would prove the existence of a wise and directing intelligence outside myself. After much wandering up and down bypaths I thought I had at last discovered the means by which I could interpret life in spiritual terms. I plunged into the study of theosophy and became a very close student for a number of years. By the time I left England I thought I had gathered the best from various schools of religion and that the sum total of them would meet my needs; so when the subject of Christian Science was presented to me two years later and I bought a copy of Science and Health, it was not for any help I expected to receive through the study of it, but merely, as I thought, because the subject was an unexplored field and therefore one not to be passed over. How great my needs were and how wrong my viewpoint concerning my true self and the real universe I never realized until I began to study the textbook. I discovered that in the past I had been trying to spiritualize matter, clearly shown by Mrs. Eddy to be an impossibility. The only man there ever had been or ever will be I found was the man made in God's image and likeness; that the human or mortal man, full of ills and doubts and uncertainties, was not that man and that his testimony was always false.

That the real man is coexistent with Mind, God, I had to prove only a few days after buying the book. I was out with a party of friends, and while I was running down a steep incline my foot went into a hole. I could not lift it quickly enough to avoid severe injury to my ankle. For the moment it seemed as if I would fall and faint, but following close on this suggestion came the words I had been dwelling on that afternoon, "In him [God] we live, and move, and have our being." Fortunately not one of the party knew what had happened, for they had all gone on. At first when I tried to walk I could not seem to control my foot, but, still clinging to the thought of living in divine Mind, I made good progress, and when the foot of the hill was reached I walked without any pain. The party waited for me some little way up the trail and no questions were asked. That night I walked over seven miles without pain or inconvenience. When I reached home I related the happening to my mother and sister and we examined the ankle. I was too young in the study of Christian Science to know that in examining it I was making a reality of the accident. When I saw the condition fear crept in. I went to bed, but the ankle and leg became so swollen and the pain so intense that I could not bear the bedclothes to touch them. The next afternoon my sister got in touch with the student who had introduced Christian Science to me. She came the moment she was free and whilst talking she pointed out on page 475 of Science and Health the answer to the question "What is man?" also to the twelfth verse of the fourth chapter of Hebrews: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Once more I turned to my books (I had been reading all day) and within two hours I was able to get up from my bed and walk. The ankle was a little stiff but there was no pain whatever. The following day I was not inconvenienced at all, although I had to wear a low shoe because the swelling had not quite gone. This happened while I was on a summer holiday and every day I walked many miles exploring rough country. A certain stiffness remained, however, which seemed to be due to either a broken or displaced bone. I went to a practitioner and after treatment the stiffness disappeared. The evidence of a displaced bone, however, did not disappear to my knowledge until two years ago, but it never troubled me at any time.

The healing efficacy of Christian Science was so clearly proved that both my mother and sister accepted Mrs. Eddy's teaching without question. As I began to understand more of the science of being I experienced a mental freedom I had never dreamed possible, and with it came a corresponding freedom from stomach, throat, and chest troubles. No words can express my gratitude for Christian Science. Gratitude is akin to prayer, and "true prayer," writes Mrs. Eddy on page 39 of "No and Yes," "is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us." My hope is that I may learn better how to draw at all times upon this inexhaustible source of love.

(Miss) GERTRUDE E. M. SAUNDERS, London, England.

It is with a deep sense of gratitude that I am testifying to the benefits received through my study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I believed very strongly that God is all-powerful, but this study soon gave me a clear insight into the truth. As at that time we had only the English edition of the textbook and I had no knowledge of the English language, I and other people of the community who were interested in Christian Science had to translate our first lessons with the help of an English-French dictionary.

Several times I was taken ill with a disease called the grippe, which was very prevalent last winter in our community. I at once sought the help of a practitioner in Christian Science and was healed instantaneously. Several of my relatives were also healed. I thank God for all these healings and for the light which has been revealed to me, and am also very thankful to Mrs. Eddy for her great help to humanity.

MRS. L. NORMAND-PILET, Gryon sur Bex, Ct. de Vaud, Switzerland.

With a heart full of gratitude to God I give my testimony, hoping thereby to help some one else. Through the teachings of Christian Science I have gained a better understanding of God and man. I have proved again and again God's promise as found in Isaiah, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Every seeming error is but another opportunity to prove God's allness. Instead of being filled with fear and dread I now have peace and joy in realizing the saving power of the one Mind, God.

About twelve years ago I went to a practitioner and asked for help and within two weeks the discord was overcome, but I did not then think of studying Science and Health and not until 1911 did I get a Quarterly and study the Bible lessons. Two years ago I had an attack of paralysis. The doctors were called, as the rest of the family did not understand Christian Science, but they gave me no hope, so my husband called a practitioner. I had lost the power

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of speech and my side was entirely helpless, but with faithful perseverance and encouragement from the practitioner I began to improve, but very slowly. Sometimes it was dark and cloudy but at last the clouds disappeared and now I am using my hand in writing.

Over a year ago something affected one of my eyes. I could only discern a small streak of light. I went into the nouse and declared the allness of God and repeated the scientific statement of being, and did not have the least fear. In a short time I opened my eyes and my sight was restored. My gratitude to our revered Leader, Mrs. Eddy, cannot be expressed for giving to us "Science and Health with Key to the Scriptures." I am grateful for some spiritual understanding and for peace of mind. How true the promise, "Before they call, I will answer; and while they are yet speaking, I will hear." The periodicals help me so much; there is always something in them that meets a need.

Mrs. Charles M. Howard, Fresno, Calif.

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"Ye shall seek me, and find me, when ye shall search for me with all your heart," and "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The beauty and truth of these passages from Scripture have been wonderfully fulfilled for me, and impelled by a deep sense of gratitude I wish to give testimony to all the blessings which have come to me through the knowledge of God as an ever present help.

When I first heard of Christian Science over seven years ago, the statements made seemed unbelievable. Still I gasped at this ray of hope joyfully for release from an intestinal trouble of eighteen years' standing, which had annoyed me since my fourteenth year. Many physicians pronounced the trouble incurable. A dear friend who visited me in Paris advised me to try Christian Science, and during my vacation, which I invariably spent in Berlin, I attended a meeting and had treatment from a practitioner. My hope for instantaneous healing was not fulfilled. The next year lagain had several treatments, but again the desired results were not attained. Now I realized that I must work earnestly in order to reach the goal. I gave up my position in Paris, returned to Berlin and commenced to study the Bible and the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. My condition improved slowly but steadily. After six months I could express gratitude for my healing with a joyful heart, although I did have several relapses to overcome until I attained that understanding where I knew that health is a complete, spiritual gift, which I possessed in proportion to my conscious at-onement with God. I was healed of blood poisoning and a painful inflammation of the eyes in a very short time.

The greatest and most wonderful proof that God made man spiritual, harmonious, complete, and eternal was proved to me in May, 1919. After the sudden passing on of a member of our family, this same claim tried to overpower me also; then suddenly it became so clear to me that God is eternal Life, omnipotent and omnipresent; I knew that as God's image and likeness I could not be separated from Him for an instant. Again and again I repeated this passage from Scripture: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." When I realized this clearly, the attack was overcome. To satisfy themselves, my family called a physician, who was unable to find anything wrong, the heart action being perfectly normal. The attacks recurred frequently, but were always overcome through Christian

Science treatment from a practitioner, who kindly made clear to me man's true being as God's image and likeness, and that as such he could not sin, be sick, or die.

Words are inadequate to express what I owe to God for the knowledge of this truth, which is Love and Life. With deep gratitude I think of our Leader, Mrs. Eddy, who showed us anew the way to release from bondage; I am also deeply grateful to the dear Scientists who so lovingly helped me.

(Miss) Emma Jonas, Berlin-Schöneberg, Germany.

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I wish to express my gratitude for the many healings I have received in Christian Science. About a year and a half ago I believed myself very sick, with little or no hope of recovery. I had suffered from a stomach disorder for more than thirty years, for which medicine of many kinds had been used all the time but with only temporary results. Heart disease had also developed to such a degree that the doctors I consulted told me there was no cure, but that by being careful I might live for a long time; at the same time they warned me that the end might come at any moment. I kept taking medicine regularly, according to prescription, for several months without any noticeable improvement; then upon a visit to some relatives of mine an elderly lady who was somewhat interested in Christian Science urged me to take up the study of that healing religion and lent me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I began my study by reading the chapter "Fruitage" first, which made such an impression on me that I felt convinced that this book must contain a wonderful power. So starting at the first page I kept reading every day, doing practically nothing else for about two weeks, and in that time gained courage enough to quit taking medicine, and ate different kinds of food which had been strictly avoided before, and felt no worse for it. The study was continued, but it seemed as if I could make no further progress, so a practitioner was consulted and I received Christian Science treatment. Three months after my first visit to the practitioner I went back to work. I have also been healed of a stiff neck which at times was so bad that I could not look around without turning my whole body. I also got rid of worry, a hasty and resentful temper, the use of profanity and otherwise foul language, and many other ailments, for which I am truly grateful to God, Jesus the Christ, and to Mrs. Eddy, whom God so graciously endowed with wisdom and strength to establish anew this eternal truth which heals sickness and sin.-H. Johnson, Chicago, Ill.

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In love and gratitude to God, to Mrs. Eddy, and the Christian Scientists who have lovingly helped me, I wish to tell of some of the benefits received. In the spring of 1917 I had an attack of what the neighbors called apoplexy, or paralysis. The morning when the illness came on, I had arisen very early, as I wished to put up a crate of berries before the arrival of a certain train. The work moved along more smoothly than usual, and I was grateful that, through the knowledge that Mind directs, there was no sense of confusion or hurry. Fruit was taken care of, kitchen in order, then I was ready for breakfast, with books at hand to read the lesson. I had failed to heed the command, "Seek ye first the kingdom of God," but had first given several hours to material duties. After reading half a page in Science and Health a strange feeling of inaction came over me. Mentally I declared God is here. On the way to the back porch I passed a canary and made an effort to speak to the bird, then learned that the power of speech had gone. There was no one with me at the time, but immediately a relative came around the house and said, "Good morning." I tried to speak, but could not; he asked if I were ill. I nodded assent. He assisted me to a couch (he was filled with fear, I was not), and asked whom I wished to see. I motioned for pencil and paper, could spell the name mentally, but could not write it. My relative mentioned the name of the Christian Science friend I wished to see, and went to get her. All this time there was an unspeakable stillness. I declared God is Life, and that Life is Mind. In a short time my Christian Science friend came in, saying joyfully, "I brought my Quarterly and will read the Lesson for you." After she had read two or three sections, I sat up; and when the lesson was finished I stood for a moment, then started toward the kitchen to get a drink. The friend said, "Why didn't you let me get the water for you?" I thanked her, and said I could wait on myself; my voice was natural and normal. Surely she had been giving me "living water." I was up and about all day, and the next day enjoyed a birthday dinner at a hotel. The healing was not complete at the time, as a sense of weariness seemed to follow. But at this time, some fourteen months later, there has been no return. Does any one ask why I am a Christian Scientist? Does any one doubt the healing power of Truth? Only the power of God could do for one what has been done through Christian Science demonstration. My heart overflows with gratitude for God's loving care, and my prayer is, "Show me Thy way."

(Miss) EMMA SHEPARD, Portland, Ore.

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In "Retrospection and Introspection" by Mrs. Eddy, we read (p. 21), "The awakening from a false sense of life, substance, and mind in matter, is as yet imperfect; but for those lucid and enduring lessons of Love which tend to this result, I bless God." Whenever Christian Scientists are taunted with failure to make a demonstration of their Leader's teachings with that old cry of the rabble, "He saved others; himself he cannot save," I remember my early study of Mrs. Eddy's writings and quote the above paragraph.

The student of Christian Science who was overseas had every opportunity to test the practicability of his lessons in Mind healing. In a nine months' service as director of women in the Dauphiné Leave Area in the Y. M. C. A. I found my knowledge of the all-presence and the all-power of God a very present help in time of trouble. In the midst of a severe epidemic of influenza, the one other Scientist at our station and I were able to continue our severe and long labors of assisting in the care of twenty-five hundred men each week. Although constantly exposed to the rigors of an Alpine winter, living in buildings insufficiently heated, always overworked, with little time for sleep and no time for rest, we were able to keep going and to accomplish much for the health and happiness of our soldiers.

Stricken with the disease myself, I worked for a week in spite of an abnormal temperature, and then, with indications of severe illness, was compelled to make a forty-mile trip in an open car over the mountains to Aix, in the dead of winter. My coworker telegraphed to Paris to a practitioner for aid. I started on my journey, swathed in furs, amid the dire predictions of my friends. Arriving at my hotel, after three hours of exposure, I was put into a damp bed in an enormous room warmed only by a small wood fire, and commiserated by the companions of the journey as a very sick woman. I lay quietly and finally became

warm and felt a sense of protection and of joy in the knowledge that this experience was another opportunity for proving God's power over every form of error. I slept, and awakened in six hours perfectly healed. All disfiguration and discoloration had left my face; all fever, cough, and discharge had vanished like a cloud in the rays of that Sun of righteousness that had arisen in my consciousness "with healing in his wings."

Day by day, in all the complications that arise I have cause to be grateful for the lucid lessons taught us by our Leader and am endeavoring to put into practice the knowledge that God alone governs, and does not divide that government with any other power; that, as an idea of the Mind that is all-powerful good, I can neither give nor receive anything but good. In the proportion that I am able to demonstrate this knowledge and put it into practice in my daily life, I find that all belief in discord fades away.

(Mrs.) Louisa Cooke Don-Carlos, Lawrence, Kan.

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." I wish to add my testimony of healing and gratitude to the words of the psalmist, for God's infinite love and goodness have also done much for me, through Christian Science. Several years ago I suffered from a severe case of heart trouble and typhoid fever. All medical remedies were in vain. Acquaintances called our attention to Christian Science and we requested assistance, which was lovingly given. Even after the first treatment I felt that the thoughts of fear had left me, and the more I understood of the teachings of Christian Science the more rapidly I improved, and consequently after a short time was able to resume my work again. Daily, yes hourly, we have proofs of God's loving care when we trust in Him. Glory and honor be to God for all His love and blessings. It is impossible to relate here all the proofs we have received of God's love, and are still receiving daily.

I also wish to mention an instance which thoroughly convinced us of the power of Truth. About three years ago our dear mother suffered from a severe case of typhoid fever. We requested a practitioner's help, and absent treatment was given. After a short time the healing came. We all know that those who abide, in full confidence, in God's protecting power cannot suffer want in any way. The greatest value of this beautiful teaching lies not in the healing of visible and material conditions, but in the knowledge that God does not abide in unattainable remoteness, but is ever present and good is attainable by all. For this knowledge we owe divine Love endless thanks, also deep gratitude to our beloved Leader, who taught us to know God as Life, Truth, and Love.

(Miss) Lina Meier, Kreis Springe, Germany.

I have had many proofs of God's love since taking up the study of Christian Science some nine years ago. Up to that time I had for many years previous been using an excessive amount of alcoholic drinks in all forms, until I had practically become an invalid. Doctors had told me that I could not continue the habit and live. I had spent a fortune in trying to stop it, besides giving up a lucrative business, but to no avail, until I found myself in the depth of despair with all the chances of life against me and no way

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to turn for relief. I then began reading the Bible, but with no apparent results, and it was then that my wife spoke to me about a book which she had, which she said was a key to the Scriptures and that it helped one to understand the Bible better and would no doubt help me. Only those who have had a similar experience with the liquor habit can appreciate the condition my health was in at the time. The lining of my stomach had been destroyed; besides I suffered from asthma, eczema, rheumatism, nervousness, constipation, and many other troubles brought about by this habit. I am glad to state, however, that I was healed of the desire to use liquor in any form after reading the book "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and through the continued study of Christian Science and the loving help of Christian Science practitioners I have been healed of all the diseases to which I was in bondage, and of the use of tobacco, and many other bad habits. One of the remarkable things about the healing of a bad habit in Christian Science is the fact that all desire to return to it is entirely removed, and in its stead is a desire to know more and more about this beautiful truth.

I am truly grateful for the many blessings my family and I have received since taking up this study, grateful for the understanding I am able to get of the teachings of Jesus, for the spiritual uplift which comes to me daily, and for the help so often received from loving practitioners. I am especially grateful for the help so often found in the periodicals. They are so full of the truth that I could not think of doing without any of them. I am very grateful to God and to Mrs. Eddy for this truth which is bringing such joy and happiness into so many lives to-day.

JOHN I. FRANKLIN, Los Angeles, Calif.

To me Christian Science is the most wonderful thing in the world. My first knowledge of the healing power of Truth came when I turned to Christian Science in physical need, and found immediate relief. It has been my only physician and comforter at all times and under all conditions for the past twelve years. Before that time my life was filled with sorrow and sickness, but since then I have hardly thought of fear or sickness. The physical healing is good, but small when compared with the spiritual understanding of God as revealed to us through Christian Science, and knowing what Jesus meant when he said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." This truth gives us power to conquer bad habits; it quenches the love of sin; it takes hate out of the heart, and brings joy, gladness, peace, and love.

I desire to give the following testimony of healing in Christian Science that it may be read by others who perhaps are facing something of the same condition. On September 3, 1919, my baby girl was born. A Christian Science practitioner had been called by telephone to give absent treatments, which she continued to give during the week preceding the birth. The baby was born without pain. The first day I remained in bed but sat up a good part of the time. The second day I was up and dressed, the third day and thereafter I took entire care of the baby and was about the house as usual and ate every meal at the table with the family. From the first I felt perfectly well and ate all the food I cared for, with no bad effect. The fifth day I was out on the piazza, the only pleasant day of the week. During the week's treatment several demonstrations were made. bowels and kidneys were in natural condition, and one demonstration which seemed the greatest was the healing of

a deformity of the breasts of about twenty years' standing. No medicine or material means were taken or used at any time. My heart overflows with thankfulness to God and gratitude to our Leader, Mrs. Eddy, for all that Christian Science has done for me and mine, and I am grateful for our literature and the Lesson-Sermons and for the privilege of membership in The Mother Church, also that I have had the privilege of helping others. And my greatest desire is so to live that I may be worthy to be called a Christian Scientist.

(Mrs.) Teresa M. Y. Whitmore, North Haven, Me.

After years of bondage to materia medica, I was healed in 1917 of chronic stomach and bowel trouble, in four treatments, in Christian Science. Knowing nothing of "Science and Health with Key to the Scriptures" by Mrs. Eddy, at that time, I had an earnest longing to know what had brought about the change. During this period of searching I was instantaneously healed of defective sight. This healing came to me through such a wonderful revelation of the truth that the experience has been an inspiration on many occasions. One evening my mother wanted me to read to her but I wanted to be alone, thinking I could get more out of studying alone and I did not want to read aloud, but immediately came the thought, "Selfishness." I picked up a Christian Science Journal with a great desire to help, and as I read down the pages the print became so large, clear, and black I could scarcely believe I was seeing correctly. I reached up to see if by magic something had been done to my glasses and I discovered I had forgotten to put them on. And right there this wonderful truth dawned upon me that all the healing that is necessary is a correction of thought. And since then, no difference what the aches or pains may be, I know it is a wrong thought that needs correcting and not a physical condition to be healed, and, with an earnest longing for perfection, God has never failed me. I am grateful for merited rebuke. I wish also to express my gratitude for the loving-kindness and patience of a practitioner, also to Mrs. Eddy for her loving sacrifice to help humanity. I am grateful for the literature, membership in The Mother Church, and for the knowledge which I have of Christian Science. In the words of the psalmist, "I shall be satisfied, when I awake, with thy likeness."

(Miss) Josephine Fuller, Elroy, Wis.

Although words cannot express my heartfelt gratitude for Christian Science, I feel it my duty to tell of the many blessings that have come to me and my home in the past ten years through the study of that wonderful book, "Science and Health with Key to the Scriptures." We have proved in many instances how quickly God's word heals both physical and mental discords. I had suffered for years with stomach trouble and had found no relief in material remedies, but was healed in a short time by the faithful reading of Science and Health and putting into practice the understanding I had of Christian Science. That was ten years ago, and there has been no return of it.

I have had a recent healing which makes me feel I must not delay longer in adding my testimony to those of others. During the recent epidemic I was stricken with acute lung trouble. A practitioner was called and I was healed quickly and effectually. For this and all other healings I am most grateful, and I am grateful for all the Christian Science literature. My desire is to know more of the truth that makes us free.—(Mrs.) MARY D. SOLLENBERGER, Chicago, Ill.

Signs of the Times

["The Christ"-The Christian Science Monitor, Boston, U.S.A., Jan. 3, 1920]

Every reader of the Bible remembers the famous occasion, at Cæsarea Philippi, when Christ Jesus put to the disciples the question, staggering in its implication, "Whom do men say that I the Son of man am?" and every one remembers equally well the indeterminate nature of the reply, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." The answer, in any case, made it perfectly clear that the "common people" had failed utterly to grasp the teaching of the Christ, and were accounting for the mighty works of the carpenter of Nazareth on a purely superstitious or necromantic basis, in accordance with much of the popular thought of the day. Then it was that Jesus turned suddenly to the disciples themselves, with the same question, "But whom say ye that I am?" a demand which brought from Peter the instantaneous answer, "Thou art the Christ, the Son of the living God."

The Christ, then, it is quite certain, is the Son of God, is the infinite idea of divine Mind, and thus is the reality of everything which seems to exist in a material form, from a blade of grass to a star. It is generic man, for as Mrs. Eddy has written, on page 475 of Science and Health, "Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life. intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." Thus it is that the woman in Revelation, equally with Christ Jesus, symbolizes the divine idea, as Mrs. Eddy, in turn, explains, on page 561 of Science and Health, "The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea."

It argued no slight spiritual insight to gain this vision of the Christ in the first century, before the resurrection had finally demonstrated the nothingness of matter, and the eternity of Life; and there is little to be wondered at, therefore, that Christ Jesus should have answered Peter with the words, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was not, in other words, human intellect, much less the sensuous intelligence of flesh and blood, Christ Jesus quite obviously was insisting, that had torn the veil off the face of matter and exposed its nothingness; it was, on the contrary, the fact that Peter had so far divorced these things from his consciousness as to have gained, to the extent Jesus realized that he had, the vision of the Christ.

For the Christ, it must be obvious, is the truth about and the reality of everything, though the beginner in Christian Science, always limiting himself, unconsciously, to verbal definitions, does not readily comprehend this. As he goes on, however, from demonstration to demonstration, as he must if he is to make Christianity a living Science, and not an intellectual or a dogmatic theory, the marvelous simplicity of the unity of good begins to dawn upon him, and he sees how every lesser idea is contained, of necessity, in the infinite idea, so that the Christ is the reality not only of generic man but of individual man, just as there is the generic idea tree, including all trees, and fish, including all fishes. Thus the reality of Abraham Lincoln is the Christ, though the human

Lincoln was not the Christ, and thus the reality of Science and Health is the Christ, Truth, though the print, paper, and binding of Science and Health are not the Christ, though indicating, to those with eyes to see, the presence of the Christ. And thus the realities of Abraham Lincoln and Science and Health are amongst those ideas which go to make up the infinite idea, generic man, or the Christ.

The individual man or woman, then, is an immortal idea of divine Mind, not really dwelling in matter at all, though to the human senses seeming to do this, but having his life "hid with Christ in God." This individual, consequently, is a child of God, and until he claims his divine sonship and repudiates his life in the flesh, he can never realize his own, man's, spiritual perfection, much less that of a tree or a fish, a book or a paper, each of which is, in its degree, a lesser idea contained in the infinite idea, or the Christ, Truth. This, of course, is what the writer of Hebrews is insisting upon in that often quoted passage, "Now faith is the substance of things hoped for, the evidence of things not seen." There is no substance but the substance of Mind, God; therefore the faith of the individual in the fact that substance is spiritual is, in turn, the evidence of his belief that spiritual substance, invisible to the human senses, is the only reality. This fact, in the proportion in which it is grasped and understood, is the human being's assurance of his own, man's, spiritual perfection, and, in proportion as he demonstrates it, the proof also. And thus, in the Revised Version, is the text translated, "Now faith is the assurance of things hoped for, the proving of things not seen."

Thus, ultimately, in Christian metaphysics, everything is reduced to a demonstration. The world is tired of much preaching, it demands more and more practice. The attempted deification of Jesus of Nazareth has not healed mankind of serrow or sickness or sin. The understanding of the Christ is doing this, for men and women are beginning to discover that that which healed in the first century is healing now, the Mind that was in Christ Jesus.

[Breaking the Mesmerism of High Prices]

The practicality of the recent action of a large automobile manufacturing company in reducing the price of its car, notwithstanding the fact that nearly one hundred and fifty thousand unfilled orders were still on its books, recalls to the student of Christian Science Mrs. Eddy's words on page 15 of "Science and Health with Key to the Scriptures." where she says: "We must pray without ceasing.' Such prayer is answered, in so far as we put our desires into practice." This putting our desires into practice is the test of sincerity and is the most effective blow that could be delivered to break the mesmerism of the senses, whether such mesmeric belief is labeled profiteering, high cost of living, shortage of coal, or what not.

Illustrative of putting into practice the general desire to see normal prices and business conditions restored is the action of a poulterer who, despite the protests of neighboring farmers, reduced the price of the eggs he sold to a figure which his conscience agreed represented a fair margin of profit. Still another instance is that of a woman who, resisting the temptation to profiteer in rentals, advertised furnished rooms to let at a figure so low that the average seeker for such accommodations immediately classified them as undesirable. "You can't get anything decent at that price nowadays," was the comment. The investigator, however, received a surprise, from which a lesson was probably learned as to mastering the housing problem.

"The war is over," said the official of the automobile

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manufacturing company referred to, "and it's time war prices were over. There is no sense or wisdom in trying to maintain an artificial standard of value. For the best interests of all, it is time that a real, practical effort was made to bring the business of the country back to normal." Last spring the popular "practical effort" along this line was a general refusal to buy goods at the prevailing exorbitant prices. The "Wear Old Clothes" and the overalls brigades, though extreme and generally classified as fads, were effective in that they instituted a curtailing of expenses on the part of the public which finally resulted in a substantial reduction in prices of clothing. The fall season finds in full swing a "Carry your own luncheon" campaign, the results of which, as it spreads, are easily conceived. The latest effort, however,-to force prices down by refusing to profiteer,-is so far in advance of those that have gone before that the tendency is to call it impractical. This is the rubber stamp with which it is ever the attempt to dispose of such forward steps,-a stamp which fades, however, into oblivion in remarkably short time in these swift-moving "latter days." For the leaven of Truth is working irresistibly, bringing out in human affairs square dealing, honesty, and the righteous adjustment of supply to demand.

["Religion and Science"-The Athenaeum, London, Eng., Sept. 10, 1920]

Canon Barnes, who is not only a dignitary of the church, but also a Fellow of the Royal Society, has declared that the Christian dogma of the fall of man must be abandoned, because science will have none of it. Instead of an immediate outburst of theological controversy, with the bishops and the men of science raging furiously together like the heathen, there has been a perceptible silence. The only defender of the dogma who has conspicuously attempted to break the calm is the General of the Salvation Army. He produces much the same impression as Mr. Bottomley when he comes forward as the champion of the British Constitution.

Had Canon Barnes spoken fifty, or even thirty years ago, the fires would have been blazing with a vengeance. Memories of the heroic combat between Huxley and Wilberforce, more recent recollections of the tumult caused by "Robert Elsmere," rise up to set us wondering at the change that has overtaken the intellectual world in the last halfcantury. Has it produced a race of spiritual Gallios, who care for none of these things? Or, having ceased to care about these, do they care, with an equal intensity of passion, about other things? Or is the obvious conclusion from the silence mistaken? Is it that those who care, and those who have ceased to care, have long since gone their separate ways? Have they realized that no tumult in the market place, no public victory of argument, will convince the other side?

It needs more assurance than courage to accept a single solution. That the difference is there, we feel immediately; but to conclude that Christianity is a dying faith outruns the evidence alike of fact and feeling. It is said that the war has dealt a heavy blow to Christianity, but we think that the Christianity which has gone down is that which is called official Christianity. . . .

In other words, the signs may be interpreted as showing that the appearance of indifference to religious issues conceals a conviction among religious minds that men must rend their hearts and not their garments. The war has brought with it a recognition that the essential humanities of the Sermon on the Mount are the most precious possession of

Christianity, and the most in danger of perishing. When these are in jeopardy there is no time to waste one's strength in theological battles in which victory or defeat can never enforce conviction. If this account be true, then there is room for belief that the two protagonists of fifty years ago, Science and Religion, have realized that instead of fighting each other, they have each enough to do to live up to their own ideal. If bishops made a sorry show in the war, men of science look hardly better, for both alike forgot that it is their privilege to be the guardians of a truth that is universal.

[Prohibition Lessens Use of Drugs]

The following comment in *Unity*, a religious periodical, is interesting from the standpoint of Christian Science:

"It is gratifying to read in a recent number of The Journal of the American Medical Association that, contrary to all expectation, the establishment of prohibition has resulted in a decrease instead of an increase of drug addicts. That prohibition would reduce crime and sickness, ameliorate poverty, stabilize domestic life, was taken for granted and is now being demonstrated by all statistical reports. But it was nearly everywhere feared that society would have to pay for these gains by a very real aggravation of the drug problem. If men are denied access to alcohol, it was argued, then they will inevitably seek the stimulus of something else, and drugs of course are the most effective and available resource. This expectation, however so sound in logic, is now seen to be fallacious, according to the testimony of the editor of The Journal of the American Medical Association. The fact seems to be that the drug habit, so far from being a substitute for alcoholism, is a consequence of alcoholism; for the real effect of alcohol is to lower, not quicken, vitality, and thus in the end to make further stimulus essential. Thus disappears one more bugaboo of the 'wets.' Nothing is now left to them but the ridiculous issue of 'personal liberty.' How long will it take our misguided friends to learn that the overwhelming majority of Americans have highly resolved that one aspect at least of 'personal liberty' is the right to be free from the burden and horror of drink?"

The statistics showing decrease in the use of drugs since the advent of prohibition evidently came as somewhat of a surprise to both the writer in Unity and to the physicians, for they willingly admit that the expectation of its increase, "so sound in logic," has been refuted by the facts. This expectation was indeed sound in logic when one considers the premise on which it was based, that good and evil are equally existent, and that man is finite and material. The very supposition of limitation involves the necessity for external stimulus, and the admission that evil is as real as good results not only in the conclusion that it is pleasurable but also leaves the supposer completely unprotected from its reappearance in constantly aggravated forms. What more natural, then, than that men, believing in the need for and pleasure in material stimuli, should turn, when liquor was prohibited, to the use of drugs? In explanation of the fact that they have not, Unity says that apparently the drug habit is not an alternative for, but a consequence of alcoholism.

The Christian Scientist, however, reasoning from the basis of Principle knows that alcoholism and the use of drugs are alike consequences of one indivisible false claim. He knows, as Mrs. Eddy writes on page 420 of Science and Health, that "Mind is the natural stimulus of the body, but erroneous belief, taken at its best, is not promotive of health

or happiness." Since it is true that this only "natural stimulus" is ever available and all that man, complete in God's image, needs, desires, or enjoys, the untruth that there can be stimuli other than this and a mortal man who craves them must disappear exactly as fast as the truth becomes apparent. When a lie is really destroyed by truth, it is destroyed, not merely relegated to reappear in another form. Since it is the entire false claim which is being destroyed and not merely an incidental manifestation of it, it is perfectly natural and "sound logic" that the lessening of the drug habit should follow the advent of prohibition.

[Translated from the German]

There is perhaps no problem which has occupied the thought of mankind more within the past years and brought so much error to the surface of mortal mind as the world war we have passed through. And even if it seems to outward appearances ended, its effects will not at all be annihilated through the signing of the peace treaty, for error which has ruled mortal mind so long cannot be extinguished by a stroke of the pen, but there is faithful, clear, and conscientious work needed to efface its traces, those terrible signs which showed themselves during its duration—and even to-day are seemingly obscuring the clear understanding, eliminating the boundaries between right and wrong, between good and evil, and causing great chaos of all moral concepts.

Thanks be to God, who, through Christian Science, has given us the strongest and safest means of recognizing error,-uncovering and exposing it. Thanks be to the Discoverer of Christian Science for showing us on every page of her works, again and again, how to escape the effects of error through the understanding of its unreality and through holding thought to reality, Truth, Love, and harmony. Let us rejoice that we, as adherents and students of Christian Science, are called upon to recognize error in its most insidious, most hidden, and widest spread manifestations, and uncovering it, to help work for its destruction. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." These fine words which used to appear in each copy of Der Herold der Christian Science show that only spiritual weapons can break down the strongholds of the enemy. But who are our enemies, and what are the strongholds that they have built up, which we are to break down with the weapons of Spirit? The first question Mrs. Eddy answers in her article, "Love Your Enemies" (Miscellaneous Writings, p. 10), where she says, "We have no enemics." Men are not our enemics. Man is the idea of the one God. We live in the indestructible brotherhood of Principle, for "in him we live, and move, and have our being." And, just as a man cannot be our enemy, so nations cannot be our enemies, for the true nation is likewise idea expressing Principle. But who, then, are our enemies? Error, the lie. "He is a liar, and the father of it," says Jesus. That is the enemy we have to overcome, for it has caused this terrible world war. Before we can overcome error we must expose it. Let us follow it in all its nooks and corners, uncover it in its wretched nudity, hidden in false, borrowed robes. It appears as patriotism, faithfulness, sense of duty, before us, and speaks in big words, so that we do not become aware how it would soil those robes of pure and beautiful God-thoughts with its lie.

And what hides itself in this hell? It is egotism, miserable, horrible, self-seeking. "You must follow me," it calls; "I give you power, I make you to be lords. Do not believe that good is power; that is an ancient belief. I only am

mighty, and I give power to you if you follow me. What does it matter if you take the piece of bread from your brother with which he wished to satisfy his hunger? You only have to see that you are satisfied. What does it matter if he dies of hunger, if only you live? Then you will inherit his power and position, and you will be doubly mighty. Let him take care of himself, you only look out for yourself." So speaketh egotism, century after century, and its arguments have defiled men. They would obscure the clear understanding of God's omnipotence, omnipresence, and allsustaining love, and fill thought with concepts of material power. They would awaken lust for power, possession, and cause striving after those idols. They would put up barriers between individuals and barriers between nations, they have taught men and nations that their needs and interests are contrary, and that only through the use of material might and weapons can they attain their rights, and that the strongest in possessions and physical strength has the most power and will be the victor.

So error has fooled mankind, and wrapped itself in borrowed robes. It has said, Your country, your home, your wife, and your children are in danger; you must protect and defend them with weapons in your hands. It has wrapped itself in the robe of faithfulness and has said: Your country needs you, you must stand faithfully for it, you must sacrifice all you have, your possessions, your health, and your life; in that way you can fulfill God's command, "Thou shalt love thy neighbour as thyself." You must stand selflessly for your country and fight for your people. The men on the other side are not your brethren, they are not people like you, they are your enemies, who must be destroyed. And men believed this error, and thought they were doing right by following those erroneous statements; they sacrificed all they had to a lie.

And then the worst. As by the building of the tower of Babel error confused the language of men so that they could not understand one another, so now it speaks to one nation in its language, which the people on the other side cannot understand, and each nation believes that its cause only is the right and true one and that it is doing God's work by sacrificing everything to annihilate the opponent. Each people has believed that it had God, good, on its side, and has seen all unrighteousness, all crime, all blame only on the side of the opponent. They have forgotten that God created man in His image and likeness.

Let us not speak here of the other poisonous fruits of error, of men who only seek to profiteer, who escaped all duty, and consciously enrich themselves at the expense of others. This only shows the appearances of error, which would even deceive one into accepting as true that which is only a counterfeit.

There is something very sad in the recognition that the many who believed the lying messages of the war sacrificed their lives, their peace, the dearest they possessed on earth to an error, a lie, an unreality. On the other hand it is liberating and uplifting to realize that the cause of the terrible wrong is not real, not founded in divine Truth, that it was born in nothingness, and through divine law must return to its nothingness. God is the only cause and the only effect. In Love there is no room for the roots of war, and they cannot, therefore, be contained in the reflection of this Principle, man made in God's image and likeness. Let us rejoice and be grateful that we have gained this recognition, for now we know that we can separate this error and its destructive effect from man, however much it seems to cling to him.

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Our textbook teaches us a wonderful way. "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, p. 201). And what a warm, liberating current comes to us through these words! They become our liberators and way-showers when we begin to destroy error. Only good overcomes evil. Only love, much love, can reestablish the confidence of man toward man. It is only by realizing that the only man and the only nation is God's image and likeness, that we can show in all our thinking and acting this Godlikeness. Only then can we be righteous, only then can we help to destroy the errors that have oppressed mankind and have found their culmination in the world war. "Let this mind be in you which was also in Christ Jesus," must be our motto. The liberation of mankind can only follow the liberation of the individual, and therefore every individual, and every adherent of Christian Science especially, must take up this work. Let us examine our thought, our feelings, our motives, and actions every day, every moment, to see that no grain of error is contained in any one, which might grow and cause wrong. When we realize how deep and far-reaching the error in this war has sent out its roots, we find no magnifying glass too sharp for self-observation, and when we honestly seek and honestly work, then error will lose its seeming power over us forever. We will become freer, we will stand above it, and then our living and acting will reflect so much Truth, so much Love, that other people will see this power and bow before it. Nothing can resist the power of good for long. It is our ally, it removes all obstacles from our way. Then let us be confident. We do the work of God when we work for the destruction of error and God worketh in w "both to will and to do."

[Address on The Methods and Results of National Health Insurance in Great Britain by Frederick L. Hoffman, LL. D.]

English sanitary progress has by every authority on the subject been considered superior to the corresponding progress attained in any other section of the civilized world. English sanitary authorities and English requirements for the degree of doctor of public health are a standard readily accepted by any country throughout the world. The lowering of the English death rate during the last thirty years challenges favorable comparison, and this has been achieved without social insurance or compulsory health insurance of any kind, but rather in response to a realized understanding of the problems fairly within reach of successful solution.

Sir James Mackenzie draws attention to the inherent limitations of instrumental methods of examination, for, he observes, "In medicine there are phenomena which the scientific instruments of to-day, however delicate, can neither register nor measure, and there are methods necessary for the investigation of disease which no laboratory experience can supply."... Referring to the practice of medical examinations he concludes that the methods employed are largely "but a species of guesswork," and that the knowledge absolutely required to determine the degree of impairment "is a kind of knowledge which nowhere exists."

[A letter in Pendleton (Ore.) Tribune]

References have been made in the columns of the *Tribune* to a case where a lower court in New Jersey pronounced a father guilty of manslaughter for relying on Christian Science treatment when his daughter is said to have contracted a fatal case of diphtheria. The case, however, has been appealed to a higher court.

Practically everywhere parents are privileged to employ

the means of healing which their consciences, their reason, and their experience direct them to choose for themselves or their children. These parents in New Jersey, like countless others everywhere, had tried medical treatment and found it wanting; they tried Christian Science treatment and found it satisfying. Naturally wanting to do what was best for their child, they turned to Christian Science in this instance.

Treatment in Christian Science is treatment through prayer, and is identical with the Christianity taught and practiced by Christ Jesus. The higher tribunals of our land have never sustained the findings of a lower court when, as in this instance, it declared reliance on prayer for the preservation of human life to be a criminal act, and the one so placing his reliance to be a criminal. If the Constitution of the United States is to stand, and if the Scriptures are valid and their requirements just, no court of last resort ever will declare a man to be a criminal for relying on prayer to preserve either body or soul.

When this same question, in slightly different form, was presented to the court of highest appeal in the state of New York, in what is known as the Cole case, a few years ago, the decision was unanimous, reversing the findings of the lower court, which were very similar to these. The New York court of appeals clearly recognized the healing work of Christian Science as healing through prayer and as being in accord with the tenets of the church. It further declared that even the legislature does not have power "to make it a crime to treat disease by prayer."

It is only just to say that thousands of children, many even in New Jersey, succumb to diphtheria from time to time under medical treatment, and we do not hear of prosecutions in these cases. Were there the remotest evidence to show that medical treatment assured anything approaching certainty of recovery from diphtheria, or any other disease, then there might be a shadow of excuse for the effort to make such treatment compulsory. But medical practice offers no such assurance.

Christian Scientists have no ill will toward the medical profession. In fact, they have the most profound respect and good will for all those physicians who are honestly striving to alleviate the sufferings of humanity, but they do oppose the attempt to force medicine and what goes with it upon them and their children.

[C. W. Hale in Greencastle (Ind.) Banner]

The ambiguous assertion that "Christian Science succeeds because it denies facts," made by a revivalist at the Nazarene Meeting recently, admits the well-known success of Christian Science, but immediately attempts to reverse the statement by alleging the impossibility that success proceeds from a falsity.

The truth is that Christian Science does not deny facts, but asserts and proves the real and absolute actuality of God's presence and power right here and now. To make this logical and demonstrable in human consciousness, it declares and proves evil and all material beliefs to be erroneous concepts of mortal mind, that "carnal mind" which is "enmity against God." In the light of the understanding of God and His power in the presence of infinite, divine Mind, these evil beliefs disappear as darkness gives place to light.

By this it is not meant that mankind is relieved "from the thought of hell and judgment" as the speaker stated, for the individual who persists in the practice of sin and the belief in the power of evil need not expect to escape the consequences of his false beliefs.

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Mrs. Eddy, the Discoverer and Founder of Christian Science, says in the Christian Science textbook, "Science and Health with Key to the Scriptures," on page 37: "They who sin must suffer. 'With what measure ye mete, it shall be measured to you again," and in "The First Church of Christ, Scientist, and Miscellany," on page 160: "I am asked, 'Is there a hell?' Yes, there is a hell for all who persist in breaking the Golden Rule or in disobeying the commandments of God. Physical science has sometimes argued that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire,—even the fire of a guilty conscience, waking to a true sense of itself, and burning in torture until the sinner is consumed,-his sins destroyed. This may take millions of cycles, but of the time no man knoweth. The advanced psychist knows that this hell is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire."

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

* * * Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect"

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

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Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

APPRECIATE with every issue the qualities of truth and impartiality which THE CHRISTIAN Science Monitor presents, while its make-up, from the standpoint of type, headlines, illustrations, et cetera, is a constant source of pleasure and inspiration to the teacher of art. This fall the articles on Wood-Block Printing with the reproductions to these inspired us to attempt a very satisfactory problem in the Art Department of the University, when we tried with linoleum some similar cuts demanding several blocks. The president of the University has expressed very generous praise for the MONITOR, saying it was one of the best edited papers that he knew. The Monitor is a university education in itself, and no one who will take time to read it need be without a comprehensive knowledge of sociology, economics, history, art, music, the drama, and literature.

T may not be amiss at this time again to express my appreciation for the literature, particularly for THE CHRISTIAN SCIENCE MON-ITOR. For the past six weeks I have been visiting in the home of a brother, who is a practicing physician (allopath). Much to my surprise and delight he has read the Monitor quite regularly and without the slightest suggestion or solicitation on my part. I simply left copies with the rest of the family, included with other magazines and papers. He has expressed himself as much interested in the paper says the editorials are the sanest things he has read in a long time and refers to the paper as a daily "Review of Reviews." Of course, that last statement is not a correct one, but it is his way of recognizing the fact that the Monitor has news from the whole world.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

Written by MARY BAKER EDDY, Discoverer and Founder

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FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

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The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

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Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes. Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

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Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

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Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

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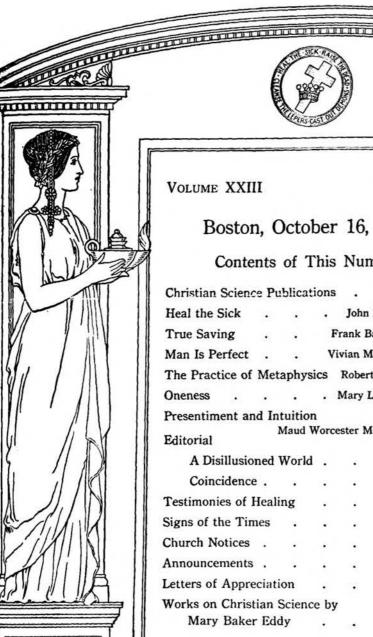
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature



SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



ALADY-WITH-A-LAMP

Number 7

Boston, October 16, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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Heal the Sick

JOHN L. CARTER

TT is the business of the Christian Scientist to heal the sick, I and no other attitude is permissible. In the case of a stubborn show of resistance to healing, the would-be healer should be on guard against the temptation to upbraid the patient, against making the imputation that the lack of healing lies not at his own door and is therefore obviously the fault of the patient. Another facet of the same lie is the unctuous statement that the limited measure of the patient's healing is the measure of the patient's present understanding. The truth of the matter is that the profession of practitioner of Christian Science is legitimate and necessary, and its purpose and only reason for existing is the complete healing of sin and sickness, in spite of all that sin and sickness can attempt to interpose. To condemn a man to a degree of healing of the measure of his present understanding is to argue that the profession of practitioner of Christian Science is limited if not superfluous.

In such a case as the above the practitioner is giving into the hands of his patient the power to limit healing and the power to permit healing, and the practitioner obtains precisely the result that such an attitude expects. His healing is not true healing, but a sort of healing, in exact ratio to his belief in his patient's willingness to be healed. Partial healing is not wholeness, and self-justification and the condemnation of the patient ought not to be given by the healer one moment's thought. In blaming his patient for his own failure to heal, the practitioner is recognizing another mind besides God, and he is believing that that second mind is, upon occasion—and indeed whenever it likes to be-more powerful than God. Obviously such a practitioner would be a danger to the community, if only because he would bind heavy burdens—such as hopelessness and despair and those accursed beliefs, predestination to evil and the persistence of original sin-upon those whose only real desire is to part with confusion and be whole.

In spite of anxiety the practitioner may rest assured that the only way to treat sin, or any other form of ignorance or mental laziness, is as being wholly unreal, undesirable, unattractive, and unworthy of any man's interest. Certainly a patient is not healed—that is, relieved of the fear and folly of a material, mistaken sense of things—except by being convinced of the truth of the spiritual sense of things, in which man is no more a mass of suffering and enjoying flesh than is the wind which "bloweth where it listeth," and which Christ Jesus used as a symbol of the man that is born of the Spirit, a symbol that gives no loophole and no satisfaction to material sense.

Now there is, in Christian Science, an answer to every problem, and there is an answer for this problem of the would-be healer's belief in a seeming resistance to his recognition of the fact that Truth, which is ever present, is all that is ever expressed. But when we speak of Truth we speak of Spirit, Truth, for there is no other. It must be

known as a fact that all healing is really instantaneous, and that all healing is complete; in other words, man is whole now. This does away with the finite belief that healing can be partial or slow; it can be nothing that is unlike God. In cases of partial healing or slow healing let us beware of turning from attacking the disease to attacking the man. Let us pause and examine ourselves. Have we been trying to heal a patient instead of recognizing the allness of God? If we have fully recognized that God is the only Mind or intelligence, and that He is infinite, divine, efficacious Love, simply manifesting Himself through man, then our patient is healed, for the truth is that there is nothing but God, and that there is no mortal man and no carnal mind to displace the man of God, whose only possible consciousness is the divine consciousness. If, however, the practitioner has not really yielded up his belief that there is another mind, the mind of his patient, then he does not understand that there is but one Mind, the Mind that is infinite and is everywhere expressing itself in spite of any belief in its absence and its opposite's presence. In recognizing a permanently or partially sick or sinning man he is denying God; in acknowledging that a sick or sinning mortal has power to perpetuate sickness or sin, he is confessing his conviction that the sick and the sinning have more power than God. He is playing the devil's game, and is not practicing Christian Science. As a matter of fact there are no degrees of bondage. Bondage is entirely a lie, and it cannot remain before the honest Christian Scientist.

When Jesus said, "This kind goeth not out but by prayer and fasting," he rebuked his disciples. Let us accept the rebuke and let us also fast, for there is enough healing for all the demands that can be made upon us. Healing is not a facile trick, nor a reliance on the words of another, nor a thing of mortal sense or human authority. Healing is merely becoming conscious that there is nothing manifest but God. To be practiced this knowledge must govern a man's life and then it cannot help healing, cannot help lifting up the sense-bound to a higher sense of good.

Let us see how Mrs. Eddy puts it (Science and Health, p. 210): "Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation." Then mark what follows: "Iesus healed sickness and sin by one and the same metaphysical process." Obviously Jesus healed, not by upbraiding the person, but by recognizing spiritual individuality; he did not strive to make a man willing to surrender his belief in sin or sickness, but, instead, expected nothing but the manifestation of God through His idea; he did not beseech a man to believe, to understand, to try to be good, for he knew, with no shadow of doubt, that man is simply the conscious manifestation of divine Mind, the inevitable fact and process of limitless divine intelligence ceaselessly expressing itself. Such a knowing was unanswerable, and it is so to-day. And

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to-day it can find nothing anywhere willing to stand in its way.

Again Mrs. Eddy says (Science and Health, p. 280), "Finite belief limits all things, and would compress Mind, which is infinite, beneath a skull bone. Such belief can neither apprehend nor worship the infinite; and to accommodate its finite sense of the divisibility of Soul and substance, it seeks to divide the one Spirit into persons and souls." Surely that passage needs no comment. Clearly, neither at the beginning nor at the end of treatment is there anything but the one Soul or Spirit, and never on the one hand an "advanced" practitioner and on the other a "lagging" patient. Let us have the undivided garment; and let us rebuke once and for all this ignorant superstition that there can be cases which elude, or resist, the infinite sameness of spiritual unity.

True Saving FRANK BARNDOLLAR

BECAUSE of the commonly accepted meaning of the word save, humanity has become accustomed to believe in the possibility of an experience of so-called loss. Particularly during the recent war was the possibility of this experience emphasized by the innumerable admonitions from all sources to be saving of certain commodities or that we should perform stated functions in order that the possible loss of those things held most dear might be forestalled. Often have we heard it said that definite conditions must become manifest in order that a situation be saved and as often have we observed, though remedy after remedy is applied and all known precautions taken to avert a calamity, that the sense of loss seems to predominate.

When weighed down with a deep sense of loss or when in dire circumstances, it has ever been the custom of Christian people to turn to God for comfort and succor, and truly has it been proved that "man's extremity is God's opportunity." The life of Christ Jesus was one long line of proofs that, no matter how distressing seemed the manifestation of the belief in the sense of loss, God, the all-seeing, all-acting, all-loving, and eternal is ever present and omnipotent. Throughout his short but illuminant career, Jesus was ever proving the falseness of a belief of loss, through the demonstration of God's power and ever presence. One of his earliest statements records a correction of this false sense of loss. His parents, when they found him after a three-day search "sitting in the midst of the doctors, both hearing them, and asking them questions," were amazed and asked why he was so conducting himself. Jesus, turning to his mother, made answer, "How is it that ye sought me? wist ye not that I must be about my Father's business?" thus signifying that he was not lost, though human sense believed him to be so, but was even then performing his destined mission, that of saving or presenting for all the knowledge of God and God's creation. The false sense of lack, he corrected by turning water into wine; that of sight, that of hearing, of health, and finally of life itself, were all corrected through the demonstration of the saving Principle of the Christ.

Now it is recorded that Jesus admonished his followers for all time to come to perform these saving works even as he did; to heal the sick, to make the lame to walk, the blind to see, the dumb to talk, and to raise the dead; and, as in the case of the disciples in the garden of Gethsemane when their Master's hour of betrayal was at hand, the eyes of mankind have been closed and they have slumbered in the belief of loss instead of remaining awake listening to the voice of Truth and demonstrating Truth's saving mission as did the

Galilean Prophet. Thus has mankind remained unconscious of the true significance of Jesus' work, unaware of the fact that Jesus labored not to bring about physical phenomena but to demonstrate the spiritual significance of the word save, or to prove eternally the entity of God. The sleep has been deep and of many generations.

Among this great multitude of slumberers there came one day an awakening, and out of the false belief in the loss of joy, supply, harmony, and health came our beloved Leader, Mary Baker Eddy, following with patience and meekness the law of Love, that by so doing she might behold the saving Principle of all mankind. Through the manifestation of faith, hope, and profound charity she so vividly demonstrated this Principle that other slumberers were awakened and they, too, began to seek ardently after this understanding of God and His creation. Thus after a seemingly long period, mankind, again aroused from a mesmeric belief of loss, began to realize the significance of what Mrs. Eddy wrote on page 359 of "Science and Health with Key to the Scriptures," where she compares a Christian Scientist to one of two artists expressing their ideals. "One says: 'I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness,-and know that these ideals are real and eternal because drawn from Truth,—they will find that nothing is lost, and all is won, by a right estimate of what is real."

That there is deep and most sincere gratitude expressed for this discovery of Mrs. Eddy's is not to be wondered at when one realizes the magnitude of the spiritual significance it reveals of the teachings of our Lord and Master, Jesus Christ. It has raised the banner of Truth aloft, and faithfully holds it there. Like their Leader, the true students of Christian Science are ever seeking higher than the human ways and means to clear the situation, to correct any false sense of loss that may come knocking for admission at the door of thought. Thus to-day the demonstration of this saving Principle may be accounted for. Mankind is awake to the spiritual significance of the Master's labors through a scientific understanding of his teachings as given in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This understanding has uncovered the fact that the reflection or manifestation of God, who is Spirit, must be of a spiritual nature and that the true significance of the works of Jesus is the spiritual significance.

Human sense has long believed that the act of delivering mortal man from a sense of disease which would result in death, from a sense of sin which would result in cruel bondage, or from various other material conditions, was the specific purpose of Jesus' mission on this earth. believed in the reality of a condition apart from that of the spiritual, and believed that the spiritual when brought into contact with this other condition would overcome and destroy it. Yet Jesus throughout his preaching and healing work continually declared that there is but one infinite and supreme God and the spiritual manifestation of this God. He never admitted any cause or effect other than that of God and His creation. His works were a direct denial of all testimony contrary to spiritual evidence. Beginning on page 476 of Science and Health, we read: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy."

It is evident, then, that the true or spiritual meaning of the word save is that of preservation, maintaining above all



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falsities the completeness and infinitude of God and His spiritual creation, including man, and that this preservation can only be accomplished through demonstration. Mrs. Eddy outlined what this demonstration might mean when she wrote in "Miscellaneous Writings" (p. 116): "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God,-is obedience; being 'faithful over a few things.'" He who is truly awake to his opportunity or his specific duty is never doing otherwise than declaring the completeness of God and His creation. He rejects as consciousness all thoughts of malice, discontent, uncharitableness, and the possibility of a so-called condition of loss. Always is he happy and cheerful, ready to serve God and his fellow men. His consciousness is thus proved so full of Truth and Love that nothing else can enter, and only in this manner can he demonstrate Truth. Through this demonstration all sense of loss is obliterated, all inharmony banished, and the real and eternal verities are alone evident. Thus is the admonition of Christ Jesus being obeyed and his mission of saving or preserving the knowledge of the goodness, the mightiness, and infinite love of God, is being carried on.

Man Is Perfect

VIVIAN M. KUENZLI

MOST of us can bear witness from actual experience to the general belief in the error so tersely expressed by Pope in the words, "Man never is, but always to be blest." This form of limitation, like all others, is rooted in the belief of the reality of matter, and seems to bind humanity before its earliest recollection. In "Science and Health with Key to the Scriptures" (p. 304) Mrs. Eddy says, "It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness."

Perhaps because of our reluctance to see and acknowledge as an error this relegating of happiness or blessedness to the future, we sometimes find that even after beginning the earnest study of Christian Science, and learning that now is indeed the accepted time, we may not be freed easily nor immediately from this phase of belief in mortality. Always the falsehood is presented that we shall do or be or have-when this condition is met, that limitation overcome, or the other circumstance removed. This suggestion needs to be met promptly, patiently, persistently, yea, aggressively with the affirmations of Truth. We should not feel any sense of weariness in our effort to realize that God's creation must be like Him, although the struggle often seems as severe to us as that of Jesus in Gethsemane must have been to him; but as he emerged stronger, better able to cope with the last enemy, so we find that our true capabilities are revealed through usage of spiritual qualities. Little by little, perhaps, we find ourselves better able to solve our problems and to express more and more of the love and gentleness of true Christianity. This increasing development comes through the earnest desire and growing ability to comprehend and obey the injunction, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you," and no effort is ever wasted.

The gladness and grandeur of Christian Science as well as the gratitude felt toward all who have part in presenting it to the world, is found to be beyond measure as the manifold trials of our faith are understood as opportunities for the application of a fixed rule. We begin to see that there is

no condition so terrible, no material thing so attractive, no circumstance so trivial that it does not demand from us the exercise of every whit of our knowledge of the Science taught by Jesus, restated by Mrs. Eddy, and "carried on" by every loyal student of to-day. As we make the necessary effort, we shall find that the beautiful promises contained throughout the Bible are more than mere words, and that Pope's satirical misconception is completely refuted by the pure, sweet clarity of the words found on page 428 of the Christian Science textbook, "The great spiritual fact must be brought out that man is, not shall be, perfect and immortal."

The Practice of Metaphysics

. ROBERT RAMSEY

THE study of metaphysics is the study of the cause of true effect. The knowledge of the truth about such a cause is true Science. The right reflection of this cause in daily life is Christianity. Therefore the true knowledge of cause and its correct expression is Christian Science. It is impossible to separate knowledge and expression, to know God as the only cause and yet commit sin, for sin is the expression of ignorance. To claim a knowledge of God as the only cause and yet believe in the reality of sin, is to accept the premise of mesmerism; namely, that an effect can be produced without a real cause. The right practice of metaphysics is action based on the understanding of perfect cause and perfect effect. The supposedly wrong practice of metaphysics, which is malpractice, is action based either on the assumption that God is both good and evil, or that an evil effect can be derived from such a cause as infinite good.

Since God is Mind, man is the intelligent expression of that Mind, and so man's practice, his words and deeds must, in reality, be the expression of that intelligence. It is therefore necessary, when a patient comes to a Christian Science practitioner for the purpose of having some manifestation of error removed, that the lack of understanding of God, which claims to be the cause of the manifestation, be removed as well as the manifestation. Any effort to persuade mortal mind to relinquish a belief in material sickness and hold to a belief in material health, is not Christian Science but mesmerism. The reason for this is that as mortal mind is the exact opposite of divine Mind it is naturally expressed in sin and sickness. To try to convince this mind that it possesses the idea of health is to try to get a good effect from an evil cause, which is as much mesmerism as expecting a bad effect from a good cause. To be healed, one must, in a degree, understand that divine Mind is the only cause and harmony the only possible effect, that the idea of health which has to be understood is an idea of the divine Mind, everywhere expressed, and that the testimony of mortal mind is never to be accepted and its beliefs are never real. The student of Christian Science, therefore, is called upon not only to understand divine Mind as the only cause, but also to refrain from agreeing with mortal mind in thought, word, or other expression.

In "Science and Health with Key to the Scriptures" Mrs. Eddy says, on page 391, "When the body is supposed to say, 'I am sick,' never plead guilty." Again on page 392 we read: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." And on page 390 we find this instruction: "When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science." The ability to dispute sense testimony, to watch thought, and to refrain from pleading guilty, depends

therefore on the understanding of divine Science. It must never be forgotten, however, that this understanding has to be put into practice to dispute the testimony of the senses. It is imperative that this practice should start at once; it cannot be safely postponed until the symptoms of disease appear. The practice of metaphysics cannot be separated from its theory, and metaphysics is as much practice as theory, although it deals with thoughts, not with things.

A Christian Scientist is like a lawyer in a case. On one side is the understanding of Truth, on the other the suggestion of mortal mind. Knowing that consciousness is filled with the understanding of divine Science, he can refuse admission to mortal suggestions, but if he has not been in the habit of refusing admission to such suggestions in daily life, how can he do well when the trial comes? What lawyer would go about pouring into every waiting ear the suggestion of his client's guilt? If he did, he would both ruin his client's case and stamp himself a hypocrite for supporting such a case. But is the student of Christian Science any different who, after accepting in theory the allness of good, goes about speaking of past or present illnesses, or the possibility of future recovery, of difficulties from climate or surroundings, or of personal likes and dislikes? Once the admission is made that evil is unreal it is necessary for the one making that admission to live up to it. He cannot admit the reality of evil as operating in himself or in another. Further, he cannot even admit the reality of the belief in evil. It is possible to say with regard to a child that he believes that two times two equals five. It would be absurd to say that the two times two of that child is five, for no belief can alter the facts of arithmetic. In the same way a Christian Scientist may say, if it seems necessary, that some individual believes that malpractice or some lesser form of evil operates and has power. It is never scientific, however, to say that such an individual is a malpractitioner, an evil or a sick man, for to do so would be to accept the reality of the belief. To admit that mortal mind operates anywhere or in any one is to admit all there is to mortal mind and so seemingly to open one's thought to the mesmerism of its suggestions. When seemingly surrounded by the expression of suppositional evil, operating in its own belief, the student of Christian Science must constantly reverse sense testimony through the understanding of divine Science. This reversal is the practice of metaphysics, is doing God's will, and is the only way which leads to further understanding of the allness of God. Jesus said, "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Oneness

MARY L. HOOPER

SOONER or later, for each one of us, all other considerations as a basis of action must make way for us to follow our Master in his acknowledgment of God's omnipotence, as he prayed, "Not my will, but thine, be done." It is in Christian Science that one is shown the way to find man as God's reflection, for it teaches us to lay down our "earthly all." In "Science and Health with Key to the Scriptures" Mrs. Eddy shows the result of such relinquishment. On page 55 she says, "The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing." With this healing power comes also the satisfaction to which the psalmist referred when he said, "I shall be satisfied, when

I awake, with thy likeness." The understanding of how to attain this peace and joy comes to us step by step. "Not my will, my human way, but Thine, O God!" This prayer needs to be within our heart daily, hourly. Our lesson is to learn not to be governed by mortal mind but to reflect God, divine Mind.

Being born in a material world mortals depend upon this form of matter or that, or upon this person or that. Yet does such dependence bring contentment? No. Mortals cannot give what they have not themselves. God is the source of all supply; yet how mankind clings to the arm of flesh! Often do we need to ask ourselves, Upon which are we depending, upon the so-called human or the divine Mind? In the light of Christian Science we are taught to turn to the substantial, the real, to divine Mind, God, knowing that as His child man reflects all that God is, has, or does. In proportion as we do this we receive, here and now; our need is met. We prove this again and again.

So prone are human beings, however, to lean on what they think they see with their eyes, what they have been accustomed to, that again and again one may find himself resting on personality, on what another thinks or says or does-yielding to the human inclination to follow one who is independent, self-sufficient, and positive in thought and action. But God, the infinite intelligence, is available for all. Here is our recourse-to the divine Mind. Mind alone knows; and Mind forever governs all true thinking, speech, and action. Has our brother in his message something for us? Alone with our God, the Principle of our being, we can know. In Science and Health Mrs. Eddy says (p. 15): "In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love." Continuing on page 16 she declares: "Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth that is sinless and the falsity of sinful sense." This is being led by God, when we take the thought presented and analyze it rightly.

Another blessing which mortals often seek in the counsel of others is wisdom, the ability to fill another's present need. One may be voicing the truth ever so wisely, yet it may not seem wisdom to the listener. It may not supply his need. It may not come with the touch of the healing Christ and the command to sense testimony, "Peace, be still." Yet another listener may go away helped. The one who failed to receive help must then resolutely turn whole-heartedly to God. The message is with Him, "for in him we live, and move, and have our being." Then when earthly conditions fail us are we in trouble? No; our dependence is then found in Mind, the one infinite divine Mind. We can lean there safely, because Mind is All. Mrs. Eddy said in her "Message for 1902" (p. 15), "I leaned on God, and was safe."

God, divine Mind, knows how to bring out His own idea, have His will done, His way unfolded to man. It is God's province, not ours. Even reflection, idea, can do nothing of itself. God will take care of His idea, because Mind is the ever operative, unfolding Love, Truth, Life. Now each temptation to rest our faith somewhere else than in divine Mind, if yielded to, is only preventing us from realizing how divine Love is expressing itself in our daily lives. Then why not rest our all in Him? Why lean on what must pass away because it is temporal, unreal? And why not now, instead of later when compelled by suffering, look to Mind for all things? We yield up our faith in matter for what? That which will go with us through eternity—even immortal Truth. We are individually safe with God—

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and only with God. When we foolishly rest on the human, the issue is not met, another experience awaits us—a deeper one, and the test will be greater, because from its very nature our human reliance must eventually fail us, and the longer we wait the more difficult may seem the circumstances. Only One never fails us. Let us solve our problem scientifically; Mind will impart to us that which is true, and the truth will lead us all the way to absolute good. Let us make divine Mind our friend, our companion, our all. When we really do this we find ourselves at one with Him, the divine Principle of our being. On page 491 of Science and Health we find this wonderful spiritual statement, with which we may conclude: "Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator."

Presentiment and Intuition

MAUD WORCESTER MAKEMSON

EVER since the Dark Ages mortal mind has been visualizing its fears in the form of presentiments of evil. Today it is not uncommon to hear some one exclaim after an accident or other evil experience, "I had a presentiment that something awful was going to happen." In fact, indulging in presentiments of some imminent danger has probably occurred more than once in the memory of all mortals. The writer remembers being awakened from sleep one night by a gripping fear for relatives many miles distant, in a form of a voice calling for aid. The fear was not destroyed until after several minutes of contending persistently for the truth that God was just as much present in the far-away mountain home as He was with her in the city, and that His loving care and watchfulness over His beloved children were as much a fact at that time as they had always been. So real had the presentiment seemed that for several days the writer awaited a letter that would confirm and justify it, but though letters came, there was no news that any particular phase of error had been faced or met at that particular time. From this experience, the writer made several deductions. In the first place, the evil had not had existence outside what seemed her own belief. It had originated there, and there, too, it had been met and overcome by Truth. In the second place, it was easy to see that if the fear of trouble had been confirmed by subsequent events she would have declared, no doubt with satisfaction, "I had a presentiment that something awful was going to happen."

It follows then that a presentiment is not a presentiment unless it is borne out by some consequent event. So instead of being the effect of a cause, as mortal mind would have us believe, the presentiment must be only an evil belief in mortal mind afterwards manifested in experience. Now one of the things that we learn in "Science and Health with Key to the Scriptures" by Mary Baker Eddy is that evil has no power to communicate itself to the thoughts of mankind. Since evil is a lie and its only seeming power is in being believed to be true, evil is destroyed when it is seen for what it is. If, then, a presentiment of approaching sickness suddenly suggests itself, should it be taken as prophetic? Not unless one wishes to be ill. The fear should be recognized as a belief without scientific foundation, and should be banished from thought and replaced by the understanding that God never made man capable of being sick. The same process should apply to presentiments of accident, fire, famine, and all the dire inventions of mortal mind.

But what of the intuitions of good? On page 581 of Science and Health, Mrs. Eddy has given the scientific definition of angels as follows: "ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Since God, good, is Allin-all, it is evident that every intuition of good must be a reflection of God. An understanding of this makes thought receptive to the heralds of Truth and Love.

An excellent illustration of how a presentiment of evil was met and mastered by a heavenly intuition with most beneficent results is found in the thirty-second chapter of Genesis, and is interpreted by Mrs. Eddy in Science and Health, on pages 308 and 309. The Bible narrative tells how Jacob went forward with his family, cattle, and household possessions to meet his brother Esau, from whom he had fled in fear many years before. It tells how the fear of Esau was so uppermost to Jacob that he first devised means of propitiating his brother with gifts of cattle, and then hid his wives and children in an isolated spot so that they might escape, in case he fell by Esau's hand. Having done all in his power to protect himself and family, Jacob "was left alone" with his overwhelming fear that the coming of Esau in the morning would bring death and destruction. "And there wrestled a man with him," the narrative continues, "until the breaking of the day. . . . And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.... And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." "The result of Jacob's struggle thus appeared," Mrs. Eddy writes in Science and Health (p. 309). "He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man." Consequently as day dawned and Jacob looked and saw at a distance Esau advancing with his four hundred men, he took the women and children whom he had so securely hidden and with them went to meet his brother. The loving reunion of the two brothers has been beautifully described in the Scriptural text: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

Do not think that it was only in the days of Jacob that angels visited mortals, wrestled with them, and transformed their natures. To-day as yesterday, the angels of God's presence are ever ready to bring the "inspiration of goodness, purity, and immortality." Regarding these intuitions of good Mrs. Eddy writes (Science and Health, p. 566): "The Old Testament assigns to the angels, God's divine messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God." Then, may not the hour of woe, the hour when fear, doubt, and discouragement seem to point to a future of terror, bring close to mankind the angels of hope, spirituality, joy, gratitude, praise, faith, resolution, love, and immortality?

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With a song in my heart I greet the day And the task that the day may bring. For God's dear love shines on my way: What can I do but sing?

MARIA VALDE.

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Editorial

A Disillusioned World

ANATOLE FRANCE, unburdening himself on the subject of the great war and its immediate effects, insists that the preponderating result is the disillusionment of Europe; he might have said of the world. Never, surely, has such a miserable accomplishment followed such tremendous expectations: that is, if the whole matter be regarded superficially. And yet to the looker-on, who can see something more than in a glass darkly, is not the disillusionment, supposing Monsieur France to have diagnosed the case correctly, an absolutely necessary preliminary to the millennium of the future? While the war still lasted, it was the way of the prophets of the millennium to talk and write as if the kingdom of heaven could be taken by storm, by those who were of the earth exceeding earthy. They seemed to imagine that an enforced sacrifice of material possessions, and the word possessions is used in its broadest sense, was an indication of the "ancient sacrifice"-the broken and contrite heart. Enforced sacrifices are, however, no sacrifices.

Mrs. Eddy, speaking of the necessity in religious matters for practice rather than profession, if anything is to be accomplished, goes on to declare, on page 16 of Science and Health, "A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer is not one of faith merely; it is demonstration." Now that thousands of people made and were willing to make every sacrifice demanded of them during the war, is certain. But they made it, for the most part, without any scientific understanding of the situation, whilst they were after all only a minority. The consequence is that the world, waking up to the fact that its material lot has not been improved, is overwhelmed by this sense of disillusionment. It has not, in other words, made the necessary sacrifice of material things, because, even when it has seemed to itself to do so willingly, it has done so believing in the value and reality of matter, instead of through an understanding of its nothingness. Its sacrifice, therefore, has been a sacrifice of objective matter, instead of one of subjective materiality, and, in consequence, it has left the person making the sacrifice fully under the impression that something has been lost instead of something gained.

At the same time, Monsieur France's dictum is more superficial than he suspects. The world had to learn the instability of its material concepts, and it is learning this in the only way it is capable, at the moment, of assimilating it. Monsieur France's receipt for its healing is a hard one, and one it will find even more difficult to assimilate, since it is nothing more nor less than a supreme unselfishness. To be really unselfish, however, a man must learn to understand his own material nothingness, and so to realize his spiritual reality. Only as this lesson is learned is it possible for the individual to comprehend the metaphysical meaning of brotherhood, and so to see that he can take nothing from his neighbor without taking something from himself. All

good, to put it differently, is derived from Principle, is the reflection of Principle, and as such is infinite. Good, therefore, unlimited good, is at the disposal of every one, according to his understanding of Principle; and if a man thinks that he can withdraw something of infinity from his neighbor, it is because he is himself indulging in a sense of limitation, which sense, though it is powerless to afflict his neighbor, cannot be without effect upon himself.

Now, it is an obvious truism that a man can only learn the way he can learn. "Remember," Mrs. Eddy writes, on page 240 of Science and Health, "that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome." For upwards of half a century the opportunity of finding security against the mesmeric claims of materiality has been opened to the world in Christian Science. The world has not, however, chosen to take advantage of its opportunity. It has hugged its materiality not only as the truth about itself, but as its dearest possession; and, as a consequence, it hears Monsieur France telling it to-day that "the human tragedy continues." The human tragedy continues, of course, because the world persists in trusting the human mind, of which Christ Jesus said that it was a liar and a murderer from the beginning. The human mind, dreaming away the Adam-dream, throughout the centuries, produces its men and women of the flesh, and then sets them dancing in a universe of material illusions and inharmonies, and professes to them that this is life. Monsieur France also believes that this is life, and so he too is powerless to help them. And yet the secret was laid bare to humanity, on a Syrian hillside, almost nineteen centuries ago, and made plain again in our own time by Mrs. Eddy, when, quoting the first gospel, she wrote on page 233 of "The First Church of Christ, Scientist, and Miscellany," "Our Master said, 'He that taketh not his cross, and followeth after me, is not worthy of me . . . and he that loseth his life [his false sense of life] for my sake shall find it."

Before, then, the human tragedy can end, humanity must make the sacrifice, not of its barns and much goods, but of its material-mindedness. Until it does this, it will discover that it is merely playing the rôle of Simeon Stylites, and making matter intensely real to itself. What Christ Jesus meant when he called upon his followers to utterly deny themselves, and take up their cross, and follow him, was that they should recognize that man was spiritual and not material, and set to work to demonstrate the truth of this by every means in their power.

The truth of the matter is, of course, that except under the immediate inspiration of the teachings of Jesus, or in the light of Christian Science which was revealed to Mrs. Eddy through her study of the Bible, the world has followed its rabbis, religious, philosophic, and scientific, in mistaking effects for cause, and negations for the absolute. There is the real tragedy, and it is a tragedy of intellect and not of economics, if Monsieur France, for one, could only see it. A realization by the world that matter is nothing but the effect of a negation would go far toward waking Adam out of his dream. But an intellectual perception of this, were such a thing a merely intellectual possibility, would only be a statement of a theory which would yet remain to be demonstrated in practice. That, necessarily, was what Christ Jesus meant when he said to his followers, throughout the ages, "He that believeth on me, the works that I do shall he do also."

The real human tragedy lies in the mesmeric dream of the individual which finds expression in his selfish belief of a self apart from Principle. Therefore was it that the apos-



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tle to the Gentiles, after the terrific onslaught upon the lusts of the flesh, pointed the church in Ephesus to the sacrifice of Christ Jesus, and strove to rouse it, out of its dream in the senses, with that clarion call of Spirit, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

FREDERICK DIXON.

Coincidence

What Christian Science teaches must unfold eternally because it is infinite in its import. It need not seem strange, then, if one finds himself questioning frequently the statements of divine metaphysics, as he begins the study, for Christian Science teaches nothing less than the entirety of infinite Principle. For every right question, it has the right answer. This answer, the spiritual fact which the divine Mind knows, is demonstrably in accord with both reason and revelation. Unquestioning acceptance of whatever is told to one is never commendable. As Mr. Thomas Nelson Page said in his address before the Phi Beta Kappa Society at Harvard University this year, "Accept no man's ipse dixit. Accept only as it commends itself to you, to your reason and to your instinct. Inform yourselves, but think for yourselves."

True instinct or impulse is, of course, the propulsion of perfect divine cause and not any supposedly physical reaction or innate propensity of a so-called human mind. The fact is that, since there is but one spiritual Mind producing all actual being, there is no human or mortal mind to have any propensities whatever. The supposition that a mortal mentality, counterfeiting the all-inclusive immortal Mind, could ever cause anything is absurd. There can never be more than all, and immortal Mind with its idea is proved in Christian Science to be all, leaving no possibility for an opposite. This true Mind is the source of the only real action, and allows no element of chance or mischance in the operation of its effect. The whole operation of Mind is neither supernatural nor mysterious in any way, but is altogether comprehensible in its rational order.

The student of Christian Science soon learns, therefore, that the good which he experiences is not merely fortuitous. The facts of real existence are arranged by divine Principle. One who informs himself as to what these are and reasons for himself as to why they manifest Principle, cannot believe that their arrangement in order for the universal good is ever what is ordinarily termed a coincidence, or happening. Spiritual phenomena simply appear together in harmony, because idea is always harmonious in all the variety of its expression. In the last analysis, moreover, idea is one, even though called by all sorts of convenient names. Thus it is inevitable for the unfoldment of good to be exactly right, with every detail coordinate with its Principle. The indivisible harmony of spiritual action is required by its source to continue forever in perfect concord.

If a coincidence is thought of, in the words of one dictionary, as a "notable concurrence of events or circumstances without apparent causal connection," it has no part in the divine realm, where the only possible event or circumstance has one cause or Principle, the divine Mind. Genuine effect is inseparably connected with its cause. Hence the real concurrence must be the relationship of idea to Mind. The circumstance which emanates from divine intelligence is in perfect concurrence with that intelligence. It is true, however, that one fact, one effect, may have no apparent causal connection with another. Indeed, an effect could never possibly cause another effect, for if it could, it would

be not effect at all but cause. The boundless activity which the divine Mind creates is not divided up into miniature causes and effects, but is entirely harmonious as idea manifesting Principle. The one great event is the continuous unfoldment of good, and this is always truly coincident with its source.

Only when coincidence is considered as immensely more than a seeming human accident, is it really understood. To coincide, in this broader sense, is to be identical. Thus, as one way of speaking, one may say that Principle and divine Mind, or God, are coincident terms, meaning that they are synonymous. Principle and Mind are identical, when rightly understood, for they are exactly the same in essence and nature. To use another way of speaking, cause and effect must always coincide. That is to say, effect must always coincide with or be like its cause, even though cause forever remains cause and effect remains effect. What each student of Christian Science needs to know, therefore, is that, whereas no true circumstance is ever really casual, irregular, undesigned, there is the fact of right coincidence which completely replaces the ordinary counterfeit sense of it. The illusory counterfeit is the very opposite of the genuine order.

The practice of Christian Science is the replacement of any belief in human coincidences with actual demonstration of Principle. Demonstration of Principle is never a mere happening. It is the sure operation of the divine Mind, of the infinite I AM, accepted as the only Ego. On page 51 of "Unity of Good" Mrs. Eddy says: "The Ego is divine consciousness, eternally radiating throughout all space in the idea of God, good, and not of His opposite, evil. The Ego is revealed as Father, Son, and Holy Ghost; but the full Truth is found only in divine Science, where we see God as Life, Truth, and Love." On the following page she continues: "This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil, God and devil,-of man separated from his Maker." Surely each one needs to prove for himself that the unfoldment of good can come about only because of the true coincidence of Principle and idea, of cause and effect, and not on account of any supposed chance. Every sense of uncertainty is overcome in Christian Science through the positive understanding and practice of what is truly causative. Thus the whole teaching of Christian Science as to why the demonstration of Principle is the coincidence of activity with its cause, involving no element of chance, unfolds as the real experience of one who is seeking the truth. The more the student sincerely inquires into the subject of demonstration, the more positive must be become of the infallible operation of Principle. His every question is satisfactorily answered by proof of the one governing divine intelligence. This proof commends itself to his reasoning and takes the place of any lingering doubts. He soen knows, therefore, the utter falsity of the belief that a demonstration of Christian Science is a human coincidence instead of rightly unfolding activity coinciding with divine Love. GUSTAVUS S. PAINE.

THE stars of Love removeless shine

Through earth's dream-drift of wrathful night,
And cascades from eternal light
O'erbrim the thundercloud of time.

DAVID FRANCIS THOMPSON.

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Testimonies of Healing

I wish to express my heartfelt gratitude for blessings received through the study of Christian Science. I did not take up Christian Science for physical healing but have had many benefits. It has enabled me to overcome fear, superstition, limitation, and a sense of heat in a tropical climate. Christian Science has been called the Science of right thinking, and what I am most grateful for is that it has enabled me to correct wrong thoughts, taught me how to hold to the good and reject evil. I have had many lessons to learn, but I am thankful that man has been made capable of resisting evil and of seeing God's children as they really are, perfect. When this is seen there remains no human bitterness, no resentment to impede further progress, no matter what the seeming wrong may be.

While my husband was on a business trip to Rhodesia he contracted fever and being a government official had to submit to medical treatment. Three physicians were consulted and did everything in their power, but in vain. His hearing, speech, and sight were all affected and he could not eat any solid food. I recommended taking him to a practitioner and he agreed. In one week he was absolutely normal and was able to eat anything, and in a very short time had regained his former weight. His hair began to fall out, which was supposed to be due to the fever; we worked to know the truth, however, and in a few months his hair was thicker than ever. We are most grateful for this demonstration, which proves to us the ever presence of divine Love.

I am so grateful for all the literature which comes to supply our daily needs, and also to our dear Leader, Mrs. Eddy, for her wonderful illumination of the Scriptures, and for giving us the spiritual interpretation and application through which we can solve all our human problems. No matter where one goes, the fruits of her labor can be seen; and what shall the harvest be?—(Mrs.) J. Hunter Scott, Johannesburg, South Africa.

It is with a heart filled with gratitude that I send my testimony for publication. From infancy I was a weak, sickly child. After marriage, my health grew much worse, and indigestion, sick headache, and many minor troubles developed. I was unable to take a drink of water without suffering, and for one year lived on graham mush. I was very nervous and constantly filled with fear lest I should not live to raise my children. About this time Christian Science was presented to me. We were living in the country, fifteen miles from a practitioner or a Christian Science church. After driving this distance to ask a practitioner for help for one of our children, I found his talk so beautiful and restful that I knew at once he had something I did not have.

I asked for treatment for the child, never dreaming that I myself might be healed, as I felt my own case too far advanced. However, I bought the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and immediately began to read it, searching for the Principle that had healed my child. I read almost constantly and prayed that I might know if this teaching were the truth. I read so constantly and was so eager to understand what I read that I forgot to take my medicine, one kind of which I had taken for twelve years. All at once it dawned upon me that I was healed.

Shortly after this, I was taken with a severe headache and decided that this was the time to prove the truth for myself. All at once, the words, "God is Love," came to me with such a clear realization that I knew this was the answer to my prayer and that I was permanently healed. This was twenty-five years ago and Christian Science has been our physician and guide ever since. The joy and peace which this truth has brought into my life cannot be expressed in words. My gratitude for Christian Science and to Mrs. Eddy is unbounded. I am also very grateful for class instruction and for the Christian Science literature, which we could not do without.

(Mrs.) Amy Washburn, Manhattan, Kan.

With a deep sense of gratitude I give this testimony of what Christian Science has done for me. As a child I was considered very delicate and was pampered, doctored, and pitied, until at a very early age I considered myself a semi-invalid. A violent temper went uncurbed, owing to my high-strung, nervous temperament. Four years after marriage a baby came into our lives, and when it passed away three weeks after birth, the shock and my grief were so great that I was confined to my bed for many months with nervous prostration. In the course of time two more children came to us and my fear that they, too, might pass on was so great that the strain was almost more than I could bear.

At this time a very dear neighbor gave me a copy of the Sentinel, but in a few days I returned it to her without having glanced at it. Soon after this I decided to consult a doctor as I was very miserable. I was told that I was suffering from a malignant growth, which must be removed at once. In a very panic of fear I was rushed to the hospital and underwent a very serious operation. It was months before I was at all strong again and I was in constant fear that the disease would return. Discord in our home at this time added greatly to my misery. Then one day the symptoms for which I constantly looked, with a dread that is past description, reappeared. My doctor confirmed my fears and told me to come to him again in two weeks for another examination. The thought of another operation, with no assurance of healing, was unbearable. I felt that there was absolutely no hope for me and entertained the thought of self-destruction.

A dear sister had been sending extracts from Christian Science literature from time to time. Although I enjoyed reading them, I never considered them seriously, but, happening to meet the friend who had given me the Sentinel some time before, I asked her if she thought Christian Science would help me. She was very sure that it would and gave me the name of a practitioner, to whom I immediately went and asked for treatment. I fully intended to go back to my doctor in two weeks if I were still living.

With the very first treatment black despair gave way a little, and hope—very faint, to be sure, but hope for all that—stirred within me, and banished all thought of self-destruction. Then began a bitter struggle with self. With loving-kindness that I could not understand at the time and for which I can never adequately express my gratitude, the practitioner treated me, encouraged, and helped me, day after day, month after month.

It was at the time when I was experiencing that condition which Mrs. Eddy calls chemicalization, that I had a wonderful demonstration of the protecting power of God. Many times afterwards, when fear and doubt assailed me, I looked back to that supreme moment and gained strength and courage to press on. I was spending the night with a sister, and with the exception of her little son we were alone.

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About midnight an intruder entered the house through a dining room window. He flashed his light around in a manner that left no doubt of his intentions. Leaving the dining room he walked across the kitchen floor toward my room. In an agony of fear I prayed, "My trust is in Thee, O God." Immediately I was "absent from the body" and "present with the Lord." Fear was gone. I felt the nearness of God. The intruder stopped at my door, then turned and went slowly back into the dining room and out of the house. A pocketbook and some silver dollars were lying on the dining room table, but these and everything else were left untouched. To me this is a wonderful proof of the nothingness of evil.

I did not go back to the doctor nor have I taken any medicine since the day of my first treatment. Very soon bowel trouble, headaches, and fainting spells were overcome, and gradually the assurance that God is able and willing to heal every ill of mankind grew stronger. My ultimate healing came slowly, for which I am now very grateful, as it kept me reading and working faithfully until the light of Truth dawned upon me. In the place of discord and lack, peace and love and plenty now reign in our home. Our children are robust and healthy and have accepted the truth so naturally that they are a constant source of inspiration. Colds and whooping cough have been overcome with the truth.

A year ago I laid off glasses, which I had worn constantly for ten years, and I have never felt the need of them since. Quite recently, when making the trip from Minnesota to California, our youngest son developed symptoms of Spanish influenza. Help was asked for from a practitioner and in two days the child was healed. I am now in perfect health and stronger than I ever was before, and I thank God that with the physical healings many faults have also been overcome. The spiritual uplift which Christian Science has brought to me satisfies a longing of years' standing.

For all these blessings I am very grateful, grateful to God, to Christ Jesus, and to the inspired messenger of glad tidings to this age, Mary Baker Eddy. I am very thankful for the Christian Science literature, which never fails to supply the need of the moment.

(Mrs.) LILLIAN MORRIS, Westwood, Calif.

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Among the earliest of my childhood recollections there are none more vivid than that of my being forbidden to eat the many good things which a child delights in. The reason, of course, for this restriction was that the things I desired most were the very things that the doctor had decreed would disagree with me. From my earliest days it was said by various medical authorities who were consulted, that I had a weak stomach, and a more or less strict diet became the order of the day. Later on as I grew to manhood this condition changed from a weak stomach to a disordered liver, and by the time I was twenty years old I had suffered from jaundice and a severe attack of gallstones. I was recovering from the latter when Christian Science was brought to my notice and I commenced the study of the textbook, "Science and Health with Key to the Scriptures," because it seemed to offer an escape from a very strict diet which my physician had told me was the only means of avoiding a return of the trouble. I was also to refrain from participating in the many pastimes and enjoyments of youth and instead was to take consistent daily exercise and become subject to other objectionable regulations. The vista of this slavery and a long list of medicines to be taken at stated intervals, urged me to try Christian Science treatment. This I did and

at the end of a fortnight I was completely healed. That is more than seventeen years ago, and while in the first few years of my experience in Christian Science there were one or two occasions when a symptom of the old complaint would appear, it was invariably and quickly overcome with no other aid than that of Christian Science.

So much for the physical healing. It is, however, the moral regeneration which was the main reason for my seriously taking up the study of Christian Science. As already indicated, the cause of my becoming interested in Christian Science in the first place was my need for physical relief, but I was just at the age when most young men find themselves in the midst of the struggle against the many pitfalls of youth, and my outlook was fast approaching that point where I was beginning to be persuaded that what I regarded as evil was really a necessary experience in the world, and that chastity was an ideal impossible of attainment and entirely impracticable in the world as I then viewed it. I had not studied Science and Health twenty-four hours before I became convinced that this argument was wholly fallacious and that it needed to be no longer entertained.

Science and Health has shown God as an available presence to me and an unfailing help in any and every situation, and I am profoundly grateful for all the benefits that have accrued to me since I first began to study Christian Science.

STUART SESSIONS, London, England.

Five years ago last March I received a most wonderful and beautiful healing of neuritis, through the application of Christian Science. For a number of years previous to this time I had spent large sums of money trying to find relief through materia medica and surgery, including an examina-

through materia medica and surgery, including an examination by specialists, who told me there was no hope. After leaving them, I lay in bed six months and found that I was growing worse all the time—physically, mentally, and financially.

On the afternoon of March 23, 1916, I was advised by a business friend to try Christian Science as a last resort. After a few hours' consideration, with no other desire than to get physical relief, I invited a practitioner to come to my home. In less than thirty-six hours after the practitioner came to my bedside and explained to me that God is Love and that God was not responsible for my being down in bed in pain and sickness, I began to experience a peace of mind that I could not explain to myself or my family. In four days, with some little difficulty, I began to get out of bed, where I had been for eight weeks. In twelve days my wife wheeled me a distance of four blocks, where I superintended the closing out of a small grocery stock. In a few weeks I went to my summer's work, which meant standing on my feet sixteen to seventeen hours each day for ninetysix days. At the end of that time I was completely healed of a disease that a few months before was pronounced in-

What I have related above is a very small part of the many blessings that have come to me in my study and application of Christian Science. It has given me a better understanding of God, and an assurance in knowing how to go to God, divine Principle, and that He will supply all my needs. It has made me a better citizen, a better husband, and a better father. My family consists of four members, all of whom, prior to the advent of Christian Science in my home, were taking medicine for some reason or other. But now all the medicine is gone, and we depend entirely on Christian Science for our help of every kind. I am in-

curable by the best known surgeons in the United States.

deed grateful for what Christian Science has been to me and mine.

I am grateful to God for the Bible, for the life of Christ Jesus, our Way-shower, and for the life of Mary Baker Eddy, the author of our textbook, "Science and Health with Key to the Scriptures." I am grateful to God for *The Christian Science Monitor* and all the other Christian Science literature. I am grateful for the opportunities that come to me to help broaden the channel for Truth and Love.—John H. Hood, Long Beach, Calif.

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I would like to express my gratitude for the help I have received from the study of Christian Science, and for the many healings experienced through the application of spiritual law as interpreted by our revered Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures." I became interested in Christian Science five years ago through curiosity, and found that reading the textbook had entirely healed me of several minor ailments; namely, sick headaches, indigestion, and bowel trouble, and upon further study and application of the truth and with the loving help of a faithful practitioner, I have been healed of rheumatism (supposedly inherited), lumbago, and congestion of the bowels.

For the removal of these difficulties, I am more than thankful, also for the peace that follows the understanding that the divine law rightly applied meets every human need. It is my sincere wish that this testimony may be of benefit to some one who may be laboring under similar discordant conditions.—(Miss) JOSEPHINE VAN HORNE BROOKS, Elizabeth, N. J.

I wish to verify the above testimony of my daughter and to express my sincere thankfulness for the great benefits I have received since I began the study of Christian Science. For many years previously I suffered with sick headaches, bowel trouble, and indigestion, which entirely disappeared while reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. There has been no recurrence of these troubles during the past five years.

About two years ago I experienced a severe fall on a highly polished floor, striking my cheek bone with the full force of my weight. I instantly declared the truth to the best of my ability, as I realized that that was the opportunity to apply my knowledge of divine Science, with the result that there was no discoloration, no swelling, or even soreness to the touch. For the ability to demonstrate my understanding of the truth, I am indeed grateful to our heavenly Father and to Mrs. Eddy. I trust that this testimony may serve to help some one to know that divine Love is an ever present help.—(Mrs.) Julia G. Brooks.

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Filled with gratitude I wish to relate an experience, passed through during the severe warring time, which gave me a clearer knowledge of the truth. I was employed in a place where war material was being made. We had long working hours and did not have a Sunday off. As I was living alone I had no one to secure my provisions for me; consequently, there was finally nothing left, and want became manifest. As I had always been modest in expressing my wants and desires I gave this matter no thought; I neglected to work for it mentally, thinking only of the great spiritual treasures and the never failing source of supply, our Father-Mother God. During the following winter we had nothing but turnips to eat. I had no relatives living out in the country nor any other means of securing more nutri-

tious food from that source, and began to feel very miserable, my stomach failed me, and I suffered greatly without knowing the real reason. I was obliged to remain at home and consult a sick benefit doctor, this being compulsory. In the evening my sister would bring me my provisions.

One evening she found me almost lifeless. I had retired the night before and had not awakened, and, as she was not a Scientist, she became very much frightened and called all the residents of the house together. They tried everything possible, but could not awaken me. Then she called a physician. The sick benefit doctor could not come as he was engaged, for it was during the influenza epidemic in October, 1918. The doctor's efforts were in vain; I lay there with open eyes without seeing or hearing anything. He then told them to allow me to lie there quietly, for he considered help in vain. My dear sister, who did want me to remain with her, tried repeatedly to awaken me; but the doctor admonished her, telling her she should not begrudge me the rest. Then he asked my niece if the sick benefit doctor had not prescribed any medicine for me. I heard her answer plainly, "My aunt is a Christian Scientist and does not take any medicine." Nothing had before succeeded in awakening me, but the words "Christian Scientist" did it. I opened my mouth to take nourishment and gradually came to. With the help of a dear friend I soon recovered.

When I told my niece of having heard her answer she would not believe me, but on my repeating her answer word for word she was obliged to do so. The fact that I am still here and am active is due to Christian Science alone. I am so happy that it came into my life, for it has made me a buoyant, joyful person. I am very grateful for this experience, for it has enabled me to see that there is no death, that God is the only Life, and that we are never separated from Him, for God is omnipresent. I have also seen the error of limitation overcome and since that time have never been in want. I also wish to express gratitude for the War Relief work, the great work of love of which we were permitted to partake.

(Miss) Johanna Hohmann, Berlin, Germany.

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I would like to tell the world through the Sentinel what Christian Science has done for me and my baby. At the age of six months a serious intestinal trouble set in, for which I doctored one year with three prominent doctors in my home city, during which time the baby suffered intensely and got no better but gradually grew worse. Then I took her to a renowned specialist in San Francisco, who had her in the hospital one month. He diagnosed the trouble as bacteria in the intestines. He said he thought he could bring her through, but during the fourth week in the hospital the assistant doctor told me three times not to build my hopes too high, and two days before I brought her home the doctor told me she would have to remain in the hospital for six months. She went through the most severe treatment, and suffered untold pain. When I had reached the limit of mental endurance and could not see my baby tortured any longer I told the doctor I would take her home, that her life was not worth all she was going through, and that I would bury her rather than see her suffer in that way another day. I talked it over with my husband and asked him if we should try Christian Science, since baby was to die, and he said, "Yes; try anything."

I went with very little hope in my heart to a near-by practitioner and there received encouragement and hope. Next morning my husband and I brought the baby home. She



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was nineteen months old, and weighed only thirteen pounds. The doctor had given me a very strict diet to follow, which I disregarded from the moment I got her home. The practitioner called for ten days, during which time the baby gained in strength, in spirits, and in weight; also her appetite returned and I fed her everything a baby of her age should eat.

I visited the assistant doctor with the baby three months later. She was walking and plump and rosy. The doctor marveled but assured me the improvement was only temporary, which of course has been disproved; there has never been a return of the trouble and it is one and one-half years since then. I cannot praise God enough nor say enough in favor of Christian Science.

MRS. HARRY E. HILL, Chebeague Island, Me.

For a long time I have felt that I should make an acknowledgment of the gratitude I owe Mrs. Eddy for giving to us "Science and Health with Key to the Scriptures," and for the marvelous understanding her writings give us of the Bible. I have been interested in Christian Science for several years, but only the last year and a half have I got down to hard study. Many physical discomforts have disappeared, including a weekly headache (sometimes more often) and backaches; also my hearing is improved.

A few months prior to the birth of my son the effects of a serious automobile accident were overcome through the loving help of a practitioner, and at the time of confinement it was proved to me, more now than then, that divine Love is an ever present help.—(Mrs.) RUTH HUNTER HENDEE, Winnipeg, Manitoba, Canada.

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Having received so much good through Christian Science during the past few years, I wish to use this means of expressing my gratitude. Through the aid of a practitioner I have been healed of hemorrhoids of many years' standing, and eczema, for which all material remedies had offered only temporary relief. There is scarcely a trace left of an old tendency to contract colds, for through the new understanding gained of the truth as taught in Christian Science I no longer fear "taking cold." At one time a case of rheumatism which troubled me for several days instantaneously disappeared while I was reading an article in the Sentinel.

When I was just becoming interested in Christian Science, my son came home from another city very ill with a disease which the doctors whom he had called upon were unable even to diagnose. He asked for treatment from a Christian Science practitioner, and was healed. When I learned later what the after effects are under materia medica treatment my joy and gratitude for this healing were indeed great. Ever since, that healing has stood out to the members of my family as a proof of the healing power of Christian Science.—(Mrs.) LINNIE THORSEN, Chicago, Ill.

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Christian Science was first brought to my attention about twelve years ago through the healing of a friend who was afflicted with serious eye trouble. About one year afterwards I myself was cured of stomach trouble in a few treatments. I had but a very faint idea of what Christian Science healing really was. I thought it was something after the order of mental suggestion and rather scoffed at the idea of God having anything to do with the healing; consequently I could make little or nothing out of the study and gave it up, but the healing remained permanent.

My life from a very early period had been dominated by a very great unrest. I did not understand the cause of this mental condition and sought peace and rest in travel, adventure, and even dissipation. But in every place I went I found Truth there ahead of me. Finally it dawned upon me that something was radically wrong with my thought and action. Bitter disappointment and great loss swept my life bare of everything desirable, but it was again proved that "man's extremity is God's opportunity," for then came Christian Science with its healing message, the truth about God and man. I have now learned to love the Bible, for when read with the "Key," Science and Health, it has come to be to me the Book of all books. This study has brought me great peace and joy and I find that the more I learn and understand about God the greater harmony I experience in all my affairs and daily life.

I know that Christian Science is the truth because it is demonstrable. I also have had several other physical healings besides the first one mentioned in this testimony, for which I am deeply grateful to God, to Mrs. Eddy, and to the kind practitioner whose patience and clear thought have helped to place my feet on a solid foundation, on the rock, Christ.—Fylson A. Pohlman, San Francisco, Calif.

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With thankfulness to God and gratitude to our Leader, Mrs. Eddy, I send this testimony of the healing of my boy. One Saturday he went in swimming where poisoned vines were. Sunday morning his limbs began to break out and puff or swell. By noon it had spread nearly over the whole body. I took him to a practitioner but before we reached there his face and eyes were badly swollen. He received one treatment and on reaching home we discovered it had nearly all disappeared, and by night he was free from any sign of the poisoning. This is only one of the many proofs of God's care, and that all cause and effect belong to God, for which I am very grateful, also for the understanding Christian Science has given us.

(Mrs.) IDA PARSONS, Sparks, Nev.

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With a heart full of love and gratitude to God for Christian Science I send this testimony to the Sentinel, hoping it may help others to know the truth. It is just five years since I took up Christian Science and was healed of tuberculosis, after a doctor had said I could not get well. Since then many demonstrations have been made in my home through this wonderful truth.

About three years after my first healing, four large growths appeared on the side of my neck and gave me much pain. I had several treatments from a practitioner and kept knowing the truth as well as I could, but they became larger, and for several months discharged. One day a member of my family, who is not a Christian Scientist, had occasion to call in a doctor who was a stranger to me. As he was leaving the house he saw me and exclaimed: "You have a very bad tubercular gland on your neck. Why don't you try X-ray treatments? You may possibly have it cured." I said to myself, "Only God can cure me and Christian Science is showing me the way." Shortly after this the discharge stopped and gradually the growths disappeared and now it is over six months and my neck is perfectly well. I have only one very small scar, hardly noticeable.

I want to say that all the literature and also the hymns have helped me greatly. I am thankful to our dear Leader, Mary Baker Eddy, for this and many other proofs of God's love.—(Mrs.) Emma Bryan, Indianapolis, Ind.

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Signs of the Times

["Popularity"-The Christian Science Monitor, Boston, U.S.A., Aug. 5, 1920]

At this stage of the world's history, peasants become premiers and "poor boys" presidents, with the rousing acclamations of their peers and with wordy protestations of sympathetic support, while around those filling other posts in the world of affairs there arises at times a wave of adulation that makes what is known as popular heroes. For a brief time, in the eyes and hearts of their communities they are supreme; their every word is law; their every act unquestioned right. They are enjoying popularity, that is, the trust and esteem of the people. But the man who allows himself to rely upon mere human faith in a human being soon learns the flimsiness of it, and begins to murmur about the fickleness of the people.

Now, in fact, all that is fickle is the human mind, of which the people, as the term is commonly used, are but one manifestation. Grasping this fact ever so slightly but not understanding its metaphysical significance, officeholders seek to discover what this phase of the human mind desires. In various ways the temper of constituencies is sought, and followed, where office is considered as a prize above Principle. But no amount of seeking to understand the human mind as a reality will place a man on a firm foundation. Just as, in order to understand the mathematical fact of two times two, one studies the right result, four, and thereby any result other than four takes its inevitable place - is understood - as illusion, so in order really to deal intelligently with the varied manifestations of the human mind, the metaphysician studies to understand the divine Mind, as whose manifestation he finds all reality, which the human mind merely claims to counterfeit.

The man who can be consistently joyful in public office or at any so-called responsible post, is therefore the metaphysician, since he understands the true nature of responsibility and of popularity, and looks beyond their human interpretation. When other men despair of the fickleness of mankind, he is rejoicing in the constancy of divine Principle. When other men are accepting the illusion that "the people make and the people break," he is looking to the one builder and maker, who is God, or Truth, who breaks, destroys, by His divine supremacy of being, only the illusion of anything apart from Himself and His creation, and such falsity is forever eliminated. Thus the metaphysician is always "on the crest of the wave," buoyed up, however, by nothing so unstable as human acclamation, though grateful for every true expression of appreciation of right understanding and doing. Christ Jesus, it will be remembered, allowed himself to be carried into Jerusalem on an ass's back, to the hosannas and salutes of the people who laid the path with palms. But it was not their shouting that made him "King of Israel." While they expressed their understanding of his position among them, he entered into their rejoicing, but when their shouts had changed to "Crucify him, crucify him," the Christ still reigned as the only king, and Jesus was immovable. To Pilate's question, "Art thou a king then?" he returned the answer, "Thou sayest that I am a king," and this he followed with the declaration of his spiritual mission, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth;" whereupon Pilate, arch officeholder and yearning interpreter of the people's will, "saith unto him, What is truth?" The verses following reveal, in the contrasting attitudes of Pilate and Jesus toward the people, the difference between human groping for and metaphysical understanding of right doing. Jesus knew the source of Pilate's so-called power and feared it not. Neither did he look to any friendliness among the people to deliver him. He had resources that they knew not of; even the crucifixion could not overcome the Life which is God.

Such is the example and such is the rock upon which the student of Christian Science builds his conception of public service. He will rejoice in a strength that the world knows not and that lifts up even where the mob expression of evil seems to roar loudest to tear down. To him the true popularity is not the enjoyment of human faith in personality; true popularity is the continually supporting understanding by Principle of the infinite oneness of God's idea. This unlimited idea is the only people there is.

The man who builds his public service on complete confidence in God, stands not aghast at sudden changes of the human mind. Since the very nature of this mind is to fear its own destruction by the demonstration of man's perfection, it cannot tolerate too near an approximation to the divine, but will aim to confound and confuse by noisy disapproval him to whom it had once given the great gift of freedom from its limitations. It may call evil good or good evil; it may cry down right activity in the name of justice and liberty with the tools of injustice and tyranny; but whatever the phenomenon, the right thinker undisturbed is learning the value of Mrs. Eddy's statement in her Message to The Mother Church for 1901 (p. 28): "It is well to know that even Christ Jesus, who was not popular among the worldlings in his age, is not popular with them in this age; hence the inference that he who would be popular if he could, is not a student of Christ Jesus." The "student of Christ Jesus" knows that his mission is, like that of Jesus, to "bear witness unto the truth," and that to the extent he does so he demonstrates the Christ which Jesus demonstrated completely and fully. Onward he goes, joyfully, confidently, without fear or favor, practicing what he knows of Truth, relying radically upon divine Principle.

[The Entry of Women into Politics]

The approach of the world to the understanding of divine Principle and the demonstration of its government as the one real power are shown in nothing, perhaps, so clearly as in the sweep of woman suffrage. Completeness is of the infinite qualities of Principle, and since all mankind must come to know true government, the entry of woman into politics is bringing into view the wholeness of governmental activity. This entry not only furthers completeness but it establishes scientific reasoning such as that which was uttered by a Massachusetts woman, who is in the forefront of the suffrage movement, in these words: "Politics is the science and art of government . . . Christian men and women are needed in politics and in government. One of the misapprehensions that has kept many of them out previously has been the misunderstanding of the word politics and the fact that it is itself government." Politics and government are indeed one and the same, for all of infinite activity is the expression of Principle.

[Roger Babson as quoted in The Congregationalist and Advance]

We look upon stock certificates, mortgages, and so forth, as if they were of real value. In themselves, they have absolutely no value. Their value depends wholly on the honesty of the lawyers who draw the papers, on the integrity of the clerks who copy the records, on the honor of the officials who sign the documents, on the courage of the courts



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which must enforce the claim, and finally on the righteousness of the community, which is the basis of all. The problem of the cost of living is a religious problem rather than an economic problem, and it can be solved only as people cease to be selfish and become imbued with the spirit of service.

Never before in the nation's history has business been so good, have wages been so high, and money so plentiful. Every one is employed, the railroads have more than they can haul, and the demand for goods exceeds the supply. Yet many able men are fearful of a panic or depression within twelve months. What is the reason for this fear? This fear is due to the knowledge that people forget their religion during times of prosperity. We become extravagant, careless, and selfish during good times. We forget God and feel confident in our own strength; we seek profits rather than service and are interested in consuming rather than producing. Only a revival of religion can make our good times continue. . . . So I say that the need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education, or banking facilities, but more religion. The need of the hour is religion.

[The Christian Register]

Originality is not uniqueness, or cleverness, or the discovery of some new thing. To be original is to go back to origins. This is a farther journey than the scholastic schools of whatever sect. It is not so spectacular a task as that of some doctors, but it is right. It is the quest of the eternal, the changeless, the ultimate truth of life. Before men got ideas, God is. The origins must be found where they are, which is not in other people's books about them, but in God, in Life.

["The Nature of Matter"-The Times, London, England, Sept. 4, 1920]

Since the beginning of the century, the scientific conception of the nature of matter has radically changed. Speculative at first, the conception has now come to be accepted as fact. Last century the progress of knowledge had dispelled the bazy ideas out of which alchemists wove their dream of transmutation. New elements were discovered, but the more exact the experiment, the more certainly these and the familiar metals and gases seemed to be ultimate materials of the universe. Some eighty of them were known, ranging from the light hydrogen to the heavy thorium. A few more might be discovered, but these, identical in the distant stars and in the crust of our earth, were the ordained species of matter. Then the Russian Mendeleeff pursued an idea first shadowed by Döbereiner, and arranged the elements in an ascending scale, almost suggesting a genealogical tree. There were missing links in his series, and predictions of the properties of new elements which would fill the gaps were verified by actual discovery. Crookes, partly on speculative grounds, and partly because of his discovery of the new phenomenon which he called "radiant matter," spoke of the evolution of the elements from "proteil," a primitive stuff.

Then, suddenly, shocks from many sides assailed the notion of the independence and permanence of the elements. More exact methods of investigation showed that the atoms of an element were not all alike; elements could appear in different forms known as isotopes; elements of high atomic weight were found in process of spontaneous disintegration. Rutherford was able to break down the atoms of oxygen and uitrogen, driving out from them an isotope of helium, and Aston showed that all the elements are constituted of hydrogen atoms bound together with electrons. Finally, the hydrogen atom itself is resolved into electrons, one moving round the other in a circular orbit. A monistic interpretation of matter has displaced the older view. And what are electrons, these new symbols of the physical conception of the material universe? They are spoken of as positive and negative, the one with a mass two thousand times that of the other, and with a two-thousandth part of its diameter. They are mathematical abstractions, their properties inferences from mathematical reasoning. In the last resort matter has become number, a measure, not a thing. The metaphysician, expelled from the physics of last century, has come back to his own.

[A Refutation of False Statements]

A pamphlet refuting some of the statements made in the general propaganda for compulsory health insurance has just been issued by The National Civic Federation. In this pamphlet many of the statements are interesting in the light of Christian Science. One statement, refuting the assertion that the "Standard Bill" for compulsory health insurance "combines the features pronounced best by the practical experience of Europe," shows the disagreement on essential points among those who have interested themselves in this subject. It is in part as follows:

"Every one is entitled to express his own individual conclusions from European experience. But this pronouncement implies some such misleading notion as that the Standard Bill follows the latest European precedents (framed in . the light of experience) or that it follows a well-defined

majority opinion as to the lessons of experience.

"Neither of these notions is true. The partisans of compulsory insurance are hopelessly divided in opinions as to methods and means. For instance, at the latest International Social Insurance Conferences the majority opinion seems to have been that the insured should have a choice of insurance carriers-in other words that some insurance should be required, but that all existing insurance institutions should be preserved and that each insured person should be free to choose his insurance to suit his individual needs and preferences. . . .

"As to other features, the extension of the law (the classes subjected to compulsion), the question of whether or not there should be a medical benefit, and, if such a benefit, how it should be provided and controlled, the distribution of the cost, the question whether contributions and benefits should be level or proportionate to earnings or contributions respectively, et cetera, both the sickness insurance laws and the opinions of the partisans of compulsion are hopelessly at variance.

"Moreover, the German law, for example, contains special provisions regulating the insurance for agricultural laborers, domestic servants, casual employments, itinerant trades and home-working industries, whereas the British law leaves the modifications requisite to adapt the insurance to these special occupations to the discretion of the Insurance Commission. In application to these special occupations the British insurance has notoriously broken down (cf. The New Statesman, cited and quoted supra); whereas experience of the operations of the special provisions of the German law in question (which took effect January 1, 1914) has been shut off from our observation by the war. Consequently it cannot truly be said that the feature of the Standard Bill leaving the special regulations for the occupations above mentioned (or such of them as are covered) to the discretion of a political commission has been 'pronounced best by the practical experience of Europe."

Another interesting statement is on the subject of education of the masses in regard to health. Christian Science shows that the true education is not in regard to disease or supposed conditions of disease, but to be effective must show to all clearly that true health is the activity of divine Principle. When this is understood, the following statement is significant:

"A careful study of the various plans of health insurance either in operation or recommended for approval present little or no evidence that the education of the public as an important factor in the preservation of health and the prevention of disease is fully appreciated, or that if properly carried out would go far to render compulsory health insurance unnecessary. It is true that reference is made to the value of this means of maintaining health, but no definite or concerted action plays a part in the measures now employed or in the plans proposed for future action. It may be added that in the Davenport Bill, reference to this modern method of disease prevention is exceedingly brief and offers but little hope that any extended action will be taken under the provision of this bill to educate the classes which come under the scope of compulsory insurance.

"The proper education of the public is a powerful instrument in the prevention of disease. Contrary to statements frequently made, relative to this matter, only very slow general improvement has been made in this direction. Within the past three years a careful investigation was made in New York city to ascertain to what extent the laboring classes were informed regarding health protection, while almost all who were interviewed expressed a genuine desire to know by what means health might be preserved and disease prevented, in order to protect themselves and their families, yet very few reported that they had received any definite or satisfactory information upon the subject. It is the education of the masses which is needed to improve the health of a community rather than compulsory health insurance."

Of course the above statement may intend to encourage the ordinary medical propaganda for "health protection;" but the student of Christian Science knows that the true information which even the laboring classes need is information as to how divine intelligence governs the real man and maintains right activity. This is the one kind of education that is needed.

[From Public Opinion]

Certainly we do not have far to go to gather in the most striking evidences that times are changing. Here is an instance of it.

"The compliment of being termed 'courageous' may be very easily won. The daily press hastens to pay it to any churchman who publicly denounces a doctrine of the church. Thus The Times and the Westminster Gazette were found in agreement in calling the sermon which had been preached by Dr. Barnes, Canon of Westminster, at Cardiff, 'a courageous sermon.'"

[From the report of the British and Foreign Bible Society]

Through the activity of the British and Foreign Bible Society, the list of languages into which the Bible has been translated has this year increased by nine. Of new translations five were for Africa, one for China, one for Canada, one for Argentina, and one for the South Seas. The complete Bible is now translated into one hundred and thirty-four languages, the New Testament into one hundred and twenty-four. The total number of Bibles issued in the year 1919-1920 exceeds 8,500,000, and of these 5,250,000 were distributed by colporteurs, officials who have been made familiar to a wide public through Borrow's "Bible in Spain"

as men willing to face dangers in the interest of their work. In Colombia three colporteurs were imprisoned under a law which forbids the circulation of "immoral literature"—surely the most unlooked-for contretemps of the many which mark the way of the itinerant vendor.

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[Introduction to a Christian Science lecture at Altrincham, England]

The mere fact that the lecturer is from the United States of America should insure for him a hearty welcome and an attentive hearing. At no time in our history as a people have we so thoroughly understood and appreciated the greatness and the qualities of the United States as at present, and we shall know better as time goes along the incalculable service which that country has rendered in the great struggle for freedom and justice in which we have been engaged. America has given us in Christian Science a greater and a more valuable gift than material and moral support in the war. To those of you who do not really know what Christian Science is, this must seem an extravagant and empty statement. But to those who will listen with open mind, Christian Scientists are prepared to substantiate the claim that it affords possibilities for human betterment—the healing of sickness, the overcoming of fear and anxiety, the elevation of thought and character, deliverance from evil of all kinds to a degree undreamed of outside the pages of the four gospels.

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[Boston Evening Transcript, Boston, Mass., Sept. 28, 1920]

With a challenge to the churches of Boston to a new awakening of faith and a new zeal in building the kingdom of God to meet the tides of evil which are sweeping over the world to-day this three-day convention devoted to "gospel fundamentals" opened this morning in Tremont Temple under the auspices of the Evangelical Association of New England.

After reading the Scripture lesson Mr. Emery welcomed the members to the convention, sounding the keynote of the meetings by urging enthusiasm and faith in the gospel and the value of these particular meetings. He said that no salesman can be a success who does not have faith in his goods, nor can the members of the church make it successful in the world unless they have an undying conviction and an unbounded enthusiasm.

The objects of the convention were stated by Rev. A. Z. Conrad, D. D., pastor of Park Street Church, as being to magnify the truth. "We are not controversialists but advocates of the truth, the whole truth and nothing but the truth," said Dr. Conrad. "The world's difficulties are not," he continued, "primarily economic, political or social... Our danger is not from without but from within—it is a warring faith within the churches. We need a new conviction of the absolute authority of the Bible on everything in human life and the world's affairs. Our desire is to stabilize the faith of Christians by a reasonable interpretation of Christianity, of the gospel fundamentals."

"The Bible," said one speaker, "was written by forty different authors and its composition extended over a period of fifteen hundred years, yet it is one of the most unified books ever produced. It is, further, an organic unity, not a lifeless or superficial unity."

"The cause you represent," declared Governor Coolidge of Massachusetts, in the course of his address of welcome to the Odd Fellows at the recent communication of the order at Boston, "has long been cherished by the people of Massachusetts. It was faith that brought the Pilgrims here. It



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was hope that sustained them in the days of bitter adversity. It was charity that mellowed and broadened them. These great principles do not change. As a foundation of correct living they grow stronger, firmer, with all human experience. They cannot be exhausted. Whatever the requirements, there is in men a faith great enough to meet them. Here men rise beyond the finite.

"There is nothing this nation so needs to-day," the Governor continued, "as the cultivation of a charitable spirit. We must have done with intolerance and with selfishness. These are the bane alike of public life and private business. What is it that distorts the true nobility of commerce and industry wherever it runs like a curse through any of the business life of the country? Selfishness. What is it that arouses the bitterness of party and factional animosities? Intolerance. We need to substitute for that vindictive spirit that is all too prevalent in American life the spirit of holy

[Ridgefield Park (N. J.) Bulletin]

There is one thing about Christian Science worthy of note, and that is that it makes some of its disciples more companionable and considerate, more charitable and kindly disposed, sweeter, better balanced, and more agreeable. In several cases that we know of, the doctrine has made for a wonderful improvement in mind and a pronounced benefit in body. Of course, it is true that all religions inculcate lessons of proper living and the necessary adjuncts, but the Christian Scientists we speak of have shown actual and marked individual improvement, worthy of passing mention.

[The Living Church]

One of the chief reasons why there is so little conventional religion among us, writes the Archbishop of Caledonia in the Guardian, is the false conception which so largely prevails as to how God works. The popular idea is that it is only as an external power, occasionally breaking in upon us and interfering with the laws of nature, like some mighty grappling iron let down from the skies, that God can be recognized as working among us. As this so seldom happens in our experience, it is no wonder that God counts for so little in our lives. God is not the author of confusion. What we call the laws of nature, including the laws of the mind and the laws of the spirit, are the discoveries we have made as to the way in which God works. There may be still higher laws, which we have not yet fully recognized, which will explain much which at present seems to us to be mysterious, but of one thing we may be certain, God will never contradict the laws which He has stamped upon the constitution of things, for He can never contradict Himself. The reign of law is universal. The variety in the universe is beyond human calculation, but the unity of the universe is supreme, because God reigns. . . . It is far more honoring to God to believe that He is constantly working in us in a natural way, than to believe that He only occasionally works upon us in a miraculous manner.

[An Evidence of Practical Christianity]

We have heard a great deal about "man's inhumanity to man," and this stereotyped expression is used thoughtlessly, with little or no recognition of man's humanity to man, which has resulted from the more frequent individual recognition and application of the Golden Rule.

One of the many evidences of the result of the practical Christianity which has, during the last half century or more, replaced in a degree merely theoretical Christianity, is the

formation in a far western city of a "Boys' Club," for homeless and friendless boys, for which a well-known benevolent organization stands sponsor, and by which the club is backed morally and financially, although the boys are not relieved of a single responsibility which is properly theirs; for the club is not a charitable institution, nor yet a boarding house, but just what its name indicates, "a club for boys." Each member pays a nominal sum for his room and board, does his share of the housework (no servants being employed), and has part in the management of the club. A library and music room add to the atmosphere a touch of refinement. Is this not an evidence of the application of the Golden Rule, and may we not add without further comment, one of the results of nation-wide prohibition-which is in turn the result of Christianization of thought?

For those who have eyes to see, there may be found in all directions activities for the betterment of mankind, of which the above is only one illustration, but surely a "sign of the times," and a foretaste of "a new heaven and a new earth" spoken of in Revelation, in which unselfishness reigns.

[Zion's Herald]

What, then, is the inner meaning of the widespread changes of our present era which thus intimately affect even the very life of the spirit? There is just one answer: The world is in the midst of an upheaval that can mean only good. Humanity is in earnest quest for truth and reality and can never rest until it rests in God. The very struggle and turmoil of the race furnish grounds for optimism. . . Man is zealous to find and realize the purpose of God. . . . It is the best age since the world began. Everywhere life is bursting the confines of ancient thinking and doing and is moving forward.

[From "Literature in a Changing Age"-Ashley H. Thorndike]

Religion and poetry are no strangers. They have long been companions. The romanticist theory of poetry viewed it as a means of revelation of God, and the poets were the evangels of divine truth. This, as we have seen, was the conception that inspired many of the Victorians. But the literary discovery of the hiding places of divinity was soon set about by many difficulties. The new age offered new problems and new doubts demanded discussion, argument, and new statements of creed and faith. What is unusual in Victorian poetry and literature is the great amount of religious discussion, the constant emphasis placed from varying points of view upon the religious problems of faith. Compare this condition with the poetry of Shakespeare. Written in an age of change and revolution in faith and church, it offers so little debate on religion that we scarcely know whether Shakespeare had a creed or not. Like the romantic narratives of Scott and Morris, his plays take religion as a matter of course rather than as a matter of concern. Victorian poetry is very much concerned about religion. Indeed, it perceives a revolution that threatens to overturn also the very concepts and

English poetry may be said to be based on Christianity. Its conceptions and its modes of expression are drawn from the church and the Bible. At least it has imagined the universe in terms reconcilable with the Christian faith. For it, God and the soul are transcendental, belonging to another world. Our world of actuality is only an appearance, a reflection Poetry has ever been trying to picture man's relation to this transcendent world. . . .

But often poetry records only unavailing search for any

supernatural sanction for man's duty. Doubt is not conquered in a moment's resolve, but persists until it forces a break from the evangelical faith. This relinquishment may cause a crisis of emotional intensity, a sort of reverse of conversion, as in Clough's "Easter Day,"

Through the great sinful streets of Naples as I passed, With fiercer heat than flamed above my head My heart was hot within me; till at last My brain was lightened when my tongue had said—Christ is not risen!

Christ has not risen, no— He lies and slumbers low; Christ is not risen!

... When the crisis is over, the way of truth sometimes leads back to the vicinity of faith. In the later stages of their spiritual search, Mill could argue for theism, Morley preach the beauty of holiness, and Clough declare,

> In the true creed, He is yet risen indeed; Christ is yet risen.

Church Notices

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Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

AS a constant reader of The Christian Science Monitor I desire to express to you my appreciation of the editorials, which I believe are not excelled by any other paper or periodical. The historical articles are interesting and of great educational value; the exposition of all important national and international problems is just and illuminating. The public is fortunate in having a daily newspaper that so fearlessly exposes evil, recognizes the good, and always stands for Principle.

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MY son, a boy thirteen years old, gave me a six months' subscription to The Christian Science Monitor; he also gave his grandma a six months' subcription. He earned the money selling morning papers, sent in the subscriptions, and surprised us. We think he could not have selected a better present.

I FIND the Monitor a wonderful inspiration, in fact it meets many needs during the day. Its information regarding every subject is so exact and to the point that it gives one the confidence in discussing various questions that he is on the right side. This is, of course, due to the fact that the information is truthful. I am grateful for the fact that I have often received healings in national and political questions through reading the Monitor. I find it a great benefit to have the Monitor both in the home and at the office and therefore am renewing my office subscription.

THOUGH mortal mind may say I cannot afford to do this, I know no student can afford not to have this daily manna. And until I can see the way to make a longer subscription, I am so grateful to be able to get it as the need at present brings it. What the Christian Science publications have been to me during the past five years could never be told in words.

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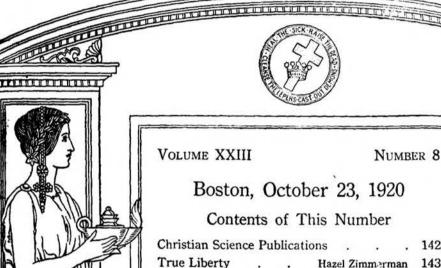
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Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April. July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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True Liberty

HAZEL ZIMMERMAN

TIBERTY, in its generally accepted sense, means freedom L from bondage or as a dictionary defines it, "the state or fact of being free . . . opposed to bondage." Through the study of the Scriptures, where the use of the word liberty is frequent, and through the thoughtful consideration of its spiritual significance as used by Mrs. Eddy in "Science and Health with Key to the Scriptures" liberty comes to have an entirely new meaning, one which brings to the earnest student of Christian Science a realization of the dominion that is the inevitable result of apprehending the true idea of liberty. Embracing as it does only that which is real, that which is of God, good, and rejecting that which is unreal, the counterfeit of good, true liberty must be infinite—that which is, now and forever. It must be always present, because being infinite it could never be absent. It must be complete, because nothing can be taken from or added to that which is infinite; and because infinity is never for a moment without its complete and perfect expression, man, it follows that man must reflect, express, and know all there is to know about true liberty. The ever presence of liberty having been established, the consciousness of its ever presence must be apparent to man now.

When Christ Jesus sent the seventy disciples about the Father's business he gave them this instruction: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Every one of the seventy had to make that instruction his own by proving the truth of it for himself before he could demonstrate that truth in the breaking of bonds for another. Doubtless patience, perseverance, and courage were requisite in the proving, but when the seventy returned from the scenes of their labors they came rejoicing in their knowledge that the Christidea, the demonstrable truth which they practiced, gave them dominion over every false belief that attempted to call itself a reality. By refusing to entertain it as consciousness they had proved the "power of the enemy" powerless-no power. Small wonder they rejoiced in the eternal truth they had established as a law of liberty for those unto whom they ministered.

It was James, one of the twelve loved disciples whom Jesus taught, who recognized liberty as a law of God, when he wrote in his epistle to the brethren, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James knew that he who would prove his God-given dominion must do so by his works, not words, and continue in those works according to the direction of Principle. In the measure that he proves Principle to be in all his affairs, in that measure is he demonstrating the perfect law of liberty; and he is blessed. How simple it is to recognize and apply this perfect law after we have listened for and heard the "still small voice"

of Principle. How logically it follows that obedience to Principle always blesses. Then James' admonition is that we should never neglect or delay taking the problem straight to Principle, that we should never forget to listen for the guidance of the "still small voice"-"being not a forgetful hearer, but a doer of the work." We must continue in (be constant in) our work of proving our right to liberty to be divine. Principle does not mean that we shall rest on the oars of one demonstration, while another more subtle form of evil may be preparing to draw our boat into the whirlpool of false belief, or force it against the rocks of self-satisfaction, or draw it into the stagnant waters of ease in matter. We need to be constantly alert to the responsibilities our right to the law of liberty involves and guard it zealously so that apathy may not trick us into sacrificing it. It is interesting to see how Paul's sense of liberty is stated in his concise metaphysical way, showing his knowledge of the operation of divine law in correcting the false belief of bondage. It is significant that he says, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Because the false belief which would call itself "I"-the belief of life in matter-is proved to be the suppositional opposite of the only "I" there is, infinite Mind and its infinite manifestation, man is found to exist in the universe of God's creating as God's perfect and indestructible idea.

Again in Paul's declaration to the Corinthians he lays still greater stress upon the necessity of understanding liberty to be a part of the kingdom of heaven, when he acclaims, "Where the spirit of the Lord is, there is liberty." Since all true consciousness is God, and, being God, is all Life, all Truth, all Love, all power, and all presence, and cognizant of all the activity there is-this consciousness must of necessity be a law of complete annihilation to any belief in a power apart from God. Glorious liberty indeed! And now let us see what a comprehensive statement of true liberty is given on page 224 of Science and Health: "Truth brings the elements of liberty. On its banner is the soulinspired motto, 'Slavery is abolished.' The power of God brings deliverance to the captive. No power can withstand divine Love." Truth and liberty then are one, inseparable, complete. Where one is the other must be. Would it be possible to have the truth about mathematics in the fact that two times two is four without the resulting liberty from the belief that two times two was ever five? And does not this truth embody the freedom to prove that two times two billions must always be four billions? We must hold fast. then, to the Christ-idea—the understanding which beholds man in God's image and likeness, reflecting and expressing the perfect activity of his perfect Principle-if we would experience liberty. In the measure that perfection is held to as consciousness will it be manifested in outward conditions, circumstances, and surroundings. For it must follow that liberation from the suppositional opposite of God includes liberation from the suppositional opposite of good, in all its phases, and harmony in all things is established.

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Mrs. Eddy states the mission of Christian Science and the liberty it is bringing to the world to-day when she says (Science and Health, p. 227): "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right."

Demand and Supply

FANNIE BAKER BONNER

A REAL remedy for the present condition in the world called "lack of supply" would be welcomed by every humane individual. The daily press names it variously as "lack of coal," "lack of houses and apartments," "lack of money," and in many European countries it is "lack of food" and of everything else generally.

David sang, in the thirty-fourth psalm, "They that seek the Lord shall not want [lack] any good thing." This shows us where our supply is, but how are we to obtain it? Instances are numerous in the Old Testament showing that God supplied the needs of His people. The Israelites were fed with daily supplies of manna when in the wilderness; God commanded the ravens and they fed Elijah. The feeding of the five thousand and the seven thousand by Jesus as recorded in the gospels shows that he knew the source of supply and also how to unlock the storehouse. He also showed that the source is spiritual although manifested in a practical way, a way the common people could understand.

Scholastic theology has always taught and is still trying to teach mankind to beg and plead with God to supply human necessities. Many of us have found that method lacking in results. But David in the verse quoted does not advise us to beg, but to "seek" the Lord. The word translated as seek is found to come from a Hebrew root meaning "to tread or frequent; usually to follow." Mary Baker Eddy named her textbook of Christian Science "Science and Health with Key to the Scriptures," and this key will unlock the meaning of this verse. In this textbook Mrs. Eddy tells us many times that human methods are a reversal of the divine. The old, human way was to beg God, expecting God to do all the supplying; man demanded, God supplied. David knew better than this. Consulting our textbook we find our remedy and also a reversal of human methods. On page 183 we find this: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength." We see at once that it is divine Mind, or God, that makes the demand, and obedience to this demand will bring the supply. Beginning on page 261 we read, "Good demands of man every hour, in which to work out the problem of being."

How many of us are meeting these demands of God even partially? Until an honest effort is made to comply with the demands of God, what right has one to expect, much less demand of God the needed supply? But the honest seeking to fulfill these righteous demands will inevitably bring one into a realization of the omnipotence and omnipresence of God. A realization of this even in a degree should bring results, and these results should be manifested to the human

sense as needed supply.

In the proportion that the demands of God are met, in that proportion should the supply, according to the need, be manifested. Of course it is well understood that just to read and study about the demands of God is not enough; the complying with the demands means living them, means ex-

pressing more honesty, integrity, faithfulness, industry, tolerance, patience, unselfishness, and love. Our revered Leader proved this problem, beginning with dire struggles and ending with the fullness of a completed work. Her example of consecration, of every hour given to God, is ever before us to inspire.

This problem of demand and supply is not necessarily already solved by the apparently rich man of to-day. It is one to be worked out individually sometime, somewhere, by every one. Until the man with plenty of material wealth has at least begun to fulfill the demands of God and is proving supply by obedience, he is a poor man indeed. In I John 2:17 are these words: "He that doeth the will of God abideth for ever." A less familiar translation is: "He that works out the purpose of God continues forever." In striving to fulfill the demands of God, or to "work out the purpose of God," we find the remedy for lack, and as we are "to continue forever" as a result, the sooner we awake to the necessity and begin the demonstration, the better.

Human Will Power Condemned

GEOFFREY HAMLYN

T is doubtful whether any one outside the ranks of the 1 Christian Science movement has any proper conception of what he is doing when he makes use of what is known as will power. He may fondly imagine that he is improving his mentality, but if he only knew the baneful effects of the use of human will power, he would take care to guard himself against it. What is a man doing when he makes use of human will power? He is declaring the reality, the power of a mind apart from God; he is building up the carnal mind's belief in itself, and since the carnal mind is, as Paul declared. "enmity against God," he is separating himself from God and from all that God stands for. "Error," writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 537), "excludes itself from harmony," and that is exactly what such a man is doing, for he is saying that some other mind than God, divine Principle, who is infinite Mind, has presence and power; he is breaking the First Commandment, "Thou shalt have no other gods before me."

Mind is God; but the Mind that is God is not a mind conscious of good and evil, but Spirit, which is "of purer eyes than to behold evil," and which, if evil formed any part of its consciousness, would have therein the seeds of destruction. There is in reality only the one self-existence, the one Mind which men call God, infinite, eternal, conscious of naught besides itself or unlike itself, and recognizing no reality in matter or evil. This Mind is the Principle of existence, it is Life, Truth, and Love, and its will is the only will, its law the only law, and man is its idea, its reflection. Consequently, it is only as the so-called human will gives way to the will of divine Principle that God's law, the law of love, the law of health and harmony, comes into operation in individual experience. "The power of the human will," writes Mrs. Eddy, on page 206 of Science and Health, "should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of spiritual sense to govern man. Material, erring, human thought acts injuriously both upon the body and through it."

How often does one see men who have been in the habit of exercising the human will in accordance with the promptings of the carnal mind, full of fear and in constant suffering, even though they may be men of high ideals, and what the world would call good men. How has this come about?



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using. They have been building up their belief in the reality and power of the human mind, of the mind whose subjective If there state is matter, and consequently they have been building up their belief in matter, and the inevitable fear of matter Her eur and evil which goes with this belief. How are they to be is ever ; healed? There is only one way in which this can be done. It is useless to deal with effects and merely to address one's self to the removal of the particular discords which this day. It. aggravated belief in mortal mind and consequently in matter has occasioned. The moment one discordant belief has disappeared another may seem ready to take its place. The only sure method is given by Mrs. Eddy, beginning on page 185 of Science and Health: "A patient under the influence of mortal mind is healed only by removing the influence on him of this mind, by emptying his thought of the false stimulus and reaction of will-power and filling it with the divine energies of Truth. Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this work determines health." One of the greatest services which Christian Science is rendering to mankind is in laying bare the evil effects of mortal mind methods-will power, suggestion, mesmerism, and hypnotism-and in showing the way of release from their effects through the understanding of that Mind which is Spirit, which is perfect Love, for "perfect love casteth out fear."

God's Protection

MARY M. BEASLEY

WHEN studying the Old Testament we note God's protect-ing care for each and all of the prophets, as their realiza-SER GL p04€ ... tion was on the side of infinite God, showing that the power of Principle predominated then as now, that sin and disease were healed as the prophets understood that man's life was not in or of material outlining, and did not look upon man as a miserable sinner but as the invisible spiritual idea. On page 306 of "Miscellaneous Writings" Mrs. Eddy says: "When angels visit us, we do not hear the rustle of wings, nor feel the feathery touch of the breast of a dove; but we know their presence by the love they create in our hearts. Oh, may you feel this touch,—it is not the clasping of hands, nor a loved person present; it is more than this: it is a spiritual idea that lights your path!" and this idea is the perfect love that casts out all fear and fortifies us with the truth

As we read the life of David we find how fearless he was and yet how obedient to the still, small voice of Truth, with his unlimited faith in God's protecting power, when he offered himself to Saul to fight the champion Goliath, whom the whole army of Israel feared and dreaded: "Let no man's heart fail because of him [Goliath]," David said to the king; "thy servant will go and fight with this Philistine." Saul was afraid, for David was only a youth and Goliath a trained soldier, but David had had untold experience of Gal's protection, and his faith was unbounded. Refusing the heavy armor that was offered him for protection, because he had not proved it, he simply took his sling and a few small stones, knowing that the same power that protected him from the lion and bear would protect him from this Goliath. Was it any wonder that the childlike courage, trust, and confidence of David won the battle for the Israthes? So we as Christian Scientists must go out equipped to face the Goliath of sin and disease without the matetial accompaniments, but with the assurance of our understanding that God never created sin or disease, and that our understanding of Principle will aid us in our work of prov-

ing their unreality. On page 210 of Miscellany we find this admonition from Mrs. Eddy: "Beloved Christian Scientists, keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them." We must separate in our thoughts the tares from the wheat, the material from the spiritual, then we shall hear the bugle call for action, the activity of the sons of God, by making our Science practical, proving daily in every walk of life the allness of God. Jesus the Christ came in meekness to show us the narrow way that leads to the understanding of Truth, teaching that the kingdom of God is at hand, here and now, and to awaken out of the sleep of supposed life in matter.

Never lived there a man so unselfish and honest. When he said, "I can of mine own self do nothing," and, "The Father that dwelleth in me, he docth the works," he showed his oneness with the Father. Then again, he said, "Why callest thou me good? there is none good but one, that is, God," making us see clearly that it was the active thought of good that did the work, and not his material self. He was always teaching in parables by the wayside that it was Principle that did the healing. So to-day we must rejoice in giving out our gratitude, for that same Principle is here forever sustaining and guiding man. The life of our beloved Leader stands out as a monument of strength and of untiring activity and patience for the good of all humanity, and through her courage and obedience she became the transparency for the healing of sin and disease which is the establishment of Christian Science to-day. Although trials and tribulations faced her on every side, she never wavered, knowing the power of God, and through her life of consecration she has given us the teaching of Christian Science with its command to heal the sick and sinning. As we reflect the understanding of Principle, suffering humanity will seek the Christ, Truth, and find healing.

So we, like David, must learn that our armor is the purification of our thoughts in reflecting Truth. We know that unselfish activity is the strength of progress, and progress is vitally necessary to Christian Scientists. As the individual rises above every condition that is opposed to God he receives the strength and assurance of his oneness with The same protecting power that was with the prophets, with Jesus and his disciples, and with our Leader, is the one and same Principle available to all who understand and rely upon the truth.

Man Is Spiritual and Immortal

LEVI N. BLYDENBURGH

UNSATISFIED desire has been the constant companion of manking along with of mankind along with any sense of need. That such desire exists is prophetic of the progress and development of the divine idea expressed in the spiritual and immortal life of man. Busy with the object lessons of the material seeming, limited by the horizon of physical sense, one needs to understand the reason why Jesus said, "Ye must be born again." Born—that is, awakened to the truth expressed by Mrs. Eddy in the last words of the scientific statement of being, "Therefore man is not material; he is spiritual" (Science and Health, p. 468). The physical sense that would limit the existence of a man by months and years is fatal to progress, suppresses action, and seemingly blights every budding hope that awakens in the thought of mankind. What a blessing comes with the realization that man is spiritual. The bonds of limitation are broken, the physical horizon is lost in the sense of infinity, and the spirit of the Scriptures, "Eye hath not seen, nor ear heard, neither have

entered into the heart of man, the things which God hath prepared for them that love him," comes like a refreshing draught, stimulating and strengthening one and demonstrating, in natural development, the image and likeness of God.

The mission of Jesus was to rescue man from sickness, sin, and fear of that called "the last enemy," the overcoming of which he accomplished. His reply to the question of John the Baptist clearly defines the work of salvation as understood by Jesus. John asked, "Art thou he that should come, or do we look for another?" Jesus answered, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." What is that gospel? Its basic fact is stated in the lines already quoted from the scientific statement of being, "Therefore man is not material; he is spiritual." It voices in the teaching of Jesus the doctrine of infinite good and the demonstration of perfect Love. In the gospel of John, from the thirteenth to the seventeenth chapters inclusive, we find the last discourse of Christ Jesus to his disciples before the supreme sacrifice and the final demonstration of victory over death. This is the Christ that the Christian church of all creeds and denominations professes to follow—the same Christ Jesus who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." The Master. after celebrating the Passover, while crossing the brook of Cedron and in the garden, beheld with prophetic vision the results of disobedience to the law of Love by men and nations. It is for us to remember another saying of Jesus, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

Divine Principle and law under the law of cause and effect are self-enforcing, and punishment comes as a natural effect of the error in thought and deed. Divine Love is expressed in cooperation and in unselfishness and in the law of right action. Competition is a form of strife and war differing in degree from the simplest rivalry to brutal and destructive antagonism. The spirit of Love is mankind's only deliverer; it alone develops the spirit and purpose of salvation and goes to the cross with the thought, "Father, forgive them; for they know not what they do."

Ever Varied Opportunity

HELEN E. BRIGGS

CHRISTIAN SCIENCE is continually revealing to man the truth of the Bible, which always seemed so obscure and which teemed with mystery beyond our solution until we found that "Science and Health with Key to the Scriptures" by Mary Baker Eddy is truly what she proclaimed it to be—a "key" to the Scriptures. With the understanding of Truth as we progress in Christian Science, we find that God's message, which is changeless good, is and will always be applicable to this age and to all ages to come. In Genesis we read, "And God saw every thing that he had made, and, behold, it was very good." We naturally infer that, since God made all, He is the one and only creator, and the manifestation of His word stands as effect from this one and only cause; hence good is all.

Since God is good and all He created is good, we ask: "Why evil? From whence did it come?" Our only answer to this question is to find out more about God; and the

more we know of good the less we know of evil, and we then begin to realize that evil never had a place in the kingdom of God and is only the suppositional opposite of good. A diligent search to find a cause or reason for evil will never help us to make any headway in seeking God, for evil has no history. Good is the only history there is, and a careful study of God and His creation will usher us into the kingdom of heaven on earth and annihilate the beliefs of evil.

The mist which rose up "and watered the whole face of the ground" is the error or false sense which seems to separate us from God; but when we rise above this mist, or illusion, we get a clearer vision of Truth and this light guides us and frees us from the delusion of sickness, sin, and death. To learn the nothingness and unreality of the claims of evil is the only way to make any progress in casting off "the old man with his deeds" and putting on "the new man, which is renewed in knowledge after the image of him that created him." Mrs. Eddy says (Science and Health, p. 254), "Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to begin aright and to continue the strife of demonstrating the great problem of being, is doing much."

On beginning the study of Christian Science the writer found that "man's extremity is God's opportunity," and since being able to prove this in one instance it has been more possible in each succeeding problem. One of the many blessings that come to us in Christian Science is the knowledge that opportunity is an ever present fact, because it is the presence of the one Mind which knows no limitation. So often we hear it said, "I have lost my opportunity," and with this declaration comes the thought that it is useless to try again. No good effort is ever lost, and certainly man cannot be separated from God's loving care, provision, and protection at any time or under any condition. God's changeless law protects us in spite of the countless forms of error which besiege us along the way. The suggestion that a man has failed and in consequence cannot lift himself above the limitations which mortal belief claims must follow, is not true, since the only man there is reflects God wholly, absolutely, and he is always in God's exalted presence-which is limitless opportunity.

In knowing this truth we find that we are willing to let God's will be done and not arrange or outline our problems. Outlining is limiting, and when we realize the truth in place of it, we know the infinite resource of Soul for the blessing of all. To gain an understanding of how to handle the myriad suggestions of error, a careful study of the way given by our Leader on page 242 of "The First Church of Christ, Scientist, and Miscellany" is most helpful: "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration." An instant denial of the claim of any error, no matter how trivial it may seem, followed by a clear statement of truth will always heal. We usually rise to meet a problem which we think serious, but what are called little things are often overlooked or put to one side as not worth noticing; but these are the "little foxes" of which we must be watchful. After trying various ways to work out our problems of living and finding little satisfaction or result, we turn to Christian Science and prove it to be the only way. We must be willing to set aside our material beliefs and ways and accept that Mind which was expressed in Christ Jesus, and to be willing to obey his command, "Thou shalt love thy neighbour as thyself."

Mental laziness is probably one of the most troublesome diseases which confront us. The many and varying arguments set forth, such as lack of time, inability to reason

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carefully, fear, and many other suggestions are the subtle errors which would deprive us of the privilege of doing our daily mental work, which is most necessary for our growth and protection. How wonderfully we are helped when we dutifully study all of our Leader's writings, for she carefully leads the way by giving us her loving guidance and instruction. In Article VIII, Section 6, of The Mother Church Manual, we find, "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." We may often rebel at the trials which beset us, but we are beginning to learn that, as Mrs. Eddy says (Science and Health, p. 66), "trials are proofs of God's care," and when we have overcome error by proving the truth through our understanding of and adherence to divine Principle, God's care becomes apparent to us and we rejoice and are grateful rather than discouraged because of these experiences.

During the time before the advent of Christian Science into our lives, when sorrow, disagreements, financial difficulties, and the many harassing suggestions of our daily living may have seemed present, we had no solution for these troubles but to bear them and overcome them the best way possible under the conditions. Sometimes we were told that it was the will of God, and felt that we might be weighted with these troubles forever, or until some change of luck might chance to occur. These oppressions cease when we learn how to apply the Principle of living and know immediately a problem is presented that the answer is inseparable from the problem and is always perfect.

Since problem and its answer, cause and effect, demand and supply, are spiritual they are also inseparable, and to declare the nothingness of error and the allness of God brings into our experience freedom from the beliefs of mortal mind and a full reflection of the qualities of divine Mind, —joy, courage, strength, true riches, "the peace of God, which passeth all understanding." On page 150 of Miscellany Mrs. Eddy says, "A heart touched and hallowed by one chord of Christian Science, can accomplish the full scale; but this heart must be honest and in earnest and never weary of struggling to be perfect—to reflect the divine Life, Truth, and Love."

Abundance

MARY E. ARMSTRONG

If we carefully examine the reason for the world unrest of to-day, especially the manifestation of labor strikes, we must unmistakably trace it all to one source, lack or the feat of lack, and all because of the belief that money is substance,—whereas the only possible lack there is, or can be, is lack of the understanding of God. As Christian Scientists we are commanded to go "into all the world, and preach the gospel to every creature," and to "heal the sick." Lack is a very sick belief, the thought of limiting God. Here, then, is work we all can do; but before we can heal the world we must heal every trace of lack suggesting itself as our own consciousness, and obey the command, "Physician, heal thyself," before we can help others.

Since God is true substance and is omnipresent, then what and where is lack? Lack and the allness of God are incompatible. If all is Mind, then our supply must be in Mind. If God is infinite Mind and man is the idea in that Mind, then nothing and no one can limit or control the amount or quality of our thinking or prevent us thinking infinitely and perfectly. In "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 13), "Love is impar-

tial and universal in its adaptation and bestowals." This shows us clearly that our abundance or poverty all depends upon our own reliance on the one loving, divine Principle.

Right thinking or thinking in accord with Christian Science, reflecting God infinitely, is the most profitable business that one can be engaged in, and the one that brings quickest and surest returns. If our right thinking is abundant we shall manifest abundance. Abundance and infinity are qualities of God and are to be reflected by man in his thinking, which is the only way we can reflect them. Then they manifest themselves outwardly in abundant supply for every human need. But we must be quite sure that our thinking is in accord with Christian Science practice and with what we are taught in our textbook. Mrs. Eddy tells us on page 258 of Science and Health that "man reflects infinity, and this reflection is the true idea of God." Lack is not a quality of God, so that if we are manifesting lack we are not reflecting God. In a beautiful passage on page 3 we read, "The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire." Perfection lacks nothing; therefore we see that abundance is not a question of material income but a question of abundant and perfect thinking. Jesus everywhere denounces material riches founded on material thinking. As students of Christian Science, we never have any excuse for manifesting lack. Mrs. Eddy's works are full of help on this question, and if with the concordances we look up the words "need" and "supply" we shall never have any doubt as to the source of all supply.

In every case, we have to be very careful never to interfere with the demonstrations of others. If we see another manifesting abundance through his higher understanding of Principle and demonstration in Christian Science, let us praise God and thus help him still more. Neither should we bind another down with the belief of poverty. Poverty is not in accord with Principle, while abundance is, as Jesus manifested in feeding the five thousand. And if we would really help the world, let us banish from our thoughts and conversation all mortal mind beliefs of lack and express only God's thoughts of abundance. Lack is the lie and abundance is the truth; and if we remember that every time we use mortal mind thoughts and expressions, we to that extent seemingly forfeit our own dearest possession, our spiritual understanding of being, then we shall be more careful. Let us therefore talk scientifically and heal the world of lack by understanding abundance. If we hear another voicing lack we can always know the spiritual fact. This thought may be the means of bringing many to Christian Science for healing, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

[Written for the Sentinel]

Along the Way

ADRIENNE BARTO

MAKE straight His road so interlaced,
So covered o'er with self;
Let me but see amid the gloom
The vision of Thyself,
So lowly sweet
That, in the seeing, I may grasp
Something of love to help me pass
Undaunted on my way.

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FREDERICK DIXON, Acting Editor

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Editorial

Protection

THE Bible is full of promises of the protection of the righteous man by God. The history of mankind, nevertheless, from the earliest recorded time down to to-day, is the story of a belief in, or at any rate of fear of, the dominion of good by evil. The professing Christian world is desirous of nothing so much as this protection. Yet the fact remains that it is just this protection that the average man is doubtful of receiving. So strong, indeed, is his doubt, that he has formulated his distrust in a series of sayings which commonly begin with the words, "It does not pay," and end with an expression of one of the virtues, such as "to be good" or "to tell the truth." Now if any one is going to define payment as a mere sensuous return for obedience to Principle, the reasoning of the world is likely to prove extremely accurate. "It is quite as impossible," Mrs. Eddy writes on page 36 of Science and Health, "for sinners to receive their full punishment this side of the grave as for the world to bestow on the righteous their full reward." If, that is to say, a man is going to weigh the kingdom of heaven against the two talents of silver and two changes of raiment Gehazi received for his lie, he had probably better avoid the truth, but if he will be satisfied with "the peace of God, which passeth all understanding" as payment, then he may possibly change his mind, and come to grasp the meaning of another of those sayings of the wise men who wrote the Bible, to the effect that "because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

What all this very simply means, though the world seems to have some difficulty in grasping it, is that you cannot separate cause and effect, or divine Principle from its reflection. There is nothing whatever haphazard in the proceeding. It is a purely scientific process in which "is no variableness, neither shadow of turning." Strict adherence to Principle brings, and must bring every time, a harmonious result. But an apparent obedience to Principle, with the intent of receiving a material reward, is not following Principle at all. It is, after the manner of Gehazi, following the chariot of Naaman, and, verily, those who attempt it will have their reward,—first, the silver and the raiment, but afterwards, the leprosy. For, as Paul told the foolish Galatians, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

It is this reaping, whether of the wheat or of the tares, from which no one can escape. The skeptic is incredulous, the Gallio goes his way all unconcerned, even the earnest believer is filled with doubts. But this is because the world in general persists in divorcing Science from religion, and so comes, full of doubts, to the, to it, mystery of the miracle, and thus forfeits the privilege of comprehending the miracle as the supremely natural expression of divine law. But this

so-called miracle is itself nothing but the demonstration of the omnipotence of Principle, is a man's protection against the myriad claims of supposititious evil, and of his ability to master matter through an understanding of its unreality. When Jesus fed the multitudes in the wilderness, he proved two things. First, that matter had no objective reality, but was simply the subjective condition of the human mind, and, second, that this human mind was itself only a counterfeit of divine Mind, a lie about Principle.

Now a lie is a mere negation, as Mrs. Eddy writes on page 32 of "No and Yes," where she says: "A lie is a negation,—alias nothing, or the opposite of something. Good is great and real." What this means is, of course, extremely simple. It is that every material thought or its externalized phenomenon is a lie about man, divine creation, the full image and likeness of God; and that this being so, it is nothing. The question, then, which a man has to ask himself is, Does he need protection against nothing? Speaking absolutely he certainly does not; but then it must be remembered that, in absolute Science, and there is no other, man is the image and likeness of God, Principle, and is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The man born of the flesh, in other words the lie of a liar, is mesmerized by the lie of material birth, and does need protection against it, and this protection he finds in the discovery that a lie, as Christ Jesus says, abides not in the truth; is, as Mrs. Eddy, following Jesus' teaching, points out, a negation, nothing.

A man, then, who wishes to protect himself against the claims of evil is not forced, as Hamlet imagined he was, "to take arms against a sea of troubles," and so run the risk of being overwhelmed by the very multiplicity of his opponents. He has only to realize that everything unlike Principle, God, is a lie, and that the way to combat this lie, in whatever guise it presents itself, is through the understanding of Truth. That is why Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This knowledge of the truth is the ability to judge righteous judgment, to judge, that is to say, between truth and error, so as to separate the truth from the lie. For, as Mrs. Eddy writes, on page 17 of "Unity of Good": "A lie has only one chance of successful deception,-to be accounted true. Evil seeks to fasten all error upon God, and so make the lie seem part of eternal Truth."

Protection, then, obviously consists in a man's so developing his power of righteous judgment as to be able to separate Truth from error, and so free himself from the mesmerism of matter. This he can only do by simultaneously mastering the teaching of divine metaphysics, and subjecting that mastery to the test of practice: "Only through radical reliance on Truth," Mrs. Eddy says on page 167 of Science and Health, "can scientific healing power be realized." A man must begin, therefore, by acquiring a reason for the hope that is in him. Fortunately, however, this reason is not contained in some tremendously complicated system, such as any of those of the schools of human metaphysics, but in the simple postulate of divine metaphysics set forth on page 468 of Science and Health: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." In other words, nothing exists really but God and man, Mind and its idea, Principle and its reflection, Spirit and its creation, and, consequently, every material manifestation which claims, in any way, to add to or to counterfeit these, is a lie about God and man. FREDERICK DIXON.

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"Literature and languages"

AFTER one has begun the study of Christian Science, one often finds, scattered here and there in the profusion of modem literature, sentences and phrases which seem to be in accord with the Principle of divine metaphysics. Yet in general reading of the work of those who have known nothing of Christian Science, such a one is usually bringing his own understanding of Principle to bear on what he reads, and thus finding a richer meaning than the various writers probably intended. In other words, one is prone to read into general literature the infinite significance of Principle, of which many modern writers have been largely ignorant. Not for that reason, however, should one necessarily desist from the consideration of what are regarded as the better books of the world. On this point Mrs. Eddy once wrote (Miscellaneous Writings, p. 64), "Literature and languages. to a limited extent, are aids to a student of the Bible and of Christian Science."

In her own works, Mrs. Eddy alludes to and quotes from many well-known authors. With her keen discernment of what is essential, she selected her quotations and arranged them in the course of her explanations in such a way as to show the unfolding application of whatever has been rightly said. Her high estimate of true scholarship and literary ability was unmixed, however, with any approval of mere scholasticism or emotionalism. Simply because she refers to various writers, both ancient and modern, is no reason for any intensive study of these celebrities and their work. Just how much each one is to study of either languages or literature is for each one to decide for himself, in accord with individual discernment of Principle. The study of the ordinary mortal literature can serve only to give one a survey of mortal thoughts and feelings, unless one consistently replaces in it all every false sense of things with the true idea. Such a process of replacement requires, of course, unbounded alertness, whether one is perusing so-called masterpieces of literature or encountering the incidents of daily

The one collection of literature which always deserves unremitting study is that group of books, in a variety of forms of prose and verse, which we call the Bible. Each one who feels the need of broadening study, and believes himself or herself at a loss as to just what course to pursue, will invariably be encouraged and invigorated by more diligent searching of the Scriptures themselves. For such a searching one does not require any elaborate critical apparatus. The average student should go to work as simply as possible, with a good, complete concordance, and Mrs. Eddy's works. The comparison of similar or even dissimilar passages gives one endless occupation, which is not merely intellectual but actually healing in its unfoldment. The arrangement of passages in the Lesson-Sermons published in The Christian Science Quarterly provides for such a comparison in a way for which no other method is a substitute. In addition to the thorough and orderly study of the Lesson-Sermons, each one will find immense profit in extensive consideration of all the literature included in the

In order to be benefited by the reading of general literature, essays, biographies, poetry, and so on, one needs always to contemplate it in the light of divine Principle. The limitation of even what may be thought of as the best human literature is that the glimpses it affords of Principle are fragmentary. Every glimmer is, nevertheless, an opportunity for one to know the fullness of Truth for himself,

and thus to prove the unfoldment of good straight from the divine source. Though various human philosophers, including some writers of imaginative literature, have used on occasion some of the same phraseology which Mrs. Eddy employed, the fact is that none of them have clearly shown and demonstrated that infinite divine Mind with its spiritual expression alone is real, and the sole healing force. As Mrs. Eddy says on page 116 of Science and Health: "Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind."

The difference between the value of general literature and that of correct literature on the subject of Christian Science is due to this fact which Mrs. Eddy has explained. A casual glimpse of the truth is quite different from a deliberate declaration of the healing truth, understood because of scientific reliance on absolute Principle. Nevertheless, language which can be used to state Principle is not limited to any human sense of things. True expression constantly unfolds. The test of the correctness of literary expression, as understood in Christian Science, lies in each one's demonstration of every statement which he understands, in accord with infinite divine intelligence. In all reading, one really has to know that divine intelligence is all that can truly express itself. As one knows this, one finds Principle expressed in just the right way. There always has to be intelligent reading as well as intelligent writing. Even if a statement does not seem quite clear to a reader, it is always one's privilege to know that the divine Mind gives one perfect comprehension of Truth, in place of any belief in confusion. In proportion as reader and writer both turn together to the true source of wisdom, the infinite divine meaning is manifest to all. The student of Christian Science is entitled to bring to bear his understanding of divine Love on all that he does, whether it be the reading of classic literature or the study of divine metaphysics. In every circumstance, each one should take the broadest possible point of view, knowing that the one true consciousness is conscious of perfect expression. GUSTAVUS S. PAINE.

[Written for the Sentinel]

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Awake Thou

BERTHA TRABAND MYERS

DOTH thy way seem lonely, tired heart, Thy way seem far from other men apart, No friendly far out-reaching hand, No one near to understand Thy hopes, the good that thou wouldst know? Then, tired heart, arise and go With friendly hand outstretched and give Thy very best unto each passer-by, and live So close to God that thou canst see Just what thy God would have thee be. Step from thy garment of self-pity old,-Live thou the sweetest story told. Forget thyself, thy lonely way, Give unto thy God each newborn day; Lend not to error's seeming power One moment of God's holy hour, Listen only for thy Father's voice; Awake thou! And rejoice! Rejoice!

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Testimonies of Healing

So many cases of poverty need healing to-day, so many are looking for work and supply, that one little experience of mine may be helpful to some one. The problem of supply has confronted me several times since I started out alone in the world just eleven years ago, with but one hundred and eighty dollars left after paying my traveling expenses and freight bills, for I had to move from one city to another. I took a small apartment at twenty-three dollars a month. I never knew just where the money was coming from, but I let one room, and some other work and a great deal of embroidering gave me the necessary supply.

One evening I discovered, however, that I had but a nickel left besides the rent money, which I had put aside and which was due the next day. Great was the temptation to spend that nickel for a loaf of bread, for there was none in the house, but it was Wednesday night and I must go to church. It would be almost impossible for me to walk both ways, for the church was nearly two miles away, and I had to pass through a dark manufacturing part of the city, where it was hardly pleasant to walk alone late at night. Then, too, it was a cold, rainy day in March, with snow and slush in abundance. I decided to walk to church, and ride back, and trust divine Love to get me a loaf of bread. Had I not just been reading, "For thy Maker is thine husband; the Lord of hosts is his name"? Was He not better able and quite as willing to support and supply me as any mortal sense of husband would be? I arrived at the church early, and held fast my nickel, happy and undisturbed by fear. After the service quite a number of ladies whom I knew boarded the homeward bound car with me, and one of them insisted on paying my fare. She remarked that I was always so happy and jolly that she wondered if I had ever known what trouble meant. Trouble had sent me out into the world alone, but I resolved, then and there, that I would always try to be happy and jolly, regardless of an empty purse or an empty larder. So I still had my nickel, and in the morning I went out bright and early for my bread.

Soon the postman came, and among other letters was one registered, and upon opening it I read these three words: "From a friend," and inclosed was a ten-dollar bill. It was nearly a year before I found out where that letter came from. The next day there came a check for fifty dollars, which I never expected to get. Then more work of various kinds, and I felt that I would like a better apartment. I took one, and there I stayed for a year and a half, and never once in all this time did I fail to have the rent ready when due. At the end of that time I felt that I would like a still better apartment, so rented one for fifty dollars a month. Two very small legacies helped, and I went West, where I lived for over six years. Divine Love has been very real to me, for in all these years I have had all my actual needs met. My faith and patience have been sorely tried at times, but my heavenly Father has never failed me. As Mrs. Eddy says, "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref., p. vii). This is the only sure and safe way. And I hear the words over and over again: "All that I have is thine."

(Mrs.) VIOLET B. SANBORN, Brookline, Mass.

For one made happy in every way through Christian Science, it is hard to pick out one thing that stands above another in the treasure house of blessings, so first I will express my gratitude for the completeness of the healing. It

is touching everything for me with transforming, beautifying power. Before I began to study Christian Science I had no hope that I or any one else could solve any life problem. I had no faith in God or man, and faith in myself was many times a minus quantity. Only those who have passed through that condition of thought can know the joy of the abiding surety that the healing Principle is. Even in the depths of suffering, or when discouragement darkens the vision, there is always the conviction that the problem is solvable.

The blessing of physical healing has come to me through Christian Science; but I know that if the change had been only physical I would not have the joy of gratitude I now have, for when I found Christian Science I did not know how to be grateful. The first physical healing came through reading the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. That was a healing of constipation that had bothered me all the years I could remember. More slowly, yet just as surely, came relief from other ailments incident to that condition, among them indigestion, gastritis, hemorrhoids, and sick headaches. That first healing was more than six years ago, and since then the material remedies to which I had previously resorted almost every day for many years have not been used once. The healing efficacy of Christian Science has been proved for me many times since then, in overcoming acute stomach trouble, tonsillitis, grippe, rheumatism, influenza, and other discordant conditions.

(Mrs.) Essie W. Morris, Long Beach, Calif.

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With a grateful heart I wish to testify to the help received in Christian Science. For twenty years I suffered periodically from severe articular rheumatism, which appeared with great severity every three or four years, lasting for months at a time and in 1914 lasting eight months. During the illness heart trouble also became manifest, and the use of mineral waters did not effect the slightest results. The trouble reappeared suddenly last November, and all medical skill, as usual, was of no avail. In January, 1920, I heard of Christian Science, read several copies of Der Herold, gained confidence in this teaching, and went to a practitioner, who treated me. After several weeks' treatment I was restored and was able to resume my duties once more. The reading of "Science and Health with Key to the Scriptures" by Mary Baker Eddy has also brought many blessings to my family and myself. I am grateful to God and to all those who helped me to understand this healing truth.

FRITZ ACKERMEIER, Bielefeld, Germany.

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I wish to give testimony to the healing power of divine Mind as taught in Christian Science. In the year 1917 a friend, knowing the physical condition I was in, asked me to try Christian Science. I was invited to go to a lecture, and I was much interested in what I heard. The following Wednesday I went to a testimony meeting and was healed the same night of the habit of dieting to which I had been tied down for two years, and this gave me encouragement, but I had to be healed of many more things. Science and Health was lent to me and I was amazed at thoughts it revealed to me. I made the declaration that if Christian Science could not heal me, nothing else could.

At that time I was suffering from what the doctors called Bright's disease and rheumatism and had been for over four years. I spent most of my time in bed and in convalescent homes, and was unable to do my work. After studying the

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tertbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for about two months I was unable to grasp the meaning of "minds," so I asked help from a practitioner, and the next morning the truth was revealed to me that there is but one God, one Mind, one Life. This one Mind anchored my attention, my thought was uplifted, and at once all pain left me, and I knew I was healed. I got up from my bed to which I had to be carried the night before. That was the healing of rheumatism. Bright's disease still clung to me, owing to a certain symptom the doctor told me to notice. Again help was lovingly given by the same practitioner, and the error was immediately uncovered, and I was able to go to business the following morning. That is now nearly three years ago, and I am grateful to say I have enjoyed good health ever since.

I am grateful to God for these healings, also to Mrs. Eddy for the beautiful thoughts expressed in her textbook, and my desire is to know more of this truth that makes man free, also to help others as I have been helped.

HARRY BOOTH, Halifax, Yorkshire, England.

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I have long been reading the many fine and helpful testimonies in the Journal and the Sentinel, and in every instance have been helped in some way. I now wish to add my testimony, which may be of help to some one. The fact that I am strong and healthy I attribute solely to Christian Science. Six years ago I was in a very deplorable condition mentally and physically. I have been healed of torn kidneys, heart trouble, hemorrhoids, and extreme nervousness. I had also worn glasses for sixteen years, and have been able to lay them aside. Last winter I fell on the ice and struck the back of my head so forcibly it threw that portion of the thyroid cartilage called "Adam's apple" out of place so that it was enlarged to about the size of a hen's egg, but the truth has never failed me, and by faithfully applying it I was perfectly healed in a week's time. I have seen blind fistula of thirty-five years' duration healed, and a paralyzed tongue and many other ailments overcome in my family. I am truly thankful to God for all my blessings and grateful indeed to our revered Leader, Mrs. Eddy, for the spiritual understanding that has come to me through her consecrated and loving work for all mankind.

(Mrs.) CHRISTINE CHRISTENSEN, Red Bank, N. J.

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The study of Christian Science was taken up about three years ago, apparently through curiosity. That was not because my need was not great but because I did not at that time connect Christian Science with my needs. Almost immediate relief from various chronic ailments followed; the most pronounced were constipation, indigestion, bronchial difficulty, weak lungs, and extreme nervousness. For all of these I had doctored for years and had reached the point where the doctor said medicine could not help me; it never had afforded any but temporary relief. Then came the desire to tell every one what a wonderful thing Christian Science is. Many beginners have doubtless had that same lesson to learn and I soon realized that my understanding was as yet insufficient to meet the arguments of the so-called mortal mind. My first exalted state disappeared; but I had gained a glimpse of Truth which enabled me to hold fast the little understanding I possessed.

My blessings have indeed been many and though never before in my experience has so much error been presented to me, neither has there ever been so much cause for gratitude. The freedom from fear and worry have meant so much and the daily increasing ability to know that "with God all things are possible" is making smooth many of the rough places. The interest in Science shown by my husband has indeed been a source of joy, and our little daughter, brought up in Science, is a veritable sunbeam in our home. When she was born a most beautiful demonstration was made,—a painless birth,—and that under what seemed very unfavorable conditions.

The literature has been of so much assistance, a real haven of rest in this day of sensationalism. My gratitude to God for His goodness and for the noble, earnest efforts of Mrs. Eddy can only be truly expressed by living the teachings of the truth.—(Mrs.) W. L. Breslich, Elgin, Ill.

Christian Science is indeed the greatest blessing that can come into the life of a human being. I did not seek this religion for physical healing but because my previous faith had seemed so unsatisfying and had failed to comfort when comfort was most needed. There had been in my family so much of sickness and suffering which the kindest and ablest physicians had been powerless to relieve, that I felt if God was all-powerful as the Bible said, and sent or even permitted such torture to His children, I wanted nothing to do

with Him. Life seemed just a series of calamities. I had tried to read Science and Health to please a dear relative. My thought evidently was not ready, for I didn't grasp its wonderful message. Finally I met an earnest Christian Scientist who, seeing my need, invited me to attend church and very patiently helped me to understand what Christian Science really is. It seemed too good to be true. I was wearing glasses which I had thought necessary for some time. A new pair, stronger than any previously used, had just been fitted by a leading specialist of one of our large cities. He said I should not leave them off for a moment, but I did take them off in less than two months and have never needed them since, even though I have used my eyes more than ever. Heavy colds, coughs, weariness, lumbago, and influenza are a few of the ills which have been healed for me by Christian Science. I have seen diphtheritic throat, pneumonia, erysipelas, and other so-called serious diseases yield to the power of Truth, in some instances almost instantaneously.

While more than grateful for harmonious physical conditions, the spiritual awakening is the real healing. It is wonderful to know and prove that God is good and sends only good to His children, lovingly supplying their every need. To be freed from fear and unlovely traits of character is better than silver and gold. Even while much remains to be overcome, the knowledge that ultimately everything unlike God must vanish into its native nothingness, is cause for rejoicing. What can one want more than to know there is Principle, the understanding of which if applied will solve every problem? Words are inadequate to express my gratitude to God, to Mrs. Eddy, and to all the loving Scientists who have helped me along the way.

(Miss) Florence D. Garlock, Pomonkey, Md.

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I wish to express my gratitude for the help I have received through "Science and Health with Key to the Scriptures" by Mary Baker Eddy. After suffering with my back for a great many years I was completely healed by reading this wonderful book. At one time I suffered severely from a fall, while camping, and was told by physicians that they could do nothing for me. I was sent home unable to walk without crutches. I was in that condition eighteen months

when through Christian Science I was completely healed. This occurred fourteen years ago.

Twelve years ago I had a severe attack of erysipelas in my head. With the help of a practitioner I was completely healed in a short time and have never had a recurrence of that disease. Two years ago pneumonia was overcome, also by the aid of a practitioner. From childhood I suffered from sick headaches but these have long since been overcome. A nervous disorder of long standing and numerous other troubles have all departed through the spiritual understanding gained from reading our textbook. To say that I am grateful does not fully express my feelings toward Mrs. Eddy for her wonderful understanding of Truth which she so generously gave to mankind, and with the help of God I hope to show my appreciation and sincere gratitude by my living, and in doing the work she has so plainly shown us how to do.

(Mrs.) IDA STORMFIELD, San Francisco, Calif.

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About seven or eight years ago, I was taken sick very suddenly. The doctor pronounced it acute indigestion or ptomaine poisoning. For a long time I suffered severely with my stomach. I took all the kinds of medicine prescribed by the doctor and also patent medicines, but all to no purpose. It was then I turned to Christian Science. After taking treatments from several Christian Science practitioners and studying Science and Health, I can say to-day that I am entirely cured of all stomach trouble, for which I am very thankful.—W. S. Campbell, Brawley, Calif.

Gratitude for the knowledge of Christian Science impels me to send this testimony. In the latter months of 1918 I was in a very weak and critical condition, almost a decline, and put it down to fear, as in the previous year, in November, 1917, I was operated upon for a growth in the stomach. As pain started a short time afterwards on the other side I had the morbid fear that there would be another one. I was not examined again, although in pain, and once I arrived in Cape Town relied solely on Christian Science and was healed, to the surprise of all who knew me.

I shall always be grateful for the knowledge of Christian Science. The way seems hard sometimes but as I persevere I grow stronger in every way. There have been many testing times and even failures but I know it is only because all fear has not been eradicated.

(Mrs.) Doris M. Fennell, Transkei, South Africa.

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I have been wonderfully benefited by Christian Science, and wish to give my testimony, thereby helping others who are seeking the truth. Three years ago, upon the recommendation of friends who had been benefited, I commenced to read, wishing to know what a dear cousin's religion was who always seemed so loving and good. I had not received the help I had hoped to from medical treatment, and was not able to eat any food with starch or sugar without discomfort. I suffered from severe headaches, diseased nerves, catarrh of the stomach, and other ailments. Most of the help I have had has been through reading and applying the truth myself, which I have always found applicable to the many problems that have arisen.

I also have been able to help our little family over many seemingly hard difficulties. Our supply has been greatly increased. Mrs. Eddy tells us, "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Miscellaneous Writings, p. 307). This truth has often been realized. Surely the knowledge of God's presence gives us courage, and turns all foes away. I have memorized two hymns from The Christian Science Hymnal and find them very inspiring and helpful as I go about my daily tasks. So many of my prayers have been answered, and I am truly grateful to God, to Christ Jesus, and to Mrs. Eddy.

(Mrs.) Bessie Eygnor, Wolcott, N. Y.

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When I first looked into Christian Science I had no thought of physical healing but simply read Science and Health because a relative gave it to me to read. The book so appealed to my reason that I kept on reading. After a few days I decided that I would go to a practitioner to see if I could get help for constipation, a trouble I had had from childhood. I was completely healed in two treatments. Seeing the results in my case, my husband had treatment and was also healed. From then on I began to study in earnest and was soon able to make demonstrations for myself. About two years after this our baby son was healed instantly of convulsions caused by ptomaine poisoning. Our little daughter was also healed of pneumonia in one treatment. In both of these instances the practitioner was miles away, showing that distance is no obstacle to Mind.

We have had countless demonstrations of the power of Mind over physical ills of every sort, and I am very grateful for these, but much more grateful for the freedom from fear that this study has given me, and the sense of perfect trust that no matter what trouble comes, physical or otherwise, there is always the perfect remedy, divine Principle, right at hand. To know that it never fails gives the peace that passes understanding.

(Mrs.) HORTENSE BEAN, San Jose, Calif.

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I wish to express my gratitude to Christian Science for the healing of my little girl. She was taken very ill one day and as she had a high fever a doctor was called in. After a careful examination he said he must have a second opinion at once. After the consultation I was told there must be an operation within half an hour as the child had appendicitis. Gangrene had set in and the body was quite rigid, but I was not given much hope that the operation would be successful, so I refused to allow the child to be touched. A Christian Science practitioner was sent for and within two days the child was up and out of doors and is better now than she has ever been before. I am indeed deeply grateful for this proof of God's care and protection and to Mrs. Eddy for having revealed to this age the Christhealing.—(Mrs.) I. S. Peacock, Hove, Sussex, England.

As I have received so much peace and comfort from the Sentinel, I would like to use that channel for good in which to express my gratitude for Christian Science, hoping it may help some one struggling in the dark. Four years ago I believed myself dying of some incurable disease. A constant pain in the side, loss of appetite and sleep, and an emaciated condition of the body, for over a year led me to think it a malignant growth of some kind. I was too frightened to consult medical aid and I was rapidly becoming a physical and mental wreck. No one but those in a similar state of mind can comprehend this condition of fear. I had so many blessings, a tender loving family, but I could think of nothing but my wretched self.

When Christian Science was suggested I grasped it with



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the sole idea that it would help me to be more resigned to die. The first healing I received was from the knowledge that God is Love and does not send sickness and misfortune to His children. This was a joy. Then all superstitions under which I had been held in bondage for many years left me. In three months from the time I started Christian Science treatments I was absolutely freed from all misery. During this time I read the Christian Science textbook almost constantly, scarcely understanding one word, yet realizing in a way its power for good. My disposition, too, has changed and I see everybody and everything from a different viewpoint. The unfoldment of spiritual understanding seems slow but I know that understanding will come to me, for the promise to Daniel is also for me, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard." My gratitude to God, to Mary Baker Eddy, and to the dear, patient people who have helped me find the truth is unbounded.

(Mrs.) LISBETH BELLE SCOTT, Stamford, Conn.

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It would be impossible to enumerate the many blessings which I have received through Christian Science. I have had the benefits of Christian Science the greater part of my life, my mother having become interested in it when I was a child; however it is only within the past ten years that I have been able to do much through my own application of the truth. I have had many physical healings, among which are typhoid fever and a very severe case of inflammation of the bowels. I have been healed of what seemed at the time to be a great sorrow, but through the constant realization of the truth about man's relation to God this has been entirely overcome. I have also been able in several instances to overcome a feeling of resentment due to what I considered injustice to me; for this I am very grateful. I think that for which I am most grateful is the ability to apply Christian Science to the little problems which present themselves in our daily life; just to be able to know and to understand that God and His idea is all there is. Absolute Christian Science is applicable to every circumstance. My gratitude to Mrs. Eddy for her untiring efforts in our behalf is immeasurable. I am very grateful for class instruction and for the Journal, Sentinel, and Monitor, which are daily helps.

(Mrs.) Ella Washburn Sands, Manhattan, Kan.

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I once heard a gentleman who had just come from a Wednesday evening testimony meeting remark that the Christian Science people had some sort of a charm. For nine years I have been studying to find this charm. I know now that it is the charm of right thinking, right acting, right living, the charm of loving and giving, of true prayer, and of walking and talking with God. I found this great truth in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Through the earnest study and application of Christian Science, I have found the peace that passes all human understanding. I have been healed of almost total blindness, of stomach trouble, constipation, headaches of many years' standing, heart trouble, and of physical exhaustion so severe it seemed as though I would pass away. From an almost hopeless and helpless invalid I have been restored to perfect health and soundness. My waking thought is one of gratitude, praise, and thankfulness to God for what He has done for me, and for His wonderful goodness to the

children of men. I am indeed grateful to Mrs. Eddy for her writings. I am grateful for membership in The Mother Church, for our church service, our beautiful hymns, and grateful for all the authorized literature. I pray that I may be more worthy to be called a Christian Scientist and live in closer communion with God, divine Principle.

(Mrs.) GRACE D. WARREN, Los Angeles, Calif.

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Christian Science was first brought to my attention thirteen years ago, when a sister was healed of what the doctors called tuberculosis. Not until about seven years ago did I take much interest in it, when my dear mother, who was confined to her bed pending a serious operation, was healed of cancer. I at that time was a sufferer from nervous prostration. Following the healing which I received several months later, my husband was, through the faithful work of a practitioner, healed in five days of blood poisoning. Last winter my husband was healed of influenza, and my father also experienced a healing, for which we all rejoiced. My son has been a Sunday school pupil for seven years. He has especially proved the unreality of limitation, and was promoted to the eighth grade at the age of eleven years.

We are constantly reaching out for a clearer understanding of Christian Science, which daily teaches us that divine Love meets all our needs and is a very present help in time of trouble. We apply our understanding of Christian Science to every need and I am grateful for all it has done and is doing for all mankind.

(Mrs.) MAUDE EATON, Oak Park, Ill.

Through these lines I hope to help others, that they may overcome discouragement, even though life may appear useless and comfortless to them. Ten years ago, through a Christian Science practitioner, I first became acquainted with the omnipotence and omnipresence of God and the unreality of evil. In my great extremity, while lying in bed helpless, suffering from heart and lung trouble, I became acquainted with Mrs. Eddy's teachings and was healed with only a few treatments from a practitioner.

My trouble was so far advanced that I could not expect help from doctors. How wonderfully did divine Love work then! One trouble after another vanished, and material needs were met. My husband filled a very uncertain, poorly paid position as engineer, and all efforts to obtain something more desirable were in vain, but through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and *Der Herold*, we gained an understanding of the complete provision made by our Father-Mother God, and soon he was given a most desirable position, one such as we had never dreamed of. And so our life became an unbroken chain of proofs of the infinite love and goodness of God.

Divine wisdom enabled us to solve seemingly most difficult problems easily. When at times an error did not seem to be easily overcome, a practitioner helped us, and very soon all was again sunshine and security in God.

We thank God heartily for all His spiritual gifts, also for Mrs. Eddy, who so lovingly showed us the way to divine Love, and we are grateful for all the dear Christian Scientists who comfort and console so many tired children of men and lead them to the blessed assurance that God is Love. We are unspeakably grateful that we can apply the power of Truth ourselves, and occasionally are able to help others in their growing understanding of God, Love.—(Mrs.) Käte Kutschwalski, Swinemünde i/Pommern, Germany.

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Signs of the Times

["'Mere Motion' versus 'Divine Energy'"—The Christian Science Monitor, Boston, U.S.A., Aug. 2, 1920]

In these days of active construction and reconstruction in almost every branch of the world's work, much is heard about the need of increased energy in every direction,—energy in the workman to produce a larger output, energy on the part of the employer to dispose of this output for the general good, energy in all the branches of reconstruction work in devastated regions, and above all, energy in achieving a right settlement of the multitudinous questions demanding adjustment.

Now the true student of Christian Science, because he is essentially a metaphysician, knows the necessity always to look above the false testimony of physical sense to the metaphysical fact, the Science of being. The Science of being has revealed the eternal fact that Mind and its idea is Allin-all, that whatever is not of Mind does not exist, and that man as the compound idea of Mind, its full and perfect expression, inevitably reflects every quality of Mind, and only the qualities of Mind. Energy, then, to exist at all, must be a quality of Mind, reflected in its idea, man. But the human or mortal mind, the suppositional opposite and the would-be counterfeit of divine Mind, would claim that energy is a property inherent in itself,-in other words, human energy; but immediately we build on supposed virtues inherent in the human mind, we are building on the sand of human fallibility, and whatever is built on such a false foundation assuredly cannot stand.

In so far as energy is conceived of as being material, it is a part of the false belief of life, substance, and intelligence in matter, which must be annihilated and replaced with the understanding of what Mind includes. So-called material energy is mere physical motion; it certainly cannot accomplish the only achievement worth while, the only sure basis on which to work,-spiritual knowing and right thinking. In an article entitled "Improve Your Time," on page 230 of "Miscellaneous Writings," Mary Baker Eddy, the Discoverer and Founder of Christian Science, shows clearly the folly of such mere physical motion. She puts it definitely and practically, as is her custom: "Three ways of wasting time, one of which is contemptible, are gossiping mischief, making lingering calls, and mere motion when at work, thinking of nothing or planning for some amusement,travel of limb more than mind. Rushing around smartly is no proof of accomplishing much." It is interesting here to note that Webster defines this word "motion" as "opposed to rest," while Christian Science has revealed that, as Mrs. Eddy says, "God rests in action" (Science and Health, p. 519). And since "God rests in action," self-evidently God's idea, man, also rests in action. This statement is perhaps the best definition of true energy that can be given.

Of course, the very term "human energy" is self-contradictory, just as the term "mortal man" is self-contradictory, for, God being the only Mind, there is really no human or mortal mind, and there can then be no mortal man, no human or mortal energy. Man, the image and likeness of God, self-evidently is not mortal; he is spiritual and immortal, and reflects the spiritual and immortal qualities of God, divine Mind. The action of this divine Mind, in contradistinction to the counterfeit action of the so-called human mind, is defined by Mrs. Eddy on page 445 of the textbook, "Science and Health with Key to the Scriptures": "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine

energy in healing the sick." We find, therefore, that true energy, the only energy there is, is expressed in healing.

Jesus expressed this "unlabored motion of the divine energy" in healing disease in all its forms,—the sick of the palsy, the lame, the dumb, the blind; in cleansing the lepers, casting out demons, and raising the dead; in healing the belief of limitation, as when he turned the water into wine, fed the multitude, and found the tribute money in the fish's mouth; when he walked on the sea, and through the closed door; in healing the false beliefs of the human mind, as when he stilled the tempest, when he taught in the temple, and when he gave the Sermon on the Mount. Truly it was "unlabored motion," because it was the natural, spontaneous effect of the constant operation of divine law. Jesus himself expressed this when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." His whole ministry was an exemplification of this truth, and, as Mrs. Eddy states on page 51 of Science and Health, "His purpose in healing was not alone to restore health, but to demonstrate his divine Principle." In other words, while healing is a proof of the operation of "the unlabored motion of the divine energy," this healing is merely incidental; it is inevitable that man express his divine Principle, God, that he reflect the eternal qualities of this divine Principle; and this reflection of the divine qualities,—in other words, the expression of what is true, -is seen in the destruction of that which is not true, or, more accurately speaking, in the destruction of the human misconception, and it is this destruction of the human misconception which is interpreted as healing.

When the elementary truth is learned that man exists as the reflection, the spiritual image and likeness, of God, and that therefore he necessarily reflects every quality of his divine Principle, it will be seen that energy cannot be humanly produced, cannot be increased, nor diminished; that it is the inherent power of Mind, and reflected by man as God's idea. This is why the "motion of the divine energy" is "unlabored,"—because it is natural and inevitable. Man cannot help expressing the divine energy, for the simple reason that he exists eternally as the reflection of his divine Principle, God, eternally controlled by this divine Principle. When this is more fully recognized and demonstrated, the healing of the world's problems will be permanently established.

[The Lambeth Conference]

Amongst the resolutions formally adopted at the recent conference of Bishops of the Anglican Communion held at Lambeth, the following is worthy of special note:—

"The Conference reminds the church that intimate communion with God has been the privilege and joy of the saints in every age. This communion, realized in union with Christ through the Holy Spirit, influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease, and death. We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corporate faith of the church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released."

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on to urge thankfulness for, and the conscientious use of material means for healing the sick, Christian Scientists will gratefully recognize this evidence of awakening, remembering Mrs. Eddy's words on page 22 of Pulpit and Press: "All Christian churches have one bond of unity, one nucleus or point of convergence, one prayer,-the Lord's Prayer. It is matter for rejoicing that we unite in love, and in this sacred petition with every praying assembly on earth,--'Thy kingdom come. Thy will be done in earth, as it is in heaven. If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

[Rev. Dr. James L. Gordon, San Francisco, Calif.]

I like the Christian Scientist, last, and best of all, because he is honestly trying to produce and reproduce the life of Jesus, here and now. The Christian Scientists believe that the life of Jesus can be realized, in doctrine and practice, in modern times. So they give themselves to thought and daily con the pages of Holy Writ and smile as though they were billionaires in spiritual blessings. I like the Christian Scientist. If this be heterodoxy, make the most of it. I like him best of all because he would bring Christ from the skies and enthrone him in the affairs of our modern life—here and now.

[Some "Next Steps" proposed by the Compulsory Medication Propagandists]

It is interesting to note the different phases of the widespread propaganda throughout the United States and Europe for what is guardedly termed "a socialized medical system," but which is really a tremendous effort to establish legally compulsory medication and examination, regardless of the preference and protests of citizens. In an article entitled "What Doctors Must Do," the mid-September number of The Survey quotes as follows:

"That the work done on behalf of the community, plus the work accomplished by private medical practitioners, is not equal to national needs, is obvious to any one considering the vast amount of unavoidable disease in our midst. Why is this and what is the remedy? . . . The medical provision made in a large proportion of cases is belated and inadequate; it commonly does not include the full resources of medicine; and in perhaps a still larger proportion of cases medical advice is not obtained, or being obtained is not being followed. This applies even more to hygienic than to clinical medical advice."

As a remedy for this admitted inefficiency of medical methods and for the lack of confidence and obedience on the part of the public, the writers of the article referred to give a series of "Next Steps" for the physicians, conspicuous among which are the following:

"The extension of clinic and dispensary medical facilities on a pay basis for wider groups in the population—a further socialized use of the clinic method.

"A great extension of organized, age-group diagnostic and advisory work, including full-time medical, dental, nursing, and clinical personnel and equipment for school children, industrial workers, et cetera, and providing for routine medical examinations.

"Organized efforts to provide annual medical examinations for the population at large, through such agencies as the Life Extension Institute, medical examination clubs, national medical examination campaigns, et cetera. "The development under state or federal auspices of expert traveling advisory and consultant service for the general practitioners on diagnosis and treatment, covering difficult and doubtful cases in many of the specialties such as tuberculosis, infant welfare, internal medicine, et cetera.

"Possibly the districting of medical service immediately, at least to meet epidemic emergencies, leading perhaps to the setting up of competitive standards of excellence, graded on a basis of disease prevented and health maintained.

"The reincarnation of the 'old family physician' as the guardian of the family's health and the teacher of family hygiene—the treatment of the family to be carried out on the 'keep well' basis, a practice erroneously said to be common in China, but one which shows definite signs of development in this country."

A note of truth is sounded, however, in the paragraph which pleads for cooperation with—or rather submission to—the compulsory medication propagandists. The paragraph closes with this: "The object of medicine is a healthy community life. Up to the present time, however, the doctor has been expected to do all the work, either individually or through the gradually developing medical-social organizations. The time has come for the education of every individual with regard to the . . . work he must do himself" in order to express health.

On page 60 of "Miscellaneous Writings" Mrs. Eddy says: "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand. The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences." And on page 4 of the same book she says, "Thought imbued with purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on the earth."

[Idealism and the Phi Beta Kappa Society, by Thomas Nelson Page in The Harvard Graduates' Magazine]

Young gentlemen, trained as you have been, elected to become members of the great intellectual society of the Phi Beta Kappa—the life guards of scholarship and idealism—you will, I know, go to history and to the original sources filled with that fervor for the truth which is your heritage. Accept no man's ipse dixit. Accept only as it commends itself to you, to your reason and to your instinct. Inform yourselves, but think for yourselves. . . . The ancient motto of your Alma Mater is "Truth." The sentence carved over the entrance of the main hall of my Alma Mater, the University of Virginia, is, "Ye shall know the truth, and the truth shall make you free."

[From Current Opinion, September, 1920]

The utter accuracy of the universe is appalling.... Even music can be mathematically expressed. A Mozart sonata is governed absolutely by the law of numbers. And if all these things are under the rigid rule of exact law, why are not the things of the mind and heart and soul governed also by the same exactness?... It is no mere figure of speech, then, to say, "Be sure your sins will find you out," or "Whatsoever a man soweth, that shall he also reap." Also, your goodness will find you out.... The Ten Commandments do not foozle any more than does the multiplication table. Once we get this conviction deep in our mind, it ought not to alarm us but to give us a great and unshakable peace. For it gives us the feeling that our destiny is not the play-

thing of chance but is the result of a precise and intelligent purpose. . . . Few people actually take as their working creed the moral and spiritual accuracy of the universe. They admit the rule in physics and astronomy and in the assayer's office, but in their human relations they persist in the suspicion that life is rather a game of cards, part luck and part shrewdness. Whoever will renounce this superstition acknowledges once for all that justice and mercy are as reliable as the rule of three.

[Rev. Thomas Lutman in Zion's Herald]

The New Testament never credits an impossibility. There is no room for God and the impossible in the same world. We shall either have to dispose of one or the other. We can't believe in God and the impossible. There is no perhapsology in the Bible. . . . An officer commanded a private to do a certain thing. "It is impossible," the private said. The officer replied, "I did not ask for your opinion but for your obedience." God doesn't ask for our opinion but for our obedience. . . . Christ taught and lived [what seemed to be] the impossible. He knew that the ideal was the real and the impossible possible. . . . The kingdom is not impossible-it is inevitable. God's will can be done on earth as it is in heaven. . . . The desert can blossom as the rose. The hills can be brought low, the valleys exalted, the lame can run, the deaf hear, the blind see.

[Introduction to a lecture, First Church of Christ, Scientist, San Diego, Calif.]

One of the most prominent features of this age is the tendency to seek the practical things. If anything is invented the question is, What will it produce? In contemplating a purchase the first inquiry is, Will it be useful? In regarding a possession the constant thought is, Will it yield further possessions? This feature applies as well to religion. One of the striking characteristics in the life of Jesus is the fact that his religion was always available and practical in cleansing the sinful, relieving the distressed, and healing the sick. Paul says of this religion in his epistle to Titus, "And let our's also learn to maintain good works for necessary uses, that they be not unfruitful."

Then it is no wonder that there is a marked tendency to make religion practical, and this tendency should be to learn to maintain good works that they may bring mankind practical benefits in the necessary, everyday uses of life, in order that religion may not be unfruitful but increase to the pulling down of the strongholds of entrenched erroneous beliefs. Such a system of right thinking, or religion, is Christian Science.

[Service Enterprise Proved Successful]

Success and intelligence are in reality inseparable from purity of purpose, and the student of Christian Science will notice more and more events which are evidence of this truth. One such is chronicled in a recent article in The Congregationalist and Advance which tells of the sustained success over a period of many years of clubs in California cities designed to supply the social opportunities and amusement which many men were finding only in saloons. The article says in part: "Here is a social experiment which is no longer an experiment. It is a success. If the saloon was a workingman's social club and met a real social need, here is a substitute which works. If it can succeed in California why not in Kentucky and Kalamazoo? . . . It is an association whose purpose is to provide social centers free from degrading influences, where light refreshments are served at a nominal cost and social life with amusements is provided

free. The idea was to provide all the social attractions of the saloon without a bar, to run the business as a service rather than for a profit. A few public-spirited citizens thought it could be done. They set about doing it and succeeded. . . . These clubs are now in successful operation in Stockton, San Jose, Lodi, Modesto, Santa Rosa, and San Luis Obispo. A second club was organized in Stockton, September 22, 1919. These two clubs are visited by about fifteen hundred men daily. In San Jose the attendance is about the same, . . . In spite of the high cost of living the Stockton Club offers a bill of fare in which are twenty items at five cents each. This they do and make money. . . . The winning feature of the -- Club is the fact that it is a self-respecting, self-supporting institution."

The commonly accepted belief that well-meaning enterprises must often fail because of lack of wisdom in the conduct of them, while others founded perhaps upon quite unworthy motives succeed because of clever management, is the direct result of the supposition of mortal mind that being is a composite of good and evil. So long as this supposition-that good, or what is, can be united with evil, or that which is not-is entertained it is possible to believe and suffer the consequences of the belief that weakness and philan-

thropy, selfishness and intelligence can combine.

Mrs. Eddy tells us, however, on page 269 of the Christian Science textbook, "Science and Health with Key to the Scriptures," that "from first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of good, the unreality, the nothingness, of evil." When one begins to understand something of "the unity and the reality of good" he sees that no quality of good can exist apart from any other, and the correlative fact that all qualities of good necessarily exist forever apart from and unhampered by "the unreality, the nothingness of evil." He therefore confidently expects to find it more and more apparent in his experience that evil is inseparable from failure and good from success.

["Prohibition in India" from Everybody's Magazine]

India, too, is awake, and we rejoice that Britain's ward seeks, with Britain and the rest of the world, to remedy evils and remove those things that destroy the life of nations. The reports which come to London from India indicate that particularly in the case of the native population, there is a rapidly growing demand for the abolition of the traffic in alcoholic debauchery. Last year the Imperial Legislative Council considered a resolution demanding prohibition, and, while the resolution was rejected, twenty out of twenty-two of the native members of the Council voted for it.

Recently the fifteenth All-India Temperance Conference was held at Delhi and prohibition then got another lively hearing. . . . The matter of prohibition was at the forefront of the proceedings and the first of the resolutions adopted

Resolved, That this conference, representative of temperance opinion throughout the Indian Empire, reiterates its convictions that the momentous historic events of the passing hour and the temperance sentiment and aspirations of a large majority of the Indian people, demand the adoption of a policy of total prohibition as the only satisfactory solution of the drink and drug problem in India. For the care of the poor and the protection of the weak in a period that in large areas of the Empire borders on famine conditions, for the prevention of economic waste in a period of short-

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age of cloth, food, and clothing, and in order to secure a permanent diminution of poverty and crime and a corresponding increase in the physical efficiency and moral welfare of the Indian people, this conference appeals to the government to issue an official declaration that they accept and affirm as a wise ideal the policy of total prohibition of alcoholic drinks and intoxicating drugs throughout the Indian Empire.

That started things. Shortly afterwards another great rally was held at Lahore, chiefly of the Mohammedan population.... The resolution adopted requested the government to enact a law similar to that of America, forbidding the manufacture and sale of intoxicants, and also requested temperance societies throughout all India to take similar action....

Commenting on the action of the Mohammedan gathering, The Hindu, of Madras, one of the most influential native journals in India, said: "The great majority of the Hindu population would rejoice to see drink banished from the country, and that being the case, there is no excuse, except the sacrifice of revenue, and it may be the self-indulgence of the majority of the Europeans, to whom liquor in some form appears to be a necessity. . . ."

The Christian Indians were also close on the heels of their Mohammedan and Hindu brethren in their demand for protection from the dramsellers. A great meeting of natives was held at Teynampet with Hon. Rao Bahadur B. N. Sarma in the chair. . . . The chairman also declared that the aim of mankind should be to completely eradicate the evil of drinking, and hoped that one of the results of the reconstruction of the Empire would be to free the countries from the drink habit.

["Prison Democracy" by Frank Tannebaum in The Atlantic Monthly]

The prison must actually become a self-governing as well as a self-sustaining community in an economic sense. It must provide the means of learning a trade as well as that of earning sufficient money for self-maintenance and the care of dependents stranded in the world outside. This is not an impossible task. There is no visible reason why scientific organization of the working and economic aspect of the prison community should not be capable of carrying full support of the individual, as well as of the group beyond the prison dependent upon the inmate for an income. It would be the means of maintaining intact such family ties as the prisoner may have had. The work, to be fully successful, must be so organized as to make possible the entrance of the criminal into an economic grouping in which he can function, and which will at the same time contain the possibilities of continuing his newer democratic experience. This can apparently be done only by organizing the prison work in contact with, and under terms acceptable to, the labor unions, and thus providing for the entrance of the freed man into a labor group . . . and at the same time making possible the continuance of the method of democratic self-determination by participation in the problems and interests of the democratic labor organization.

[Stanley A. Cook, M. A., in The Hibbert Journal]

I wish to suggest that the future of our progress outside the sphere of religion depends vitally upon religion, indeed upon a further development of religion itself, and that the latter will rest upon an advance in those realms which our science and criticism jealously shield from religious, confessional, and subjective entanglements. In other words, the separate aspects which we dichotomize into "religious" and

"nonreligious" are so united that progressive development cannot be partial or one-sided. What I submit is that we are at the stage where, if we are to maintain our position and make a further advance—and the two aims are one—only a religious development will stimulate and unify our research, and only an advance in our research will bring religion into harmony with the best thought of its day. The advance, in a word, will turn upon a further development in man's relationship with the God of whom it has been said that "in him we live, and move, and have our being."

[London dispatch in Watertown (N. Y.) Times]

American bishops attending the Lambeth conference of the Episcopalian church occupied pulpits in many London churches yesterday [July 11]. Right Rev. William Crane Gray, bishop of the Missionary District of Southern Florida, who preached at Chelsea, spoke despairingly of the work of the conference, saying that nearly three hundred bishops who were "trying to deal with the world's problems felt they were inadequate for the job," and added, "The world apparently is thinking the same." Dr. Gray said he felt the Episcopal church should meet Christian Scientists and "extract the truth from their doctrine, for there is much truth in it."

[From "The Despoilers," by J. Edmund Buttree]

Contentment is a state of being. Health is a state of being. Happiness is a state of being. A scientific authority states, "You cannot be healthy if you are seeking health;" meaning that you cannot be healthy while you are seeking health; that health is a condition that simply is. It follows that you cannot be happy while you are seeking happiness; that happiness is a condition that simply is . . . because contentment is a state of being; raise in salary, shorter hours will not change that state of being. The change will have to come from within; from within the men themselves. "For as he thinketh in his heart so is he."

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[Movement Toward Prohibition in Scotland]

The Old World is awakening to the fact that control or prohibition of the sale of liquor is one that will not burke delay. In November, Scotland will have an opportunity of giving expression to its opinion on local option under the "No-License Resolution" of The Temperance (Scotland) Act. 1913.

"Whatever our views on temperance," says Blackwood's Magazine, "we cannot afford to face the social and industrial problems that have come on us as an aftermath of the war with the old incubus of drink pressing upon our shoulders. Yet though all lovers of their country are agreed on the necessity for reform, we would point out that reform will not come automatically next November. Unless the electorate are sufficiently awakened to the needs of the situation to go to the polling booth and to record their votes, we shall sink back into pre-war conditions. 'He trespasses upon his duty who sleeps upon his watch, as well as he that goes over to the enemy.' . . .

"Already, with the removal of the war restrictions, criminal prosecutions and prosecutions for cruelty to children have gone up by leaps and bounds. To return to our old drinking customs is unthinkable. Liberty, temperance, self-control are the normal ideals of our faith, and prohibition is itself a compromise. Yet liberty may become a mockery, and such restrictions as are offered by the No-License Resolution of the Temperance Act may give us back more than they take away. "Daily, too, the problems of the labor world

become more difficult and more menacing. Opponents of the Act would scare us by a propaganda of posters into the belief that we are arbitrarily closing the doors of the public-houses, and by so doing are making these problems only more dangerous. But the argument is not true to fact, for this precisely is what the Act does not do. On the contrary, it gives the keys of the drinking bars into the hands of the people of the country, so that they, if they will, may close these particular doors for themselves."

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church

dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

PLEASE find inclosed nine (9) dollars for one year's subscription to The Christian Science MONITOR. It is with much gratitude that I renew for this wonderful paper. A little more than two years ago I sent my first six months' subscription for the Monitor. In a short time after receiving it, or after the first few weeks, a period of transforming experiences began that have completely changed my whole life. I then found myself able to renew only for a couple of months at a time, and part of the time since then I have been without the Monitor. However, I have never ceased to look forward to a time when it would be a daily arrival at our home again. Its very appearance suggests purity and cleanliness, and living as we do in a new country, where many think it too isolated to enjoy life, we feel that we cannot afford to be without such reliable world news as the Monitor furnishes. that the Monitor is doing much to establish universal brotherhood. In fact, its influence for good can scarcely be estimated.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by
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Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

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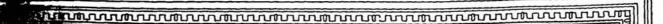
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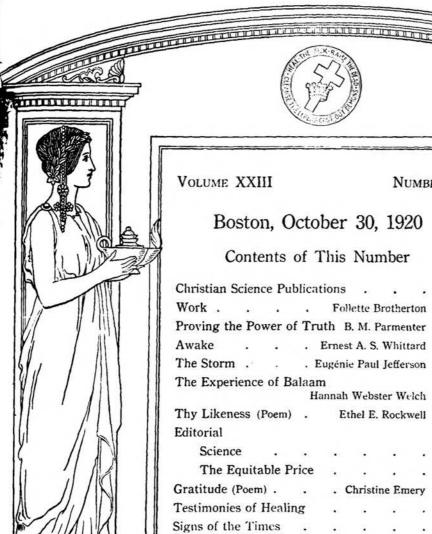
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OCTOBER 30, 1920

NUMBER 9

Work

FOLLETTE BROTHERTON

PROBABLY there is not a word that is more misrepresented or less understood than the word "work," and more than likely it is most frequently used as a verb-I work, you work, he works, et cetera. Work is a noun as well as a verb, and, when understood, stands for and expresses the beautiful creation of God. Work stands for and expresses continuous activity directed to an ideal. Work does not stand for or express toil and struggle; on the contrary toil and struggle express ignorance of work. As the ideal is always beautiful and joyous, the activity or work leading to the realization or demonstration of the ideal is equally beautiful and joyous. That which is ideal expresses joy and freedom, and that which is not ideal expresses ignorance of the ideal, heaviness, bondage, and servitude; so when work brings a sense of heaviness, of bondage, and of servitude, it means that there is ignorance of the truth of work and the truth of the ideal. There is need then to know the truth.

An ideal is not a vague, unknown something; it is a standard of perfection and is never formulated as that which is finite or limited. It stands for the highest standard of excellence, and is always conceived of as that which is boundless, unlimited, infinite. Work, the activity expressing this infinite, unfettered standard of excellence, cannot be taken in a finite or limited sense, but must be understood as the excellent standard of activity which the ideal brings; and as the ideal is joyous and free, activity or work gives only the greatest realization of joy and freedom. Work is not confining; on the contrary work is liberating activity that leads out of bondage and brings the realization of freedom.

There is just one action, the action of God; therefore there is just one work, the work of God. Christian Science consistently proves that there is one God, one creator. As Mrs. Eddy says, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Work is the creation, the manifestation, the emanation of God, and as such it is inseparable from Him. Work is not a creation of man, for there is just one creator; and as the creation of God work is the spiritual idea of God, known by God and by man as that which God created and ended. Man, then, does not struggle with work but rests with God in the finished work or action of God.

In her Message for 1900 to The Mother Church, Mrs. Eddy writes (p. 2), "The song of Christian Science is 'Work—work—work—watch and pray.'" Work, then, is the song of Christian Science. In Science and Health (p. 22), Mrs. Eddy says, "'Work out your own salvation,' is the demand of Life and Love, for to this end God worketh with you." Since work is the song, the command then is to sing out one's salvation. Salvation is God expressed and man will forever sing out his God through eternity; that is, man continues forever to work, to act, and his work, his action, is free and unlabored. It is necessary to know this harmony of work; since work is activity that leads to the ideal it is well

to know God, the only ideal, and work, His finished creation, His perfect idea. Work is the action, the song of Truth and of Life and of Love. To understand this fact is to lift all sense of burden from a man and to enable him to know that he is now singing and working in God's kingdom—eternity. Song and work are the same harmonious activity, the activity of God; and man is here and now rejoicing in this only activity or work. Man expresses to-day, just as he has always expressed and as he always will express—since God created man in His image and likeness and ended His work—the glory and richness and fullness of God's freedom; and freedom knows not toil and bondage; freedom knows work and song.

Song is the melodious utterance of musical composition, and brings forth harmony, joy, and freedom. Song is unconfined and unfettered, is always ready and willing to be used under any and all conditions. Since work is the song, work is just as free and just as opportune as song, just as ever present. To learn that work is a harmonious composition is to learn the joy of work and to be able to rejoice in this wonderful creation of God. This man always does, for work is the finished creation or action of God.

To-day the world is supposed to be laboring under a burden of readjustment work of gigantic proportions; readjustment of labor, of capital, of politics, of governments, and so on and on. The true world, however, goes joyously on its way undisturbed and untrammeled by all of these suppositions. The true world rests each moment in its action and is always working or singing out the glory and dominion and government of God. Men have satisfied themselves that they can never readjust this world-action, that there is a Science that governs the action of the world, and they rest satisfied in this fact; they may not, however, have learned that this Science which they leave alone because it is too big for them to readjust, is God. They do, however, leave this work to God, and the result is perfect, harmonious action expressed. One needs to learn to-day that God is not going to readjust anything. He cannot, for His work is ended, His manifestation complete. Man can never readjust anything, for everything is orderly and complete to-day. One needs to put off the old belief that he has to readjust something and pretty nearly everything and to learn the perfect order that exists everywhere to-day. One can no more readjust labor, capital, politics, governments, et cetera, than he can the world's action; but he can know that God is the only government. The need to-day is to learn the labor of God, the capital of God, the politics of God, the government of God, and as this is learned, one not only learns how to but does sing out his salvation.

Through the study of Christian Science, first one truth and then another unfolds and man learns to know God, to know himself, and all of God's ended work as it is; the truth of work is learned, the broad and infinite signification of the word "work" is gained, finite personal sense vanishes, and the spiritual fact is understood. As the truth of work is revealed, all sense of "I work, you work, he works," et cetera,

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all sense of toil and of drudgery ceases and the true harmonious work of God is understood and rejoiced in. Man knows that he does not toil and struggle with any readjustment work, but that he conforms with the spiritual law of finished work in every instance and he rejoices in that which is righteous before God. That which brings a sense of toil is not work but is ignorance of the truth of work,—that all action is God and that man rests in work with God. It is just as necessary to know the truth of work as it is to know the truth of God. When this truth is learned there is rejoicing in all activity.

In Science and Health (p. 123), Mrs. Eddy says, "Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas." Through the study and understanding of Christian Science the physical theory of work is resolved into thought and replaced with the spiritual idea, and man no longer struggles with material work, but rejoices in the fact that work is spiritual, not material. Mrs. Eddy again says in Science and Health (p. 269): "Human philosophy has made God manlike. Christian Science makes man Godlike. The first is error; the latter is truth. Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." Thus it becomes evident that labor, capital, politics, governments, can be seen in their perfectness, given their proper premise and conclusion as mankind understands that work is spiritual activity that God has already ended, and that man rests in the finished work with God.

Proving the Power of Truth

B. M. PARMENTER

AT one time the writer was assisting in the defense of a Christian Scientist charged with manslaughter because no physician had been called in the case of the sickness of a child and Christian Science alone was relied upon. It was in a community that, at that time, knew but little about Christian Science, and an extremely hostile and antagonistic public sentiment had been aroused. The court room was large and filled with local people, nearly all of whom were very much opposed to what they thought Christian Science to be, and believed that stern punishment should be meted out to the Christian Scientist being prosecuted. Public sentiment was at white heat. Those interested in the cause of the defense had requested Christian Science churches from various towns to send one or more Christian Scientists to be present at the trial. The result was that there were a number of Christian Science practitioners present. During the latter part of the second day of the trial, a very pronounced feeling of unrest, a spirit of antagonism to Christian Science, and aggressive impatience with the proceedings was manifested. Up to this time the trial had proceeded with comparative quiet and very little manifestation of disrespect. Very suddenly the writer was impressed forcibly with the change of thought in those present. Only a few moments elapsed, however, before the ever presence and power of divine Truth and Love were realized. Anger was hushed, impatience stilled, hate destroyed, and from then on there were no storms of passion, no beating waves of revenge. Ultimately, without strife or struggle on behalf of the Christian Scientists, the case was dismissed.

This experience demonstrated to one comparatively

young then in Christian Science, that whatever discordant condition may arise, Christian Science furnishes an antidote for that condition, and a remedy that quiets every fear and smooths every rough place. In "Science and Health with Key to the Scriptures" (p. 276) Mrs. Eddy says, "The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal." To bring about these happy results, the silent, mental work is an efficient remedy. It requires no manipulation and must be done without fear and with no doubt what the results will be. It removes the anxious thought, destroys the "noisome pestilence," removes the "load of care." Then "ills have no weight, and tears no bitterness." But in order to accomplish these results the perfect image, the knowing that there is but one power, and that good, and that we must yield all to perfect Truth and boundless Love must always be kept in thought. It is only by keeping up the standard, whether in mathematics or in Christian Science, that we get right results. We must know and apply the correct rule. Just the moment that we see, hold, or acknowledge as consciousness any distorted, discordant, or imperfect thought or condition, then there is destruction of harmony and we are in error's chains. So long as that condition of thought prevails, we are blind to the truth, shorn of spiritual strength, worshiping other gods, and we thereby bind ourselves helpless at the pool, the vision of Truth; the recognition of Love and perfection is gone, the standard has been lowered and is trailing in the dust of carnal mind.

When we fashion in thought the perfect image and recognize nothing but Truth and God's omnipotent and unerring government, wherein there is no discord, we have reversed our mental action, regained our vision of things divine; harmony is seen where discord seemed to be and beauty blossoms "where blight and mildew rested;" then we have ceased pulling down the temple and have been lifted by Christ, Truth, into the beautiful realm of peace, Truth, and Love.

To doubt would be disloyalty, To falter would be sin,

so run the words of a familiar hymn.

At the trial referred to, the presence of the seamless garment of harmony was understood. The workers in Christian Science knew that there is but one Mind; they were realizing the "unity of the Spirit in the bond of peace" and seeing all as right ideas, living, moving, and having their being in God. The rule is equally effective whether applied in the countinghouse or the court room, in speaking or in writing, in the church or on the tempestuous Galilean sea. Working by this rule, experience becomes a calm and constant proving of God's presence and power. Prosperity in health, body, mind, business, and church follows as a necessary consequence of the continued and correct application of the rule. No power can stay the march of Truth and Love. Divine Love can be trusted to remove whatever is false, revengeful, hateful, or painful.

In the "Rule for Motives and Acts" found in Article VIII, Section 1, of the Manual of The Mother Church, we are told that "in Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." Notice the word "alone." Nothing can be added to the power of divine Love, and nothing taken away. It is just that, no more, and nothing less. To attempt to add to it is to create a babel of confusion, a multiplicity of human beliefs and thoughts, and lead us into a wilderness of "gods many." So long as we consistently work in accord

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with the divine Mind, there is little or no chance for making a mistake. The clearer in thought we are, and the greater the spiritual peace and activity with reference to any situation, the surer we are that all is, in reality, right. Ultimately we arrive at that point where we know full well that this is the easiest, safest, and best way; in fact, the only right way.

By application of the rule of healing as taught us by Mrs. Eddy, the spirit of antagonism against Christian Science in a community can be exchanged for one of love and quietness, and our cause will prosper in the proportion that the mental work is faithfully done. Christian Science practitioners, destroying their own beliefs of limitation, will find their own practice increasing, demonstrations more quickly and easily made, and a constantly enlarging field of activity for good. The universality of God and the powerlessness of evil should be actually known and demonstrated under all conditions and in all circumstances. Love and Love "alone" is the Redeemer. In the words of one of our hymns:—

Make channels for the streams of love, Where they may broadly run; And love has overflowing streams, To fill them ev'ry one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

Awake

ERNEST A. S. WHITTARD

PHROUGHOUT the Bible, the word sleep constantly is I used in a symbolic sense, frequently conveying the meaning either of death or a deadness and dullness of apprehension of things spiritual. It was during the deep sleep that fell upon Adam, as recorded in the second chapter of Genesis, that the delusion regarding the material so-called life originated, when woman was supposed to be formed from one of Adam's ribs. This false belief arising from a condition equivalent to self-hypnosis was the reversal of the previous account of the true and spiritual creation in which God made man in His own image and likeness, giving him dominion ever all, after which He pronounced His creation finished, and further, "saw every thing that he had made, and, behold, it was very good." It is the supposititious perpetuation of this dream of material creation, but in slightly changed form, that to-day causes, as it has all down the centuries, the belief of life and intelligence in matter and of man as a creator producing and reproducing his own species,

When one awakes from this Adam-dream, he recognizes and acknowledges that supremacy of the spiritual creation which destroys all mortal sense and sets thought and understanding firmly on the rock of spiritual existence, the only existence, and from which point alone we can in reality find the true sense of Life. Mortality and materiality are opposed to and are the reverse of Life, which is Spirit, God, infinite and eternal. Mary Baker Eddy writes in "Science and Health with Key to the Scriptures" (p. 529), "Another change will come as to the nature and origin of man, and this revelation will destroy the dream of existence, reinstate reality, usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, belonging to no lesser parent."

Sleep produces oblivion, darkness, whereas God, Spirit, is light; and as one awakes from the false dream sense,

Truth, light, and Life unfold. When Christ Jesus was told that Lazarus was dead he said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Again, when called to the house of a ruler whose daughter, to human belief, lay dead, he said, "Give place: for the maid is not dead, but sleepeth." In both cases the power of the Christ, Truth, awoke the so-called dead from the false dream and the light of spiritual sense dawned for them through the clear vision of Jesus of the true man, created by God, eternally perfect and spiritual. This spiritual awakening annulled the false claim of death, which is the underlying fear that produces almost every form of discord and inharmony. Jesus' teachings and demonstrations were not only for those who actually heard his sayings and witnessed his deeds, but are equally for us to-day and for all future generations to recognize as the correct application of the spiritual Life-laws which alone now and eternally govern man. Let us, then, accept to the utmost of our capacity the truth regarding man and his relationship to God, the only creator, utilizing this knowledge daily, and by constant righteousness-right thinking-arrive at the full realization of Paul's words which he wrote to the Colossians: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Recognition of the Christ, Truth, lifts one out of all false material beliefs. The real man is truly the divine reflection, manifesting spiritual power far above all human concept. He who experiences this desideratum is enabled to follow Christ Jesus in the demonstration of man's dominion over all forms of error, sin, sickness, and even death, for all are the same falsity in a varying degree of human belief, produced by the hypnotic sleep of the Adam-dream and as easily dispelled by a knowledge of their unreality as is fear dissipated when we awake from sleep and exclaim, "After all, it was only a dream." As morning dawns and we open our eyes after a night of sleep all sense of darkness is destroyed and replaced by light. In like manner, with the dawn of spiritual sense as consciousness, all error, falsity, and materiality disappear. The morning breaks, light and truth are revealed, an understanding of God is gained, and man is free, casting aside corporeality and knowing nothing as real excepting God, infinite Principle. Mrs. Eddy in Science and Health (p. 465) writes, "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." This scientific definition of God is accepted only as spiritual light destroys the darkness of material sense.

Christian Science teaches us how to awake, insists on the allness and reality of Spirit and the spiritual creation, builds absolutely and entirely on Spirit, not matter, setting forth man's relationship to his Maker, the one Father-Mother God, sets metaphysics clearly above physics, discarding all belief in and every so-called evidence of any power apart from God. This supremacy of God, good, rightly understood and utilized actively in the manner learned through careful study of the Bible in conjunction with Mrs. Eddy's writings, is all-sufficient to accomplish healing as demonstrated by Jesus. As one is faithful in the study and application of this wonderful truth, so is he enabled to prove at least in part the truth of Christ Jesus' promise, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Paul, in his letter to the Ephesians, writes, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This

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sleep, this death, from which we all must at some time awake, is the false belief of life and intelligence being contained within and as a part of matter, whereas God, divine Principle, alone is Life and All-in-all.

The Storm

EUGÉNIE PAUL JEFFERSON

STUDY of the words and works of the great Exemplar, A in the light of Christian Science, reveals certain incidents in the life of Jesus applicable to the solution of every human problem. Confronting present world conditions following the great upheaval caused by the fiery storm of war, we seem to be surrounded by clouds of error, tempest tossed, and adrift upon a seething sea. The seeming is but the supposed opposite to the real, however, and its mesmeric effects with all accompanying doubts and fears can be scientifically dispelled by applying to present conditions the lesson of the storm upon the Sea of Galilee as given in the eighth chapter of Matthew. To the disciples this storm appeared very real, and they were fearful of destruction, even though their dear Master whom they had seen perform so many wonderful works was with them in the boat. They were terrified. He on the contrary calmly rested, unconscious of fear or danger. The Son of man was unafraid of wind-for that was all there was to it, a sudden storm of wind, which frequently occurred upon the Lake of Gennesaret, as the Galilean sea was often called. Christ Jesus was vitally conscious of peace and security, even while his companions reproached him with carelessness of their safety.

In divine metaphysics, any supposedly material element is recognized as audible error, or rather a belief in evil making itself heard, as well as seen and felt. Jesus had taught these very disciples to pray, "Thinc is the kingdom, and the power," and had proved by divine authority that there could be in truth no power apart from God. The Master knew that material elements were without power to destroy and that by the process of reversal, to which every false claim is subject in Christian Science, this supposed power of wind must yield to the spiritual fact. This is shown on page 597 of Science and Health in the definition of wind: "That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things." Then, continuing, she defines the counterfeit of this true wind as "destruction; anger; mortal passions."

But the disciples of Jesus failed upon this occasion to apply their knowledge of metaphysics. To their material senses the giant waves and the shrieking winds appeared very real, so that when the boat filled with water and began to sink they were consumed with terror. Yet in spite of the great tumult, their Master was calm. Christ Jesus knew no element of danger; the divine consciousness was and is eternally at rest in the security of omnipresence. Human consciousness, however, believing in the evidence of the material senses, indignant at the supposed unconscious sleeper careless of its safety, cried out, "Save us: we perish." Jesus awoke. To this man who understood God the material evidences of storm and danger meant nothing. How often had this evidence of the material senses tempted him to believe in it as real! At one time in his very presence it had thrown to the ground an epileptic boy, as though to say, "I will show you if I am not real!" Again it had tempted him through a withered arm, and even in the death of his well beloved friend Lazarus. But every effort of error to prove the evidence of disease or death to be true was rendered null and void by his supreme knowledge of reality.

The lesson of the storm reveals the fact that before rebuking the raging elements, the Master rebuked the lack of faith of his disciples: "Why are ye fearful, O ye of little faith?" Not until he had rebuked their fears did Jesus speak the "Peace, be still" to the winds and the waves. His voice was heard above the storm, for there followed "a great calm." The sea became as glass, the stormy winds as gentle zephyrs, the waves subsided, and the perfect day of God's creating was made manifest.

The lesson of the storm was not alone for that occasion, or period of time, neither was it given especially for that group of disciples. Its significance is proved as well as its application to present day conditions, through the spiritual understanding made possible by Christian Science. The solution of all problems is to know God, to realize Him as the source and condition of all. The belief in mental or physical disturbances has in truth neither reality or power because God is not the creator of evil; therefore evil has no origin and is not to be feared. To-day Christian Science utters the same gentle rebuke of the Master, "O ye of little faith,"—look beyond the evidence of the material senses, cast away the false witness, and believe only the true evidence of Spirit. Truth forever silences the untrue.

If the storm on the lake had been a condition created by God, could His beloved and obedient Son have annulled those atmospheric conditions against the divine will? The voice which spoke the word and stilled the storm is heard again through Christian Science. The wise are listening. The listening, translated by divine Science, is found to be a mental attitude, that element of humility and love which quells the storm invoked by pride, will power, and greed. Our boat upon the sea of experience will find a safe harbor against the shipwrecks of faith without understanding. As our dear Leader so faithfully points out in Science and Health (p. 203), "The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time; then the waves of sin, sorrow, and death beat in vain." When fully understood, the truths of Christian Science prove that the real, spiritual man is already safely landed upon the golden shores of opportunity.

The Experience of Balaam

HANNAH WEBSTER WELCH

N the Bible there is much about a condition of thought called rebelliousness, stiff-neckedness, or as we to-day think of it, willfulness. It is interesting to study this quality of the human mind through the dictionary, where it is allied to witchcraft, to hypnotism, to sedition, and organized lawlessness, also to lust. Mary Baker Eddy, in her writings, has many times pointed out the subtle nature of it, the danger of yielding to its influence, and has warned her students to be ever on guard against this stumblingblock. On page 446 of "Science and Health with Key to the Scriptures" we read: "The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought. This must therefore be watched and guarded against." On page 206 of the same book she says, "The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities."

Numerous unhappy experiences of the children of Israel in their journey from the bondage in Egypt to the promised land resulted from this quality of thinking; and those who were victims of it were inevitably led into fearful conditions and often to destruction. It is directly opposed to that meekness, or receptivity to Truth, which is willingness to

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learn of God and to be obedient to divine Principle, to the possessors of which quality Jesus referred when he said, "They shall inherit the earth."

Among the many Bible narratives illustrating the operation of the human will is that of Balak and Balaam, a wonderful lesson to every student of Christian Science. When we are introduced to Balak, King of Moab, in the twentysecond chapter of Numbers, he is in a state of great fear concerning the appearance and evident purpose of the children of Israel to overrun and conquer his kingdom. In order that he may be sure of destroying them he has determined that they must be cursed—which is the first impulse of fear, superstition, and human will. He therefore sent messengers to Balaam, who was reputed to be a diviner. Balaam is pictured as having an earnest desire to do what God wanted him to do. The first messengers from King Balak found Balaam undisturbed and he was able to hear clearly, through his highest sense of good, what God said to him: "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." Balaam, obedient, refused to go.

King Balak was not satisfied with this answer, and did what human will usually does-sent more honorable messengers, with promises of personal preferment. Then Balaam began to feel the confusing influence of human will and greatly desired to go. He lost sight of God's command, though he was very earnest in his desire to say what God wanted him to say. Nevertheless, he seemed to hear what he wanted to hear instead of God, as in the first instance. "If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." As he journeyed, human will still at work prevented Balaam understanding his faithful ass, and not until his difficulties increased so that he could not proceed farther, did he waken to the truth; he heard it through a most humble channel-his ass. Still confused, again he thought he received permission to go, but he was unwavering in his prayer to say what God wanted him to say. In her Message for 1900, Mrs. Eddy writes (p. 8), "When God speaks to you through one of His little ones, and you obey the mandate but retain a desire to follow your own inclinations, that is not obedience." And on the next page she continues, "Strong desires bias human judgment and misguide action, else they uplift them."

When King Balak heard that Balaam was come, he went to meet him and human will began to upbraid Balaam because of his delay in coming. Balaam's reply to the tyrant was uncompromising: "Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak." The narrative next finds Balaam and the king in the high places of Baal offering sacrifices, to what? Not to Spirit, which is unchanging wisdom, but to human will, for Balak had outlined the answer and by means of incantations and formulas expected to force the diviner to pronounce the desired curse on the children of Israel. Then Balaam retired to talk with God, "And the Lord put a word in Balaam's mouth;" and he blessed the children of Israel. Again Balaam was taken to a high place of Baal that he might through seeing the enemy from a different angle be induced to curse them. The sacrifice was offered as before, and again Balaam talked with God, and He "put a word in Balaam's mouth"—a commandment to bless. Balak, still determined, took Balaam into another high place and again the sacrifice was offered. Then it is recorded that Balaam saw God's unchanging purpose to bless the children of Israel, "he went not, as at other times, to seek for enchantments, but he set his face toward the

wilderness." Then the mesmerism of human will being broken, God "put a word in Balaam's mouth," for he spoke according to his vision; he had at last seen clearly through spiritual sense. Balaam fearlessly delivered the blessing, and though human will turned in hate and anger on the spiritual idea, the truth which illumined Balaam's thought protected him and healed him of any desire to receive honors from any source but God.

How many students of Christian Science have earnestly desired to do what God wanted them to do, but through the mesmeric influence of human will have seemingly become confused and through experience have been forced to see and hear the truth. On page 496 of Science and Health we read, "You will also learn that in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe." Hence it is evident that Balak had no power over Balaam, but human will, influencing the thoughts of both, kept both from seeing the right idea and thinking from the standpoint of Principle. Balaam's earnest desire to say what God wanted him to say protected him through his experience and finally broke the mesmerism that prevented clear thinking.

It was indeed wisdom that gave us the by-law in the Manual of The Mother Church (Art. VIII, Sect. 6): "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned."

[Written for the Sentinel]

Thy Likeness

ETHEL E. ROCKWELL

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—Psalms 17:15.

A SLEEP men dream, and dreaming see
A world of pain and misery.
To mist-bound eyes can naught unfold
But forms they vainly strive to hold;
Their erring thoughts make them to dread
And fear the paths they daily tread.

But they that walk by faith, not sight, Knowing they dwell in Truth and light, Can sense no ill, can fear no fall, Since God is Life and Truth and All, And He as everlasting Love Is all around, about, above.

Lord, bid my sleeping heart awake, All dreams of mortal power forsake; My thought make pure, my acts make right, Let me stand worthy in Thy sight; Knowing Thou art my God, be still And learn the secret of Thy will.

All that in aught concerneth me Perfected then, in Thee I'll see. My thought aroused from erring sleep Thy truth in perfect peace shall keep. Thy gracious image then in me Unfolding step by step, I'll see.

And I shall then be satisfied When, mortal fears and ills denied And earthly joys for heaven forsaken, In Thy dear likeness I awaken, And in my own, reflect through grace The radiant shining of Thy face.

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Editorial

Science

Doctor Angelicus, writing, in his philosophic way, in defense of the great order to which he belonged, declared that, properly considered, there is but one absolute Science, that of theology, and, consequently, that all the older socalled sciences are but relative to this in the theories they propound. Between the teaching of an Aristotelian schoolman of the thirteenth century and that of Christian Science in the twentieth there is, of course, a great gulf fixed. But read this passage, from Mrs. Eddy's "Science and Health with Key to the Scriptures" (p. 84): "All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse." Then the wonder will grow as to why Aquinas slammed the door he seemed to be opening. The answer is very simple. Believing in matter, he was opening a door not to Spirit but to the catacombs, to death and not to Life.

Theology is the only Science, but theology is the Science of God, of Spirit, not of matter. Aquinas thought that Spirit was the ultimate of matter, that matter was somehow or other evolved from Spirit, eternal Life, and returned somehow to eternal Life through the gateway of death. Mesmerized, as he was, by the actuality of matter and death to his human senses, he nevertheless saw that if God were God, the only absolute Science possible was a knowledge of the word of God or theology. And hopelessly at sea for an explanation of the apparently inexplicable, he took refuge in the Aristotelian philosophy, and set to work to destroy unwittingly the Science of the gospel by reconciling matter with Spirit, instead of reducing it to its proper classification as a negation or nothing. Yet Jesus had made all this perfectly clear when he said to Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." The spiritual significance of these words the writer of the Fourth Gospel had perfectly elucidated, in his exordium, when he wrote, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Science of theology is, then, though Aquinas did not know what he was implying, the absolute Science, and so the only Science. It is what the Greek text of the New Testament refers to, again and again, as "a scientific knowledge of God," though the translators, in their blindness, will translate it "knowledge of God." And this being so, it becomes immediately apparent that the only absolute knowledge there can be is a knowledge of Spirit, and that any

attempt to plumb the depths in matter is foredoomed to failure, inasmuch as it is an attempt to discover Science in a negation. "For," says the apostle to the Gentiles, with grim irony, "if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." A tolerably plain hint to the world to mind its own business, and keep its hands off its neighbor, though a hint this world has shown no alacrity to take.

What then is the work the individual is commanded to prove? Obviously his scientific knowledge of God, of Principle. But inasmuch as Principle, God, is Spirit, the demonstration of the Science of Spirit entails a repudiation of the flesh. Not a mortification of the flesh, on a basis of the reality of matter, in the way understood and undertaken by Simeon Stylites or Daniel of Constantinople, by Francis of Assisi, and, in a way, by Doctor Angelicus himself, but by an understanding of the unreality of matter in the way taught by Christ Jesus, when he said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Now the word translated deny is more accurately to reject or deny utterly, and when a man daily makes an utter denial of the fact that man is born of blood, or of the flesh, or of the will of man, but is born instead of Spirit, God, then he truly denies the reality of matter, and knows too much to make matter real to himself by standing on a pillar or wearing a hair shirt. At the same time, he does very really take up the cross, for he discovers all the secret ways in which the flesh lusts against the Spirit, and the Spirit against the flesh, and so discovers exactly what Paul meant when he wrote to the church in Rome, in a passage which has been so finely rendered by a great translator, "In my inner self I sympathize with the law of God, but in my body I can see another law at work, conflicting with the law of my will, and making me prisoner to itself, namely, the law of sin, residing in my body. Miserable man that I am! Who shall deliver me out of this body of death?" And Paul answers his own question, quite clearly for those with ears to hear, that the clue out of the Cimmerian darkness of the ignorance of matter is a scientific knowledge of God, Principle.

The engineer does not, however, build his bridges by merely reading a textbook, nor does the chemist compound his gases in his study, but in his laboratory. Thus Christ Jesus did not expect his students to master the Science of Spirit, Principle, by simply listening to his teaching. Nobody knew better than he that faith without works was dead. So he sent out these students to demonstrate their knowledge practically, both by preaching and healing. To say there is no matter whilst acting as if there was nothing but matter, is either utter nonsense or profound dishonesty. If a man really believes matter is unreal he will begin daily to show less and less trust in or respect for matter. "Spitting," Mrs. Eddy says, on page 170 of "Miscellaneous Writings," "was the Hebrew method of expressing the utmost contempt. So Jesus is recorded as having expressed contempt for the belief of material eyes as having any power to see." But Jesus showed his understanding of the unreality of matter not merely by his contempt for it, but by proving, in the case of the blind, that sight was spiritual and

To put it a little differently, the student of the Science of Christianity must daily be proving that Spirit and not matter is attracting him. This is what Mrs. Eddy means when she writes, on page 207 of Science and Health: "Be-

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cause God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives. This fact proves our position, for every scientific statement in Christianity has its proof."

FREDERICK DIXON.

The Equitable Price

At a time when prices are changing, there is every reason to rejoice and nothing whatever to fear. If a price is really right for one, it must be right for all concerned. Otherwise it would not be truly right. Any readjustment must be taken as an opportunity for demonstrating more clearly than ever the supreme government of Principle. Only in this way can the price nearest right in the circumstances be established. This is what every business man or woman as well as every consumer needs to know. No human phase of things can ever work a hardship on any one, if each one knows for himself that the activity of the divine Mind is all that is really manifest, with both perfect continuity and infinite flexibility, in spite of human phases. Hence a readjustment of prices in conformity with Principle must mean a wider prosperity than ever before for all. The main question is as to what is actually right for one and for all. This can be answered only through that sturdy prayer which is consecrated reasoning in accord with divine intelligence. So, in the midst of any economic situation, right reasoning on the basis of divine Principle as the only cause of true price or anything else is enough to redeem any suppositionally opposite sense of things through the replacement of the spurious with the genuine.

Divine intelligence expressed is all that constitutes true value. The manifestation of intelligence is the idea of which any so-called commodity is merely the human counterfeit. Since the divine Mind is infinite, its idea is necessarily varied eternally in its activity of unfoldment. The whole activity and exchange or interchange of activity which represents Principle cannot be limited within human concepts. To one who understands this, the fluctuations of mortal prices are of importance only as they turn attention to the boundlessness of the unfoldment which is spiritual. Spiritual value certainly transcends mortal attempts at valuation. The recognition of just how Truth manifests itself involves a precise balance in spiritual accounting, a rendering to God of all that is due

The real price which one pays to the great Giver of all gold is simply continuous right activity. This is, of course, boundless and absolutely equal to the value received. In one sense, the real man's whole living is energetic receptiveness to Principle. In another sense, it is just as correct to say that spiritual existence is the divine Mind with its expression. The two statements are after all identical in their meaning. Combining them, one sees that expression of intelligence is real receptivity. In other words, true expression and true receiving are one indivisible process. As one knows this, one realizes that immortal value and immortal price are spiritual, quite apart from any material suppositions. Only in this way can one truly keep his balance in the very face of unioreseen complications in human economy.

From such reasoning as this, we see that the understanding of Christian Science and its application to every seeming problem are entirely metaphysical. The knowing of the truth, which is Christian Science, shows one the broadest sense of price, as of anything else, in all circumstances. Thus, if one will but turn to Principle and know only what Principle knows, one need never be alarmed in the slightest by

any belief about prices. The application of genuine understanding to any problem of business proves scientifically what is of universal benefit. It blesses all equally through the giving of the true idea in place of any belief in limitation. As Mrs. Eddy says on page 252 of "Miscellaneous Writings": "Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man; to the whole and not to a portion; to man physically, as well as spiritually, and to all mankind."

Christianly scientific understanding is actually what one must use in order to pay one's bills and to meet adequately the constant demand for activity. That is to say, understanding of Christian Science is the true means of paying the only true price there is. The function of Christian Science Mrs. Eddy goes on to explain further, on the page just quoted, when she says: "It has one God. It demonstrates the divine Principle, rules and practice of the great healer and master of metaphysics, Jesus of Nazareth. It spiritualizes religion and restores its lost element, namely, healing the sick. It consecrates and inspires the teacher and preacher; it equips the doctor with safe and sure medicine; it encourages and empowers the business man and secures the success of honesty. It is the dear children's toy and strong tower; the wise man's spiritual dictionary; the poor man's money; yea, it is the pearl priceless whereof our Master said, if a man findeth, he goeth and selleth all that he hath and buyeth it. Buyeth it! Note the scope of that saying, even that Christianity is not merely a gift, as St. Paul avers, but is bought with a price, a great price; and what man knoweth as did our Master its value, and the price that he paid for it?"

The price of consecrated spiritual understanding is the one price that is always equitable. It is just right in its availability for all circumstances. As one applies this understanding in all his dealings, he demonstrates the equitable price in the way that is nearest right for all in the conditions of the present. He finds that he is not merely theorizing but that he is veritably experiencing the goodness of God and thus appreciating true spiritual values. The practice of Principle is not a playing with words, a quibbling over terms, but is exact expression of the divine Mind. To know this reduces worry to utter nothingness and proves that the orderly distribution of good is the accomplished fact in the omnipresent realm of the real. In this way, every false sense of price has to be healed through the revelation and demonstration of the perfectly satisfactory spiritual idea. So every student of Christian Science has the endless opportunity to do good work by reasoning rightly on whatever points present themselves as timely, as requiring here and now the ministration of Truth to supplant human error. GUSTAVUS S. PAINE.

[Written for the Sentinel]

Gratitude

CHRISTINE EMERY

I THANK Thee, Father, for the light,
That shines effulgent on my way,
Helping me see and solve aright
The problems of the day.

I thank Thee, Father, for the truth, Triumphant and eternal, That makes the voice of error mute And proves Thy way supernal.

I thank Thee, Father, for the love
That fills my every need,
And lifts my thought to realms above,—
For this is peace indeed.

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Testimonies of Healing

Constant reminders of my abundant blessings, and of the bondage of ill health and wrong thinking that have yielded to the liberty of even a partial understanding of the unlimited truth as taught and lived by our revered Leader, Mary Baker Eddy, impels me to express gratitude for my healing, which will be indeed a small portion of my debt to divine Love for the knowledge of my true birthright.

As a very young girl I had fallen in with companions of discreditable conduct, and a young boy who was raised in a family with an understanding of Christian Science so pointed out the folly of my way and gently led me to see the wisdom of good thoughts, that I became a Sunday school student. Many beautiful healings resulted. Later my mother became interested and has ever since remained tried and true. Those early steps have ever remained dear to me in hours of darkness, and the Sunday school work an ever shining light through the clouds. After four years, and while yet a very young girl, I turned from all the many reminders of Truth's sustaining power, and, in another city, placed myself under the care of medical men. Let me give all credit possible to them, for they did all they could for my betterment, yet under their care I became more dependent upon medicine and even submitted to an operation. I was restless, always looking for some new form of entertainment, or excitement, until I was finally driven into a corner. That corner proved to be the best place I had been in for fourteen years, for it made me wake up.

During these years I had more or less closed my eyes to Christian Science and it grew very dark, mentally and physically, so dark that the best oculists were able to benefit me but little by the use of glasses; little by little I was preparing myself for total blindness, counting my steps everywhere, so that when that which I feared came upon me I could continue with my daily tasks, by count. For months some one else had to do all my reading and writing, and added to this was a multitude of other ailments, and I was alone in the world with two very young children.

With this mental blindness came rheumatism, heart trouble, broken arches, undesirable habits, faultfinding, lack of funds and home. At this time I began to remember the Sunday school teaching and applied what little I could recall. One day I ran the sharp end of a tack into what was termed my good eye (it was none too good). I staggered to the telephone to ask my mother to give me help as best she could with her understanding of Christian Science. The healing was instantaneous, the tears of pain gave way to tears of joy and I began to sing one of Mrs. Eddy's hymns. The opening of the eye followed and for that I am more thankful than for all else. From that day on, I never felt the need of glasses and have never used any. I now read more in a day than was ever my desire to read in a year. I was completely healed.

With many temptations, numerous struggles, and sincere endeavors to comprehend Science and Health, there were times when the words all seemed to dance before me, times when a thousand torments would try to crowd out all earnestness; still I continued. The old restlessness, the impatience, and sense of being easily influenced in the wrong direction, had all gone with the blindness, and I was able, through reading and rejoicing, to work out all the other problems that I had to face. The slowest to yield were the temptation to belittle my former companions, excusing self behind their faults, and the heart trouble. For two years these had severe returns, but when I was willing to stretch out both

hands and accept God's blessing, then I mastered that lie and was healed of both. I am indeed glad for every problem I have had to meet, for each has been a right-about-face, when I was not going in the right direction and needed to face the light; facing the light, the darkness is dispelled.

Love has provided every need for myself, husband, and two children, and we are endeavoring to live this truth as taught by Mary Baker Eddy, that by our example the world may see that, in the words of one of our hymns (Hymnal, No. 153):—

A glorious day is dawning,
And o'er the waking earth
The heralds of the morning
Are springing into birth.
In dark and hidden places
There shines the blessed light;
The beam of truth displaces
The darkness of the night.

(Mrs.) ALICE L. DUSTIN, Portland, Oregon.

I gladly verify my wife's testimony relative to the recent years and also wish to add mine. Through a desire to please my wife, I first took an interest in Christian Science and this interest has developed to the extent that I have become active as best I can in the exemplification of this great and glorious work. Having been blessed with good health I have had few ailments that required healing, but my healing has been that of wrong thinking, a purification of thought and action, and a more kindly feeling toward my fellow men. I have been healed of profanity and of broken arches.

I am grateful to our dear Leader, Mrs. Eddy, for leading me to the right idea of God, and am deeply grateful for the privileges I am enjoying in being active about the Father's business, and I am realizing more and more each day that these privileges also include our daily tasks, which we must do with a will and a desire to do right.—G. W. Dustin, Jr., Portland, Ore.

I should like to express my deep gratitude for the great benefits I have received through Christian Science. It was brought to my notice by the lady with whom I lived, who was a student of Christian Science. For some time I had been in delicate health and had constant gatherings in both ears, which were very painful. I was also much inconvenienced through deafness and noises in my head. Eventually the doctor told me that he could not help me further and that nothing could be done to relieve the condition. Naturally I was greatly depressed. It was then that this lady suggested my going to a Christian Science practitioner. This I did, with the result that I received instantaneous healing and I have had no return of any of these troubles. I began to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy very carefully and grew to love the book, and through it to understand the Bible and its beautiful teachings. In my daily work I find that Science is a great help to me and a source of strength and joy. The belief in health laws was destroyed by knowing that our heavenly Father did not make them. I feel that I cannot be sufficiently grateful for all that Christian Science has done and is doing

(Miss) ENA RANDALL, Southsea, Hampshire, England.

I wish to express my sincere and heartfelt thanks for Christian Science. Some years ago I was healed of a complication of diseases, for which healing I am more than grateful. Chronic catarrh, bronchial trouble, palpitation of

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the heart, nervous prostration, and laceration at the birth of my third child, which left me in a very deplorable condition and was accompanied by great mental worry, were healed. Life seemed unbearable; I could hardly walk from chair to chair in an effort to do my housework. I spent a great deal of time in bed trying to regain strength. I had a number of doctors but they could not do anything to help me. Then Christian Science came into my life. Everything is different now. I have gained peace of mind and am strong and healthy, all of which I owe to Christian Science. I more and more appreciate the spiritual awakening which I have received through studying its teachings. If we will only be faithful to the Master's teachings, as revealed to us by Mrs. Eddy, we shall be able to demonstrate harmony, no matter what the obstacle may seem to be. Sorrow, limitations, disease, and other troubles which may arise can all be overcome through Christian Science. I fully appreciate Mrs. Eddy's work for mankind. She has made it possible for every one to follow in the footsteps of Christ Jesus.

(Mrs.) THERESE HANNIGAN, Detroit, Mich.

A sense of gratitude for the help received through Christian Science in time of need impels me to give this testimony. In May, 1918, I was treated by a New York specialist of notable reputation for the cure of asthma. The severe treatment was followed by a cough, hemorrhage, and extreme weakness which became worse toward morning in spite of immediate medical treatment. The accompanying sharp pains in the chest became so intense that for three weeks I spent sleepless nights. After having resorted to three different remedies without the slightest results, and the physicians being unable to give me any encouragement as to my recovery, I decided to have a Christian Science practitioner called.

Although Christian Science was not new to me, since I had heard several lectures and attended the Christian Science church frequently, the right concept was lacking, and I was superstitious. Only in this time of extremity could I decide to seek healing in Christian Science. How astonished I was when within fifteen minutes the pain completely ceased and at the end of the treatment, after three weeks' illness, I was able to accompany the practitioner to the door, expressing my gratitude. The other residents hardly believed that it was I when they saw me coming downstairs. During the following night I slept until about twelve o'clock, when I suddenly awakened with the same pain; I immediately took "Science and Health with Key to the Scriptures" by Mary Baker Eddy and read, after which it ceased. I then slept until morning, when the attack again reappeared less severely. There were several less severe recurrences, until finally it ceased completely.

I thought the worst had been overcome, but night sweats set in, and I became extremely emaciated and was unable to stand on account of weakness. Christian Science, however, again brought the desired help. After one treatment from the practitioner the perspiration ceased and my condition improved visibly. After only a week I was able to take a walk, and after a short time regained normal weight. Old acquaintances who met me declared that I never looked healthier. In spite of the fact that I had suffered from stomach trouble and asthma for over thirty years, I have now not the slightest reason for complaint and eat all that is set before me.

Once more I called for the practitioner, not because I was ill, but because I lost faith, and fear seemed to overpower me; I could not grasp the wonder of my healing.

Now, however, I am invulnerable, for I read Science and Health daily and each day experience a clearer understanding. I am very grateful for the great work which our beloved Leader has done for mankind.

ALBERT WEIGLE, Brooklyn, N. Y.

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There is only one way in which to express one's gratitude for the glorious truth which is explained in Christian Science, and that is by making one's life a testimony to it, and by obedience to its rules; in other words, keeping the First Commandment.

When counting my blessings my heart is filled with joy because I realize that they are all gifts from a wise and ever present God. Christian Science has taught me what God is. It has taught me that He is Love, and the thought Mrs. Eddy gives us on pages 149 and 150 of Miscellany has always proved a pillar of comfort to me. "Remember," she says, "thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee." Having been born into a family of Christian Scientists I have never taken a drop of medicine in all my life, and have not used a material remedy of any kind. Christian Science has been my constant support throughout my school years and is continuing to meet all of my needs.—(Miss) MILDRED E. BEANS, San Jose, Calif.

I have often longed to tell the whole world of my healing in Christian Science and of my deep gratitude to God and to all who are living this practical truth. I did not come to Christian Science for physical healing but because I was heart hungry for an understanding of God that would render Him of more than emotional or theoretical help in everyday affairs. The teaching of Christian Science that God is ever present Principle and this Principle is Love, has satisfied that heart hunger and is still satisfying it.

I had not long to wait after the first glimpse of divine Principle, before the efficacy and availability of Christian Science were proved to me in a case of physical need. I was at work cutting posts in the mountains of Colorado. It was some two and a half miles from my camp to where any one lived, though another camp which was visited occasionally was within a quarter of a mile of mine. One day I became ill with ptomaine poisoning. I was alone, too ill to walk, and apparently helpless. I managed to get to my feet but fell again. Then my eye fell on the textbook, "Science and Health with Key to the Scriptures," and an old copy of the Sentinel. I picked up the Sentinel in the hope of finding out how some of the healings told of were accomplished, for I knew I must have help soon. Then I turned to Science and Health and read (p. 494), "Divine Love always has met and always will meet every human need." I clung to this steadfastly till 10 a.m. next day, when I was able to walk to the camp near me and leave a note telling of my condition. I managed to get back to my own camp again and lay down, and at nine o'clock that night help came. I was taken down to the settlements, a practitioner of Christian Science gave me one treatment, and three days later I went back to work, a well man. This proved to me conclusively that man is never alone or helpless. His God, divine Principle, is ever present and is equal to the need, whatever it may be.

The light thrown on the Bible by the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, has rendered it a treasure house, without a closed door, to me. Never has Christian Science failed to meet my

need when I complied with its simple rules. I feel more gratitude each day for Christian Science, and I know that my gratitude must grow still greater as I realize more clearly the ever presence of this omniactive Principle, God, that Christian Science has revealed.

CORNELIUS HEDG-PETH, Mattapan, Mass.

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I enjoy reading the testimonies in our periodicals, and have received so much help from them that I feel it is my duty to tell what Christian Science has done for me. Through reading our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of constant colds, sciatica, and many other ailments. My husband has also received many blessings. I have found that by rising earlier every morning and reading the Lesson through my work is made easier and I can do much more than I used to, and am happier as the days go by. Although I am very grateful for all the material blessings I have received I am more grateful for the spiritual uplift and to know what God is.

I wish to speak of the protection and help animals get through Christian Science. When my dog was run over by a motor, I declared the truth and he was not hurt in any way. In one absent treatment another dog was healed of a rattlesnake bite. The owner, who lives about one hundred miles from here, telephoned me to treat him, as she did not know what to do. The first thing that came to my mind was what Mrs. Eddy says of serpent in the chapter on Genesis, on page 515 of Science and Health, and the "scientific statement of being." I was very grateful for this demonstration as the family all laughed at my friend for calling me up. She called on me lately and bought a copy of Science and Health during her stay, saying that she wanted to know more of this beautiful truth. I am so grateful for all the blessings we have received and for all our literature.-(Mrs.) JEANNETTE CHARBONNEL STUART, Los Angeles, Calif.

For a long time I have felt I should give my testimony through the Sentinel, that it might help some one who is suffering and in mental darkness. Almost two years and a half ago I became discouraged over the different religious beliefs in which I had failed to find any spiritual benefit. I was hungering and thirsting for spiritual food, for "the kingdom of God, and his righteousness." A friend of mine and I had talked about Christian Science, as she needed spiritual help as well as myself, so we determined to procure the book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I soon found we could not all of us read in the one book, as there were three or four in her family who desired to read it, so I decided to get a book of my own. I started to read, and the more I read the more I wanted to; I could not find a stopping place. In about three weeks a wonderful change had taken place. First I felt as if I had not a friend left. I felt as if I were lost in a wilderness, in total darkness, but all at once it seemed as though a great and heavy cloud was lifted, and the truth that "the kingdom of God is within" was revealed to me. All I could say was, "God is Love and God is my Life, and there is none else beside Him." I was not seeking for physical healing, but I was healed of rheumatism in my ankles, also of torpid liver, constipation, and stomach trouble. My hair had been falling out till the front of my head looked bare. Now I have nicer and longer hair than before. This has all come about through the reading of Science and Health.

The following winter, when the walks were covered with

ice, I stepped out of the back door and my feet slipped. I fell on my right knee on an upturned corner of cement sidewalk and was severely hurt. I could not get up for a few minutes, the pain was so intense. Then the thought came to me, "Now is your time; prove your progress by demonstration." Just as soon as I had declared the truth and walked about ten or fifteen feet all pain had left, and I walked three blocks and a half to the post office, and home again. I was healed. I am so thankful to God, but words are inadequate to express gratitude. I want so to live that I may prove myself a child of God, and follow in the footsteps of Christ Jesus, the Way-shower.

I am also thankful to God for the life of that pure and unselfed woman, Mary Baker Eddy, for the undefiled religion of Christ Jesus, which had been lost sight of. I am also thankful for the literature, and to those dear friends who have helped me on the way. My heart is overflowing with gratitude, words can never express my happiness. I feel in my heart what our dear Leader expresses on the flyleaf of Science and Health:—

Oh! Thou hast heard my prayer; And I am blest! This is Thy high behest:— Thou here, and everywhere.

(Mrs.) Anna A. Laverty, Wichita, Kan.

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I wish to join the most grateful of people in testifying to my healing through Christian Science. For three years I suffered everything that a man could. Morning after morning my wife had to help me out of bed and dress me for my work. Finally I was sent to a hospital and the doctor told me there was no help for me, and sent me home to die. A short time after I reached home I grew worse, and the doctor told my wife that I might possibly live until midnight but that he did not think I could. After he left we called a Christian Science practitioner. When the doctor called the next morning I was up and had had my breakfast. I discharged the doctor and in one week went to work, and have not lost a day's work or taken a dose of medicine since, thanks to Christian Science.

My trouble was kidney trouble, the doctors took an X-ray photograph of one and said I had a fibroid kidney. It is ten years since this occurred and I am alive to tell the tale and working every day.—J. W. Bennett, Sparks, Nev.

With heartfelt gratitude to God I desire to give testimony to the great blessings which I have received through Christian Science, hoping that it may result in healing to others. In the spring of 1916 I had a severe attack of diphtheria, after which I became lame and was obliged to remain in bed for six months. I had children and a household to care for, and my husband was at the front; consequently, I

seemed alone, sick and helpless.

My throat was paralyzed, I had no strength to swallow, taking only a liquid through a straw, and it was believed that I would starve. Up to that time I had been under medical treatment, but all material remedies were in vain. But "man's extremity is God's opportunity." At this time my sister, who had been a Christian Scientist for years, visited me and told me of Christian Science. Through divine guidance conditions were to change. With complete confidence I turned to Christian Science and asked a practitioner for absent treatment. After the first treatment I was able to take some nourishment. Soon afterwards I could move my limbs, and after some weeks walk about the room. Thus through the power of God I improved daily and in a short

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time was completely healed. Four years have passed since my healing, and never before in my life have I felt so well. I have learned that God is Love, that only good comes from Him, that we are subject to no other power but His, and no matter how great the human misery may seem to be, divine Love as Physician and Comforter is greater, more powerful.

With sincere gratitude I think of our Leader, Mrs. Eddy, who has again showed us the way to light and Truth and taught us the divine ever presence in such a clear way that it has become practically demonstrable.

(Mrs.) Anna Lippel, Wettmar, Hannover, Germany.

"Before they call, I will answer; and while they are yet speaking, I will hear." This promise of the Father, as voiced by the prophet Isaiah, has been proved to me by the understanding of Truth gained through Christian Science. I was instantaneously healed of biliousness. Hardly a week passed without one of these attacks. Then defective eyesight vanished in three days through reading a testimony in the Scntinel; constipation, for which I took material remedies for over ten years was healed, also a displaced knee joint. I heard it snap after I had retired, and the next morning I

found that Truth had made me whole again.

At the beginning of the war every one was insuring against air raids, and this problem presented itself to me. I as usual turned to divine Love for guidance, when a thought of protection from the ninety-first psalm came to me. I was protected by Truth and during these experiences I was calm, knowing that God was with us. I could write a book on the many blessings that have come to me through the power of Truth. Only as we rely on God and imbibe the spirit of our textbook, replace material beliefs with spiritual ideas, and love our neighbors as ourselves are we truly grateful to our Leader, Mrs. Eddy, for giving to us the truth.

(Mrs.) CLARA ANDERSON, Hull, Yorkshire, England.

Six years ago I was invited to a Christian Science church by a very dear friend, who has since become my wife. I had not been to a place of worship for over thirty years. I had been knocking about the world and was heartily sick of everything. I found rest at last in Christian Science. Mentally I was a wreck, but after gaining a little understanding the truth made me free. I had worn glasses for five years, and was also a great smoker. For thirty years I took drugs for constipation. These discordant conditions were all overcome through Christian Science. I had a fall about twenty feet from a ladder and fractured some ribs and cut my arms badly. I was entirely healed in four days. About twelve years ago I had a similar accident and was under medical treatment for seven weeks. I have much to thank Mrs. Eddy for in teaching us the truth about God and man.

HENRY ANDERSON.

Through demonstration Christian Science has made the presence of God a conscious reality. After studying Science and Health on two different occasions with the idea of helping members of the family, I discovered that I needed to be healed. By the time Science and Health had been read half through I was convinced that Christian Science is God's law, the truth, and I did not need to see a physical demonstration of its power but knew intuitively that in this presence all evil vanishes. Courage and satisfaction gradually replaced the old condition of despair, fear, and discontent. One of the ways in which the truth first unfolded to me was in the conviction that the use of material medicine is idolatry. Shortly after this, constipation, for which medicine

had been taken every night, disappeared. Earache which used to last three days and nights, as a rule, was overcome. Doctors in Europe and America had not been able to heal

this last mentioned condition.

Shortly after becoming a student of Christian Science a very severe attack of kidney trouble tried to conquer me. During the struggle with this disease never once did I admit its claim to reality. Through the study of Science and Health this was overcome in about three weeks. The pain from a badly sprained ankle was overcome immediately. The exposed nerve in a tooth caused me no more suffering after I had studied Science and Health for about an hour. and the tooth was filled a few days later without any pain.

Strength and endurance have been demonstrated. Before studying Christian Science a short walk was enough to cause fatigue. Now it is possible to walk twenty-five miles or so in a day without fatigue or stiffness. Many other physical healings have been experienced. A disease of twenty-five years' standing was healed for a member of our family. Other conditions which physicians said would never be overcome have been conquered through Christian Science.

That which means most in my experience, however, is the ever growing understanding of the reality of God's creation, which endures forever. In the very place where mortal mind seems to be struggling with some phase of the illusion of the presence and power of evil, right there the conquering good is proved to be the All of activity. The works written by our beloved Leader, Mary Baker Eddy, and the periodicals established by her are continually helping me to perceive and practice the truth in a larger way.

(Miss) MABEL C. LUCE, San Francisco, Calif.

Christian Science has done so much for me in the past three years that I want to let others know of the many blessings I have received. Through Christian Science I have been healed of rheumatism, sprains, and numerous other physical ailments. During an emergency, while in the army, I was vaccinated and infection set in. It was feared that I might lose my arm, but by applying my knowledge of Christian Science I was completely healed in a very short time.

Other problems in the form of financial worries, school studies, and the choice of a vocation have been met and solved by knowing the truth as contained in the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.—HAROLD C. KING, West Point, N. Y.

I am so thankful for the healing, through Christian Science, of what physicians called a very bad bowel trouble. I had been operated on five times, and was told by the doctor in charge that if I did not have another operation I could not live. I have also been healed of spinal disease, kidney and liver complaint, and many other diseases.

I am so grateful to God, for I know He is a God of love and does care for His children. I want so to live that I may help others as I have been helped. I love all of Mrs. Eddy's writings and am truly thankful to all the kind friends and practitioners who have helped me to know the truth. I love the Lesson-Sermons; they are such a joy and comfort to me each day. I only need to "stand porter at the door of thought" (Science and Health, p. 392), and my joys are complete.—(Mrs.) ANNIE E. MATHISON, Wiggins, Colo.

I am glad to say my wife's statement is true. I have been healed of piles and rupture, through the help of a practitioner. I am truly thankful for all the blessings received through Christian Science.—MARCUS E. MATHISON.



Signs of the Times

["Right Decision"—The Christian Science Monitor, Boston, U.S.A., July 17, 1920]

The individual is constantly facing situations in which he must decide upon a desirable course to pursue. It may be that a decision is called for immediately, without hesitation, or that the occasion is such that it allows of further consideration. Again, it may be that the problem presented is but a small one of everyday occurrence or, possibly, it is one by which, if it is not met rightly, his whole future may be affected. In either case, he wishes to take the step that will give him the greatest assurance of good. Whatever answer he gives must, of course, be based upon what he knows about the particular question he is considering, or, if he does not know all about it, his answer is based partly upon his relative belief. It is certain, however, that to place himself in a position to receive the greatest benefit, he must decide in accordance with divine Principle; and in the degree that he understands Principle will he be able to attain to what is true and right; for, as Mrs. Eddy says on page 288 of "Miscellaneous Writings," "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute."

Perhaps the occasion is one in which a great deliberative body is in session, considering a highly important subject. Obviously, whether the action it will take is to be governed by a majority, or whether it is to be unanimous, the decision must rest primarily with the individual. And just so far as the primal decision of each individual is right, the final decision of the entire body will be right. If each of those who participate in the ruling vote has made his individual decision according to Principle, then the final decision and action of the assembly will be in accordance with Principle. But if this is not the case, if the ruling majority have, as individuals, based their decision upon mere belief, then it is likely that their combined action, as a result, will be wrong. And as nothing is settled until it is settled rightly,settled according to Principle, they have not arrived at a true and permanent decision; but, on the contrary, they have handed down a makeshift, and have simply put off the true and right decision until another season.

Here one may well pause to consider what one knows of Principle; for one must know Principle, he cannot believe it, for the simple reason that Principle is perfect, omniscient Mind, which admits no element of belief. In other words, the divine, all-knowing intelligence, which is God, has, at all times, positive knowledge. Principle contains not a single infinitesimal atom of negation. Knowledge can never become mere belief, for belief savors of doubt, and both belief and doubt are qualities of the so-called human mind and have no place or part in the divine Mind.

Mary Baker Eddy, in "Science and Health with Key to the Scriptures" (p. 226), has written, "Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding." And just below, under the marginal heading, "House of bondage," she writes: "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged."

One may gain from this that man's right is to be free. And, if one is to be free, one must know just what one's rights are, acknowledge them, and put them into practice. All through the Bible it is set forth, in plain speech and in parable, that the spiritual man is free; that he, in the image and likeness of God, is identified with Spirit. It follows. then, that man's birthright - his first-right - is spiritual identification; that is to say, his right, one might say his privilege, is, at all times, to reflect God, to express good, to be right. Mrs. Eddy has given the "land of Christian Science," referred to in the above quotation, to the world, -to those who wish to lay hold of this birthright and escape from the "land of bondage" and from the bewilderedness of material beliefs of every description. Christian Science is showing many how to overcome every trouble "that flesh is heir to" by giving its sincere student the necessary metaphysical understanding to discern right from wrong, good from evil. By Mrs. Eddy's published writings and through the channels which she established for the dissemination of her teaching, this Science is available to every seeker of

The need, then, in order that one may be in the position of deciding anything aright, is to gain an understanding of the perfect, divine Principle underlying and overlying all things. One may well heed the wise man's advice as given in the book of Proverbs: "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. . . . Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." And Jesus, the master Metaphysician, in his Sermon on the Mount, applicable to all generations, tells us: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Here it is clearly evident that there is a condition to fulfill before one obtains the reward, and one will find that as each step is taken along the way to spiritual understanding, as each new position is necessarily proved and demonstrated, the reward is received.

All of which, it will be seen after a little sincere reflection, means that as one progresses spiritually, he will increase in his ability to solve the problems presented in the course of daily living with a growing confidence of doing so rightly and in accordance with Principle. He will perceive that an erroneous decision is possible only so far as an erroneous belief concerning the question is falsely supposed to be consciousness manifest. From a metaphysical viewpoint—and there is no other true point of view—when belief ceases to be erroneous it ceases to be belief; it at once gives place to knowledge, and right then, naturally and inevitably, and in accordance with perfect Principle, the right decision is the instantaneous and harmonious result.

[From "Seventy-Five Years of Pure Science" in The Scientific American]

For the present, if we cannot say that matter is electricity, we may at least assert with confidence that the distinction between different forms of matter is wholly an electrical one. . . . A further development in line with this has come, in the immediate present, from the field of pure mathematics. It is altogether too early to attempt to place the Einstein theories in their permanent place. It is not too early, however, to say that these theories indicate a unity between different apparently diverse things such as had

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never before been suspected. It shocks our sensibilities to be told that energy and matter are identical to the extent that we may write an equation showing how many ergs it takes to equal one gram; and that time and space are identical to the extent that we may write another equation showing how many seconds are the equivalent of one centimeter. Nevertheless, this is in direct line with the whole tendency of nineteenth and early twentieth century science, which has moved always in the direction of generalization, all in the direction of revealing that things previously supposed to be different are in reality not so.

[The Stage and the Problem of Faith]

A notable incident took place in London, recently, when, on the invitation of the management, ministers of various religious denominations attended a matinée performance of Mr. Somerset Maugham's new play "The Unknown" at the Aldwych Theater.

Very briefly the plot is this: Major John Wharton has returned from the war, bringing with him many military honors, but leaving behind him the orthodox beliefs in which his parents had brought him up. His new mental attitude begets consternation, grief, and worse, in his family circle, and is the cause of much controversy among their friends. It results, further, in the breaking off of a long-standing engagement to a lady who returns his affection but will not link herself with one who thinks as the young soldier has now come to think.

Practically all the characters in the play serve to bring out a religious point of view, perhaps the most striking being that of Mrs. Littlewood, a widow who has lost all her sons in the war. She returns to the little Kentish village of Stour where the scene of the play is laid, and shocks her friends by the apparent levity with which she regards the whole matter. As a review of the play in The Times puts it, she returns "to tell the people of Stour how much she had enjoyed the music halls in London, and how pleasantly she looked forward to giving parties in her great and now empty house. And when they began 'going on at her' about her heartlessness and want of faith, she said she would rather play piquet with old Colonel Wharton than discuss her love and her religion. And when still they went on at her she sprang up suddenly from the card table with a thrilling cry: 'And who will forgive God?""

At the special matinée performance referred to, a short address was given by the Bishop of Birmingham, who first read the following letter from the author of the play:—

"I should first like to thank you for coming to see my play this afternoon. Then I would ask you to believe that I wrote it with no desire to outrage the religious susceptibilities of any religious persons; I hope you will think that it is an honest attempt to place on the stage some of the thoughts and emotions which have occurred to many people during the last few years. I have put every point of view that was concerned as fairly as I could. I would ask you to remember that the persons of a play should express themselves according to their character, and it would be unreasonable to be disappointed because simple people do not exhibit the subtletics of doctors of divinity. The world is mostly inhabited by simple people, and it is the emotions and thoughts of simple people that you are asked to occupy yourself with this afternoon."

In the course of his remarks the bishop said he wanted the clergy to judge the play without considering too closely the particular representative of their profession as he was put before them. They were always being told that there was nothing in present day plays; that they were so wretched and miserable. "The Unknown" gave food for thought arising out of the very central feelings of most of them during the last five or six years. They had been stirred to the very center of their whole being, and many of their thoughts and feelings were expressed in that play. In these days, when the war was over and they were naturally inclined to get back to something frivolous, it was surely good that their thoughts should be kept still to the high level of that play. It was a very good thing, for it showed that public opinion was really healthy.

People complained, the bishop declared in conclusion, that the play did not solve mysterics. They would not solve them on this side of the grave, but they would get nearer to them by bending to the consideration of those great things. Faith in that God who was the God of love and of interest in His people would not be lessened, but rather strengthened, by "The Unknown."

This statement, of course, means, if it means anything, that, in the Bishop of Birmingham's view of the matter, God cannot be understood "this side of the grave." In other words it is an admission of the tenability of the agnostic position.

Christian Scientists, however, rejoice to know that the mystery is solved; that in the light of Christian Science, as revealed in the Bible and the Christian Science textbook, all doubts and perplexities are set at rest, and that the way can be made plain and joyous even to a woman who has lost all her sons in the war. As Mrs. Eddy says on page 494 of Science and Health, "Divine Love always has met and always will meet every human need," and on pages 149 and 150 of "The First Church of Christ, Scientist, and Miscellany": "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver, will guide thee, if thou seekest this guidance."

[Letters from Spain in The Athenaum]

The Cuban disaster of 1898 was the occasion though not the cause of a national awakening. The causes had been at work long before; the loss of Cuba merely made it possible to realize the effects.... There was formidable opposition to any kind of reform in education; the older universities and the Clerical party saw clearly that any change would be inconvenient, if not fatal to their power, and they joined forces to prevent it....

The reformers . . . did not advertise or make a fuss; they worked hard and traveled abroad. In 1901 and again in 1903 certain traveling scholarships were founded by the government, and with these, or without them, Spanish students went about Europe and saw how things were done in foreign universities. Yet they were clever enough to keep on the right side of the Spanish government; and in 1907 a royal decree was issued, approving the constitution of a Board for the completion of studies, the "Junta para Amplación de Estudios y Investigaciónes cientificas." Many of the members of this committee were university professors or lecturers; but they were constituted as a body independent of any university, and had in some ways greater powers: they might acquire property and administer it, and they had the ear as well as the financial aid of the government. . . . The conditions under which educational reformers in Spain find themselves are somewhat as follows: Though new elementary schools are being built every year, there are not nearly enough of them and the instruction provided is thin and superficial to the last degree. Any kind of teaching which tends to awaken curiosity and to lead children to ask questions is systematically discouraged. . . . It is literally true that the "vice of thinking" is discouraged along with the other deadly sins. . . .

The energies of the Junta were first directed to sending ... men abroad with traveling scholarships or at their own expense. Since 1910 increasing numbers of students have been sent to England, Germany, France, Switzerland, Italy, and the United States, from which they returned keen and competent to teach in the educational institutions being founded by the Junta... They have felt the shock of new ideals, and come back convinced not only of the international character of learning, but that it is only through mutual understanding among different peoples that the significance of modern social and economic problems can be grasped and the proper measures taken to solve them.

["Is a Tobacco Crusade Coming?" by L. Ames Brown in The Atlantic Monthly]

With the prohibition of liquor an accomplished fact, there is evidence of increasing activity on the part of those who oppose the use of tobacco. "Anti-tobacco" leaflets flit through the mails with greater frequency. New "cures" for the tobacco-user appear in the magazine advertisements. Newspaper headlines of such tenor as "Nicotine Next," or "A Tobacco-less World by 1925," recur. An organization that devotes a part of its energy to the elimination of smoking has just completed a money raising campaign. Significant indications of anxiety are to be noted among members of the tobacco industry.

In some well-informed quarters, the opinion appears that a national movement to suppress or greatly to restrict smoking may take definite form. . . . In the matter of organization the movement is in its first phase comparable to the period before the Anti-Saloon League was organized, to give real driving power and an actual programme to the prohibition movement.

The easy course is to conclude that nothing will come of it; but only careless thinking tolerates that conclusion. Thousands of persons took this pose of confident assertion in the years when the prohibition tide was rising. While it is true that the movement is only in its first phase, we should be ignoring recent political history if we relied too much upon the negative indications. The conservative view to take is that conditions have passed the stage where an antitobacco crusade was impossible, to one where it is possible.

[From address of Rev. Frederick W. Perkins at The National Federation of Religious Liberals]

Interdenominational fellowship must rest on something more substantial than a fiberless tolerance and an uncontentious good-nature. It must be rooted and grounded in a common unifying faith and a compelling common purpose. Fellowship is the organization of a creative faith and a gripping purpose. It is not manufactured; it grows by its own inevitableness. Interdenominational fellowship must have an object of loyalty more thrilling, more inciting to sacrificial devotion, than the lesser sectarian loyalties to which we naturally yield. The essence of creed is intellectual assent; the essence of faith is trust and moral allegiance. The creedal ideal is accuracy of thought; the ideal of faith is the faithful life, loyalty to the truth and the right as the life of God in the soul of man. Some sort of creed is indeed a necessity to any man who thinks, but the necessity is of the second order.

Right there is the mistake of "orthodoxy" of every sort. Orthodoxy is not a set of ideas; it is any set of ideas held as a finality. It is a spiritual disease that may infect self-styled "liberal" ideas as truly as those denominated "conservative," and is never so unlovely and unwholesome as when it takes that shape. The conceit of orthodoxy is that there is a complete, final, authoritative creedal form that faith must take, that the all-important thing is to find it and then test one's faith and loyalty by the degree of one's conformity to it.

[A Public School Protective League Urges Alertness Against Compulsory Medication and Vaccination Propaganda]

The issue of medical freedom is very obviously becoming more and more acute, particularly in the United States, somewhat less so in England, and in varyingly lesser degrees in other countries of the world. Whether all who are engaged in the effort to establish liberty in this direction realize it or not, the campaign is really one for the establishment of pure Christianity. For Christianity is monotheistic. It has one God, the divine source of all things, including well-being. This well-being is universal wholeness, or health. The perfection of the divine idea typifies the health of mankind, and is what all men are really striving for, though they may call it by various names, and may take widely varying methods of attaining it. For example, in one of the United States, where a campaign is in progress for amendments of the constitution to prohibit compulsory vaccination and totally to prohibit vivisection, a medical organization is urging the success of its own campaign to defeat these proposed amendments. It has issued a statement saying, "Success means that . . . scientific medicine can continue its normal evolution without the hindrance and distractions it has been subjected to in the past." In reality, scientific medicine is at this very moment continuing its perfect unfoldment. Mary Baker Eddy, Discoverer and Founder of Christian Science, has written on page 142 of her book, "Science and Health with Key to the Scriptures": "God being All-in-all, He made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind, God." It is an evidence of the advancing twentieth century that the struggle of men to attain the ideal contained in this statement is coming ever more to the front and is becoming ever clearer in its meaning. An article which appeared recently in The Christian Science Monitor is an illustration of this. It reads: -

"Urging parents and citizens to stand for medical freedom and against the domination of professional and commercial medication through aggressive medical propaganda, the Public School Protective League calls attention to a bulletin issued by the County Medical Association of Los Angeles, which proposes to perfect an organization for the 'Conservation of Public Health,' the immediate objective of which is to defeat the antivivisection bill and the constitutional amendment for anticompulsory vaccination. The organization is not to be temporary, according to the bulletin, but 'permanent, efficient, and semimilitary, for the purpose of defense, offense, and constructive work.'

"'Let each old member and each new member of the league tax himself to the uttermost in this year's contribution,' states the bulletin, and continues: 'It is a crucial moment. Failure means the retardation of medical progress in California for perhaps a generation. Success means that the forces of darkness, reaction and greed, which have massed against scientific medicine, will be so curbed and chained that they will cease to be, hereafter, a serious menace in the life of the community, and scientific medicine can continue

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its normal evolution without the hindrance and distractions it has been subjected to in the past.'

"In a debate on the anticompulsory vaccination amendment at the Commonwealth Club of this city, the following statements were made: 'The question of the amendment is not as to the virtue of vaccination, but whether vaccination should be forced on those that do not care for it. The amendment does not interfere with the right of people to enjoy vaccination, if they believe in it, but this is a proposition of forcing it upon others who do not care for it. So I repeat that the issue is not as to the virtue or the necessity of vaccination in any sense. The issue is on whether vaccination should be compulsory. Everybody knows that vaccination carries extreme risk to the subject. It is not a safe remedy; it is not safe in any sense. Vaccination is a debatable measure, any way you put it. The medical authorities are divided upon it; perhaps a majority of doctors agree that it is better than nonvaccination, but they all understand and everybody knows that vaccination carries extreme danger. It brings sickness, it inoculates sometimes with loathsome diseases, and incidentally it brings death to the subject. Now, a practice that carries so much danger and is debatable as to its being a good preventive certainly ought not to be forced upon people who don't want it, especially when we remember that those who believe in it may have it.

"The Public School Protective League calls special attention to the fact that the amendment is seeking exemption for all those who desire exemption, and especially the students of the universities who at present must submit to vaccination as a rule of entry, the university claiming to be above the law of exemption which obtains in the lower schools."

[Can We Still Believe in God?—By Augustus P. Record, in The Christian Register]

A few years ago Professor Eucken wrote a book entitled, "Can We Still Be Christians?" His answer was that we not only can, but must. We dare not do otherwise. . . . Similarly, during and since the terrible tragedy through which the world has come and in whose aftermath we still find ourselves, men have asked, "Can we still believe in God?" Once again the answer has come that we not only can, but must. . . "Except the Lord build the house, they labour in vain who build it: except the Lord keep the city, the watchman waketh but in vain." Or, in the words which H. G. Wells puts into the mouth of Mr. Britling, "Religion is the first thing and the last thing, and until a man finds God, he begins at no beginning and he works toward no end."

To-day there are multitudes of men and women who find it difficult to preserve their childhood faith in the face of this tragedy of human suffering which they have been called upon to witness. Some have ceased to believe in God altogether. They regard Him as the creation of priestcraft and superstition, something which may appeal to the credulity of the ignorant, but not to the conviction of thinking men and women. Happily their number is few. Only the fool saith in his heart, or proclaims from the housetops, that there is no God. Others have taken refuge in a new humanism, trying to repeat successfully the experiment in which Comte so signally failed and to identity God with the hopes and aspirations of a struggling humanity. . . . Much of our religious thinking fails of any satisfactory results because we begin at the wrong end and reason from the wrong premises. We start with the physical universe, assumed to be Godless, and then try to make it demonstrate the fact of the existence of God. We reason from effect to cause and then to some antecedent cause until at last we come to something that seems to be uncaused, and we call that God. Thus God becomes a mere abstraction, wholly incapable of entering into helpful relations with His children. Why not reverse the whole process? Why not start with the assumption that God is, and that He is just as much a fact of experience as the universe itself? . . . Why not accept this intuitive revelation at its face value, and reason it to the facts of the spiritual life? . . .

To base the conviction that we are immortal upon our instinctive yearning for another life is to indulge in a dangerous fallacy. To assume that another life is demanded in order to rectify the mistakes of this is to impugn both the wisdom and the justice of God. To consider that the existence of another world is demonstrated by the universality of the belief is to confuse religion with geography. . . . The creative activity of God cannot result in an anticlimax. The end must crown what began. Because He is, we are justified in believing that we are immortal.

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[From British Columbia Federationist, Vancouver, British Columbia]

The article on Christian Science in your issue of March 5, while evidently written in a kindly spirit, nevertheless assumes an authority on the subject as great as that which its writer criticizes Mrs. Eddy for manifesting. It is true that she spoke with authority, because she knew what she was talking about, as much so as the man who, having proved the multiplication table to be correct, ceases to speak of it as a theory. The writer of the article shows that he was sufficiently interested in the subject to read its textbook, "Science and Health with Key to the Scriptures," although a large number of persons of equal intelligence, who have also read the book in question, would not agree with all of his conclusions, which after all simply express the viewpoint of the writer. His acknowledgement that Christian Science "is an attempt to make religion practical in this life" proves that it is at least a step in the right direction, for true religion must necessarily be practical in this life if it is ever going to be practical in any other. He might have gone further and admitted that Christian Scientists were succeeding in the attempt, at least to a sufficient degree to be helpful and encouraging.

The article appears to be frankly written from the standpoint of disbelief in any religion, so that one could hardly
expect him readily to accept the teachings of Christian
Science; but he must naturally acknowledge from his own
experience that good exists, and that it is better than evil.
To be conscious sometime only of good is the natural desire
of all men. That it is possible to become better than we are
proves that it is possible to reach that heavenly state. Christian Science is not different from other Christian religions
in that its sole purpose is to overcome evil with good, and
that describes its only method of practice. No one can
justly quarrel with this purpose or method, unless he believes that evil cannot be overcome, in which case the devil
sits on the throne of supreme power and there is no hope
for any of us.

The attempt to prove Science and Health contradictory from two passages relating to God is not successful. He should have given the whole sentence in the first quotation, namely, "God is what the Scriptures declare Him to be,—Life, Truth, Love" (p. 330). The references to God as expressing anger, revenge, and the like, which we find in the Hebrew Scriptures, only prove the very human concept which the Israelites entertained of Deity. These superstitious beliefs are disproved by the divine nature itself. The

Bible is a history of human progress toward better ideals of both God and man. Jesus once rebuked his disciples for thinking to apply Elijah's interpretation of God's will to their own time, when they asked if they should call down fire from heaven to consume the Samaritans who had been inhospitable to their Master. He implied that a better idea of God than Elijah possessed had come to men in his teachings. As John afterwards wrote, "God is light, and in him is no darkness at all."

If human beings had no consciousness of wrong conditions, it is evident there would be no need of churches or of Christianity to help them. The presence of these conditions in human consciousness, that is, the consciousness of both good and evil, no more disproves the nature of God to be wholly good, than do the numerous errors made daily in our countinghouses disprove the absolute accuracy of mathematics. Because the science of numbers, when understood and applied, corrects mistakes in computation, this science is practical; in like manner, because the law of good, obeyed, overcomes evil, the Science of Christianity, or Christian Science, is practical. If errors could exist in the truth about mathematics, there would be no law of numbers, and there would be helpless confusion. In the same way, if evil existed in the truth about God, or good, He would be on the same plane of consciousness with sinning mortals, and there would be no Savior.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

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Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Scntincl and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

AND now I want to give a few words of appreciation of The Christian Science Monitor. It is more eagerly looked for and read by our family than any other newspaper. Being called upon to help by teaching school during the war, I found it of inestimable value in the schoolroom, and just this next month sixteen of my late pupils will exhibit drawings (taken from the Children's Page) at the county fair. Even the older boys and girls clamored to draw some of those animals and birds and the younger pupils begged to do at least two copies each. The Home Forum and Editorial pages are a constant source of pleasure and we are indeed grateful for this as well as our other periodicals, which reach us promptly.

I WISH to express my appreciation of all the periodicals. I have been helped immeasurably this summer by the splendid metaphysical articles; and the Monttor, with its wealth of world-wide news, its good humor, fine interesting articles on the special pages, and withal its scientific cleanliness, has been a joy and a blessing.

LET me add a few words of appreciation for this wonderful paper. I have hesitated in writing you, but it has not been because of any depreciation of its excellence, for I consider it the finest publication of its kind in the world. I thank you for The Christian Science Monitor and all other Christian Science periodicals.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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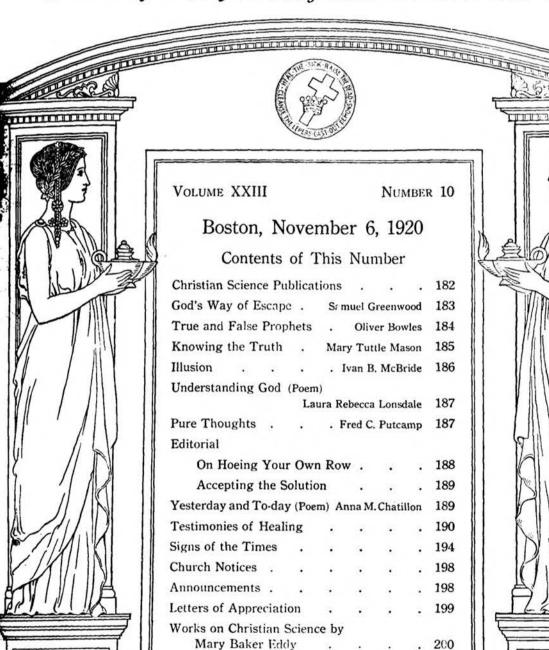
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VOLUME XXIII

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God's Way of Escape

SAMUEL GREENWOOD

PAUL'S message to the Corinthians, that God "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape," has comforted and heartened many a Christian pilgrim on his way to the heavenly city. Temptation naturally means the testing of one's position, and is therefore an occasion for developing strength, but does not imply any inherent power to produce evil. Its influence depends entirely upon one's own attitude, and succeeds or fails according to the response which it receives from within.

These temptations are sometimes encountered in the guise of circumstances which threaten disaster and from which there is no visible means of escape. We meet them not only in our individual experience, but in our association with others in a common cause, and they try out the nature and quality of aggregate achievement; but whatever character they assume, they always have their root and impulsion in the one evil, which the apostle designated the carnal mind. We know that it is possible under all conditions to meet evil with good, so far as we apprehend good and are willing to be loyal thereto; but the common human tendency is to crowd one's self into worse difficulty by meeting evil with evil, by opposing hate with hate, instead of letting God be the only Mind or intelligence, as we say He is. Acknowledging that God exists everywhere and is the only power, it logically follows that to express good is the privilege of all mankind, and that no other escape from evil can possibly be found.

Two scenes from Biblical history are of particular interest in this connection. The first is that of the Israelites at the Red Sea, on their way from Egypt to the promised land of Canaan. They found themselves in a narrow pass the only outlet from which was closed by the pursuing Egyptians, and to fall into their hands meant a return to slavery. What were they to do in such an extremity? According to the Talmud there was great excitement in the camp of Israel, the people being of different minds as to the proper course of action. One group favored an immediate surrender to the Egyptians, another that they meet them in open fight, another that they attack them under cover of night, and a fourth that they throw themselves into the sea. But these proposals were not prompted by divine wisdom, nor did they offer any reasonable hope of overcoming the difficulty.

Moses alone appears to have considered taking the matter to God. His first act was to calm the people. "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day." Stand still! They were accomplishing nothing by their excitement, nor by their disputations. The word of their leader was to be quiet, after which came the command from God to go forward into what seemed certain destruction. But every one knows the result of their obedience. When they went on, in pursuance of the purpose for which they had been so marvelously brought out

of Egypt, they found nothing there to harm them, and the threatening evil destroyed itself.

The second scene is in the garden of Gethsemane. Realizing that the culminating hour of his career had come, Jesus, accompanied by some of his disciples, had gone into the quiet of the garden to meet and overcome the hatred of the carnal mind. The gospels briefly relate how desperate was that mental struggle which he was enduring for the salvation of humanity. He had asked his disciples to watch while he prayed, a small request surely, but instead of doing this they went to sleep, and when they finally awakened, their Master was in the hands of those who sought his life. In his excitement, and zealous to do something when it was too late, Peter drew his sword and cut off an ear of one of the crowd, but Jesus rebuked his impetuosity and healed the wound.

None knew better than the Master that his enemies were not persons, and that it would not have helped his cause if all the people in that crowd were destroyed. If his only way of escape had been to meet the carnal mind as personal he would have miserably failed, and his sublime career would have closed in a futile tragedy; but he shed no blood in his defense, and when he was reviled he reviled not again. His obedience to God led him into the midst of evil's greatest efforts, but death itself made way before him and he came out of his ordeal unharmed. He had proved that the son of God, the real man, lives always beyond the reach of evil.

The lesson of these pictures is plain. Commenting on the act of Peter, Mrs. Eddy says (Miscellaneous Writings, p. 335), "The notion that one is covering iniquity by asserting its nothingness, is a fault of zealots, who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears." She also writes on page 226 of Science and Health, speaking of herself as the Discoverer of Christian Science, "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." And the world has more reason to be grateful than it now knows, that she did press on and on in the face of every opposition, that she might establish the cause of Christian Science for the redemption of mankind.

When we remember that the nature of the carnal mind has not changed, that it is still bent on the destruction of the spiritual idea wherever it is exalted, we need not expect that the means through which the second advent and ministry of the Christ are to-day being manifested will be smiled upon and helped forward by the so-called forces of evil. The enmity of the serpent is still directed against the seed of the woman, and will be unto the end; therefore Christian Scientists need not be surprised nor alarmed if, as the Israelites of to-day, the Red Sea has again to be faced, and the watch kept in the Gethsemane of this hour. And in that testing time, instead of becoming disturbed over the situation, instead of disputing over human ways and means, or cutting off somebody's ears, would we not do wiser to stand still and wait

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for the salvation of the Lord to be pointed out, as it surely will if we are willing to walk in it.

It certainly demanded more courage on the part of the Israelites to be quiet and to trust in God for deliverance than to dispute among themselves over the solution of their difficulty. And it called for more faith and loyalty on the part of Peter to have watched during those dark hours than to draw his sword upon a fellow mortal. Christian Science makes it unmistakably plain that evil is never a person, therefore Christian Scientists have no ground for attempting to meet it that way; for, although one may be moved by the best intentions, such a course is sure to prove abortive. The Scriptural command to overcome evil with good indicates the Christian attitude under all circumstances, whereas the attempt to overcome evil with evil is the method of the carnal mind, which has always failed to accomplish right ends and always will.

If we accept the teachings of Christian Science, we should know the folly of examining persons for the source of trouble, or of turning to persons for the remedy. Looking at' evil through the lens of personality magnifies it, assumes it to have intelligence, endows it with motive and action, and arouses the sense of evil in one's own thought and intent. On the contrary, if we look at evil through the lens of Christian Science, it will be reduced to the vanishing point, the persons involved will be helped, and we shall have liberated ourselves from the temptation. We are necessarily adopting one course or the other, but only that one is right which is leading us to know and to prove that good is real and evil unreal. We cannot help the cause of Christian Science and of humanity by any other means, strive as hard as we may. Even if one conscientiously follows a wrong course, his honest desire to be right will lead him to the correction of his mistake, and he can retrace his way in humility and gratitude; for whatever may be the nature of the human problem, it must ultimately be solved by divine means.

Since God is the only Mind, divine intelligence alone can reveal the right way of escape from human dilemmas and difficulties, and that way will be orderly and safe. Before crying out upon one's neighbor, it were well to obey our Leader's injunction, beginning on page 128 of Miscellany: "Ofttimes examine yourselves, and see if there be found anywhere a deterrent of Truth and Love, and 'hold fast that which is good." In Christian Scientists' undoubted love for our cause and for the institutions founded by Mrs. Eddy, coupled with their sincere desire to be loyal to the teachings of Christian Science, there is always a wide ground upon which differences of opinion over human details may be gently and lovingly adjusted; but the turning of fellow laborers against each other is solely the work of the serpent and can produce only bad results. The belief of being divided against itself is characteristic of the household of error, but it has no place in the household of Truth, and the efforts of evil to bring this about should be detected and defeated. The right way is always the way that is right for all, and it takes us over the road of self-sacrifice, charity, and good will. Can it be that we lack the courage or the vision to walk in it, or the willingness to acknowledge that God's way may be different from ours?

Christian Science is without doubt the one hope of the human race, and it must and will be expressed to mankind in unity and peace. Paul likens the church to the human body, with Christ as the head, and the same simile applies to the Christian Science movement. While it has many departments and activities and institutions, it has only one head, and that head, as the apostle points out, is Christ. We can

all unite and help one another under this head, whatever our relative positions may be, and can work together for the kingdom of heaven to come among us. Let us do this in love and without reproach.

True and False Prophets

OLIVER BOWLES

THE early belief that a prophet was one who through some special gift of Providence could foretell future events has gradually given way to the conception of a prophet as one who by faithfulness to the highest ideals and consecration to supreme good has so cleared his consciousness of materiality that he is fitted to perceive in some measure the operation of divine law and is enabled to work out with more or less mathematical precision the results that must inevitably follow any line of activity. Such is true prophecy, and, as God is no respecter of persons, prophetic vision is attainable by all in proportion to their untiring loyalty to Principle.

False prophecy began, according to Biblical record, in the garden of Eden, and is still rampant in much the same form as when the lying serpent stated that eating of the tree of worldly knowledge would not bring death. The material world is so filled with the confusing cries of false prophecy that one must attune his ear to something higher than the evidence of physical sense if he is to discriminate between the true and the false. The course of human conduct depends in a large measure on the ability to make these distinctions, and hence it is a matter of supreme importance to every one to gain a sufficient knowledge of Truth to discern the pathway that true prophecy points out.

Every faithful student of Christian Science makes it his daily mental work to know the true idea, and to turn away from its unlikeness. This daily struggle to demonstrate the supremacy of good may seem no easy task; it requires patience and persistence. One of the surest supports for the student at times when error seems to exert an overwhelming power is a clear view of the fallacy of error's arguments. In other words, the seeming power of error is broken by uncovering its falsity. Mrs. Eddy has pointed out this important truth on page 540 of "Science and Health with Key to the Scriptures" in the following words: "In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord bath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin." It is profitable, therefore, sometimes to look error squarely in the face, in order that we may clearly recognize its mode of attack, and thereby be prepared to guard against its false allurements.

As the false prophets are boldly faced, how do they array themselves? There are two distinct aspects to their arguments, one based on indulgence of physical sense, and the other on fear of man-made laws. The former argument, which had led millions astray, is the inducement to indulge in sin or purely worldly pursuits for the satisfaction to be obtained, the fear of evil consequences being allayed with soft and pleasing promises that the resultant pathways will always be smooth and easy. How much of the evil that seems to grip humanity is to be attributed to the allurements of the false prophets of mortal belief in their insistence that happiness must result from the accumulation of wealth, through winning popularity, or through gratification of physical sense! Thus the beguiling serpent said, "Ye shall not surely die," and the false prophets of whom Jeremiah

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speaks advised the people to follow the imaginations of their own hearts and no evil would come upon them.

The second phase of false prophecy is the appeal to fear. Who can measure the possible height of human attainment if fear were entirely destroyed as belief? When Peter saw the wind boisterous he was afraid, and immediately he began to sink; and Paul speaks of those who "through fear of death were all their lifetime subject to bondage." Fear not only clips the wings of attainment and binds with heavy chains those who are caught under its spell, but is the direct cause of man's bondage to disease and limitation. When Iob said, "The thing which I greatly feared is come upon me," he but echoed the fact which is becoming more and more insistent in human consciousness, that fear engenders a large share of the disease and disaster that torment humanity. Thus it is evident that the false prophecies of indulgence and fear are largely responsible for the sin and sickness in the grasp of which mankind suffers to-day. Mrs. Eddy, in pointing out this truth, states (Science and Health, p. 373), "The fear of disease and the love of sin are the sources of man's

How, then, must the lying prophets be met and overcome? Obviously greater heed must be given to the words of true prophecy found in the Bible and in "Science and Health with Key to the Scriptures." The Bible contains many warning prophecies, in such words as, "The soul (sense) that sinneth, it shall die," and "Sin, when it is finished, bringeth forth death." The words of Mrs. Eddy, representing as they do the most inspired prophecy of modern times, afford a sure support in this conflict, for she was the first to point out that the seeming pleasure and satisfaction gained from sin are unreal and unsubstantial, that they lack permanence, are fleeting shadows, elusive and disappointing. The consciousness of the unreality of its pleasures robs sin of its seeming power. Furthermore, the desire for indulgence is overcome in Christian Science through a higher motive than that afforded by a knowledge of the dire consequences that must ensue from wrong activity. The fear of punishment may be a necessary step toward regeneration, but it is the lowest motive, and as the student attains higher levels of unfoldment he learns that a knowledge of the reality of the spiritual, and the daily and hourly struggle for a clearer and more exalted vision develops a stronger love for that which is pure and true, and a growing aversion for that which is material and temporal. Thus the desire for sense gratification and worldly attainment is surely, though it may seem to the student slowly, conquered through earnest prayer and a consecration of effort toward the nobler and higher

The argument of fear may likewise be met with many comforting Scriptural promises, such as, "Perfect love casteth out fear," and, "I will fear no evil: for thou art with me." Again the prophetic vision of our Leader comes to supplement the words of the ancient prophets, for she supplies the most effective weapon imaginable, namely, an understanding of the powerlessness of fear as a consequence of the allpower of God. On page 454 of Science and Health it is stated: "The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path,—the path which leads to the house built without hands, 'eternal in the heavens;'" and on page 412: "The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness."

Thus the line of demarcation between true and false prophecy is more and more clearly defined through faithful adherence to the basic Principle of Christian Science. The allurements of worldliness and the sense of fear are overcome through the understanding of their unreality and powerlessness and the all-power, all-presence, and all-activity of Spirit. A conception of existence that supersedes both fear and false desire may seem to be difficult of attainment, but each earnest effort, and each demonstration, no matter how insignificant it may seem, lifts the student to a higher level of desire, and establishes more firmly the fact that the consciousness which is divine Love casts out fear.

Knowing the Truth

MARY TUTTLE MASON

ONE must be receptive to the truth before one can stop believing that which is not true. The only thing that can be changed is the mortal thought, for truth is unchangeable; yet that is what mortal mind does not want to do, for it clings to what it thinks to be true; and even when it is rebuked with the facts, it still holds to its delusions. How often when there seems to be a case of sickness the material senses argue for the belief of sensation in matter; yet that does not change the fact that matter has no sensation. One can only be deceived so long as one is willing to believe a lie. What the material senses are declaring does not change the fact that man is spiritual and that there is no reality to matter.

The arguments of the material senses are never real. Jesus said of Satan or mortal mind: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." It is our right to refuse to listen to these deceitful witnesses and rise to the clear perception of what the truth is, instead of giving credence to these unreliable arguments. One must take a firm hold on the truth and clearly comprehend the real condition. There is always the truth about everything, and that is what one must realize. To understand the absolute is to have ears attuned to the higher voice of Truth and be lifted to the spiritual heights that John reached in the visions of the book of Revelation.

Mortal mind, so called, is a mass of contradictions. It will accept what the physical scientist says is true regarding our material world although the corporeal senses cannot perceive that the physicists are telling the truth; but when it comes to that which really is of concern, the most important fact there is to know, the truth about man, it will not believe. Of course, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 103), "In reality there is no mortal mind, and consequently no transference of mortal thought and will-power;" and again on page 186, "Mortal mind is ignorant of self, or it could never be self-deceived. If mortal mind knew how to be better, it would be better." Then in such a case it would cease to be mortal and having risen somewhat above the evidence of the senses, getting the clear vision, it would lose the material, and as it cast away the false, would find the perfect mind, the Mind "which was also in Christ Jesus."

Christian Science is demonstrable. It is demonstrating the truth about God and man. The evidence of the material senses is not real, hence they cannot tell the truth in any situation. Then is it not time for one to awake from the material mesmerism of believing a lie and to rouse one's self from this unreality? Instead of tenaciously clinging to the beliefs of the material senses, shall we not learn the truth? Let us not be discouraged if the unfoldment is not instantaneous,

but let us keep steadfastly on, knowing that as one perceives the truth in any situation it will broaden his viewpoint and it will be easier to grasp the truth about every experience that may arise. Let us be willing to receive. Do not allow mortal mind to persuade us that it is not reasonable to believe that which cannot be discerned by the material senses. We all know how deceitful these senses are, how many optical illusions they present. Take this one for an example: The two lines of steel of the railroad look as if they converge in the distance, although we know that they continue parallel. The material eyes do not tell the truth and we recognize it, so are guided in our judgment by what we are assured is the truth.

Why be deceived about the real man? One must give up the unreal and be willing to know the truth. The truth is the truth, as has been stated, but it has to be understood and applied to the situation. One cannot be off guard, for evil would deceive "even the very elect." One must have on the armor of understanding and be prepared to meet this giant of falsehood with the confidence that even a pebble of the truth can destroy this swollen manifestation of unreality. Evil cannot stand where the truth is revealed, for when the truth is declared there ceases to be falsehood. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." That is the eternal nature of truth—that when the truth is known ignorance disappears.

The truth is revealed to the world in Christian Science. It needs to be demonstrated. With understanding comes freedom from all the erroneous beliefs of the so-called mortal mind. What bound person does not want to be free? Then why not apply this remedy of Truth? If one were to go to a physician one would take his medicine even if that particular kind had never been heard of before; one would trust to the understanding of the physician. In like manner, when one goes to Christian Science one should be willing to accept the truth, although one may not be familiar with its application. If the turning is honest the results will be certain. When a mariner gets out of the true channel he does not blame his charts but knows that somewhere along his way he has left the right course. He goes to his maps and finds where he made the wrong turn, and when he discovers it he goes back and getting into the right channel comes into a safe harbor. So can all who are trying to demonstrate this truth; when they find they are believing that which is not true, they know that they are out of the right channel, and must retrace their way, until they find the mistake. When they have found and corrected it, they will enter the haven of peace and rest.

Truth is positive and unchanging and it is the privilege of each one to show himself "a workman that needeth not to be ashamed, rightly dividing the word of truth." This safe, calm harbor is for all; but many times there are encountered storms before one finds one's self safe home. We can rest secure in the knowledge that Truth is absolute and never fails. Jesus said that his words would never pass away, and those words were the truth which he gave us to apply. In one of our hymns we find this assurance and counsel (Hymnal, No. 160):—

Truth comes alike to all,
Who on Her name dare call,
With motives pure;
Then let us all unite,
With Freedom's star in sight,
Press onward in the right,
Which shall endure.

Illusion

IVAN B. MC BRIDE

THE word "illusion" is frequently used by Mrs. Eddy in her writings as a synonym for error. Upon looking up the word in the dictionary the writer found, from a scientific viewpoint, two especially helpful definitions. They were, first, "a false show," and second, "an unreal image seemingly presented to the senses." It later became clear that an illusion does not become a delusion or a deception until accounted true in human thought.

Nearly every one has noticed that optical illusion, namely, the image of an interior light or illuminated object so reflected as to seem to be on the outside of a window after darkness. The writer, until some time ago, had merely regarded this illusion as another proof of the unreliable nature of the testimony which the physical senses afford. Early one morning before dawn, however, while traveling on a train in a day coach, he was furnished with considerable food for thought both then and thereafter, concerning this same illusion.

Since it was a very dark night, the interior of the coach was reflected outside. It was apparent after some thought that this illusion or "unreal image" possessed nearly all the characteristics of error. It was finite, nonintelligent, imperfect, and changeable. Furthermore, it was in itself an attempted infringement of the law of oneness, in the sense that it was an absurd claim that there could be more than one genuine interior of the coach. Conditions remaining the same on the inside of the car, it was obvious that the illusion depended on darkness for its existence. Are not all our troubles, illusions, based on the tendency of mortal mind to make realities of them, which tendency in turn is based on darkness or spiritual ignorance? Mrs. Eddy, when referring to one of mankind's greatest troubles, namely, sickness, says in "Science and Health with Key to the Scriptures," beginning on page 393; "It is well to be calm in sickness; to be hopeful is still better; but to understand that sickness is not real and that Truth can destroy its seeming reality, is best of all, for this understanding is the universal and perfect remedy." It is significant, as she points out, that an understanding of Truth, which is surely the opposite of darkness or ignorance, is the remedy.

Again, conditions remaining the same on the exterior of the car, it was clear that without the existence of the genuine inside of the coach the reflection could not have even seemingly existed. It is an established fact that a lie proves the existence of Truth, for there can be no perversion of the truth without the existence of Truth. Mrs. Eddy writes (Unity of Good, p. 36), "The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena." It became evident that this illusion or "false show" was impotent. It was powerless to cause action or make laws. It lacked both ability and actuality, and possessed only appearance. The only chance that any harm could result from it was through the possibility of the beholder believing it real.

It was easy for the writer to imagine a number of very foolish things which he might have done had he believed the illusion to be real. He might have rapped on the window and tried to talk to some one seemingly across the aisle on the outside—some one who was not there. Again, he might have tried to crawl through the window to get into the other side, in which case he would have been speedily disillusioned, and the trip, which he now thought of as typifying the journey

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from materiality to spirituality, temporarily delayed at least. While these supposititious actions may seem a bit overdrawn, yet they are not much more foolish than some of the things the writer has done under the erroneous impression that error is real. On page 353 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "When we learn that error is not real, we shall be ready for progress, 'forgetting those things which are behind.' " Is not our passage out of a material belief and into spiritual understanding delayed by our believing in the seeming reality of the testimony of the material senses and acting from that basis?

However, while the knowledge of the unreality of the illusion prevented the writer from carrying out either of those supposititious actions, yet the reflections still existed to material sense. In fact, so far as the evidence of the material senses was concerned the image was nearly as real as the genuine interior. Now what was the one thing, conditions remaining the same inside the car, which would destroy even the evidence of the material senses? As the trip progressed, even as in our spiritual journey, the day began to dawn and the light to break. As the light grew stronger the illusion dimmed and certain parts faded out altogether. The writer could not help comparing this occurrence to his own experience in Christian Science thus far. As the light, a more exact knowledge of God, or spiritual understanding, dawned to some extent upon him, certain habits were gradually overcome and faded out of his experience. He then understood in some measure these words of Mrs. Eddy (Science and Health, p. 584), "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night

A little later that morning, as the destination grew nearer, the day dawned and as the sun rose over the horizon the landscape was flooded with light. When the writer now looked out of the window he was conscious, instead of the illusion, of the growing fields of grain, the green pastures, the graceful trees, and occasionally a smoothly flowing river, all revealed in their beauty by the light. This seemed to typify the occasion of the final spiritual understanding of consciousness, and then indeed must the great illusion—that life and intelligence are in matter—fade away entirely, and all things be revealed in their true light, as they really are and always have been.

[Written for the Sentinel]

Understanding God

LAURA REBECCA LONSDALE

No brighter thought sheds beacon gleams to cheer Each pilgrim journeying through earth's drear, Than this—that God is Light.

No better thought does courage, strength, and health confer To rend the mortal veil, to faith and hope bestir, Than this—that God is Life.

No sweeter thought, in purest, rapt embrace enfolds, While tender whispers of the Christ-idea are told, Than this—that God is Love.

No truer thought uplifts desire on pinions glittering bright, To see the vision, perfect, radiant, white, Than this—that God is Truth.

No holier thought pronounces benediction, far and near, As swells its anthem, Peace on earth, good will is here, Than this—that God is All.

Pure Thoughts

FRED C. PUTCAMP

IN that wonderful discourse named "The Sermon on the Mount" Jesus presented to his hearers seven distinct qualities of thought, and the corresponding blessings which would be the reward for each particular thought. Hence the thought that "shall see God" is defined as a pure thought. "Blessed are the pure in heart: for they shall see God." Now to be pure in heart is equivalent to being pure in thought. One of the definitions of the word pure is "separate from all heterogeneous or extraneous matter; free from mixture or combination; clear, unmixed." Thus to have a pure heart, or thought, it will be necessary to confine the thought to one subject or purpose. Jesus made this clear when he said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light [or thought] that is in thee be darkness, how great is that darkness!" Thus if the thoughts we entertained were purely spiritual, our lives would reflect that spirituality; but if the thoughts we entertain are both spiritual and material, then our lives will not manifest complete harmony, for we can manifest harmony only in the ratio of our spiritual understanding.

Mrs. Eddy made this plain when she wrote (Science and Health, p. 492), "For right reasoning there should be but one fact before the thought, namely, spiritual existence." Through the spiritual interpretation of the Scriptures, as revealed in Christian Science, we see that the Master had a broader meaning in all his sayings than that which has been commonly accepted, for to confine the thought of purity only to that which pertains to morality would mean that the great majority of people are exempt from the necessity of thinking and living in accordance with this beatitude, and are mesmerized into the belief that they can, and will, "see God" while still thinking and living both materially and spiritually. This has been the verdict in all scholastic theology, for are we not being taught to believe that God created and knows both good and evil, the spiritual and the material, and that we can go to God for spiritual forgiveness of sin, but in case of bodily sickness we must resort to matter, and that God has endowed matter with the power to heal matter, while the power to heal sin is confined to God. Here Christian Science comes to the rescue and reiterates the declaration of the prophet Habakkuk that God is "of purer eyes than to behold evil" and that He cannot look on iniquity. To be pure in heart or thought we, too, cannot behold evil or matter as real, and in order to heal or forgive sin we must forsake or stop thinking it, and to heal sickness we must refuse to see it or behold it; for to be pure in heart is equivalent to being "of purer eyes than to behold evil."

On pages 476-477 of Science and Health Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy."

May each one of us strive to have that Mind in us "which was also in Christ Jesus" and to see only the spiritual or real. Then we "shall see God" and know and demonstrate that God, Spirit, and His spiritual universe, including man, is all that really is. "Then," in the words of the prophet Isaiah, "shall thy light break forth as the morning, and thine health shall spring forth speedily."

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Editorial

On Hoeing Your Own Row

ONE of the first things which a man learns in Christian Science, if he is wise enough, is that he has his own work to do, and that no one can do it for him. Then, if he really understands, he sets out to learn how to do it, and to do it, not perfunctorily, but with all the strength that is in him. He may as well do it joyously, for in the end he will have to do it, and if he does not do it joyously, it will be a certain proof that he does not realize what life is. Life, indeed, must be to him one of two things: either it will prove a desert of wasted opportunities, which never can return, or it will be a tide taken at the flood, and leading on to victory. And any man who has carefully read the gospels, in the light of Christian Science, knows that this victory is a victory over the human self, established in a demonstrated understanding of man as the image and likeness of God, Principle. "The Christian martyrs," Mrs. Eddy writes, on page 388 of Science and Health, "were prophets of Christian Science. Through the uplifting and consecrating power of divine Truth, they obtained a victory over the corporeal senses, a victory which Science alone can explain." They hoed their own row.

Now the word martyr really means witness, and it would be a good thing if more people would remember this, and give up looking at it purely as victim. There is no necessity for a witness to be a victim; there is, indeed, every reason why he should not. A knowledge of Truth, Principle, should bring to a man occasion for victory along the whole line, and not part of it: "If ye continue in my word," Christ Jesus said to the Jews who believed in him, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The price of this freedom, be it however observed, is not a mere spasmodic realization of Principle, but a continuous demonstration of it, for it is quite impossible to continue in a knowledge of anything without giving proof of that knowledge. Paul was never tired of insisting on this. "Continuing," he wrote to the church in Rome, "instant in prayer." In just the same way, Mrs. Eddy writes, on page 360 of Science and Health: "Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal."

The great specific against such failure is work, is hoeing your own row, and not attempting to hoe your neighbor's. The mistake of men throughout the centuries has been neglecting their own rows for their neighbors'. A man's row is always long enough and heavy enough to absorb all his energy, whilst it is a scientific fact that he lightens his neighbor's toil by confining himself to his own, whereas he adds to it by interference. "Little intermeddling," says the old proverb, "makes good friends." This wholesome minding your own business does not, of course, in any way conflict

with the command of Paul to the Galatians, "Bear ye one another's burdens, and so fulfil the law of Christ." As a matter of fact, it is only by hoeing your own row that you can find it possible to fulfill the law of Christ. Love, every reader of the Bible knows, is the fulfilling of the law, but it is impossible to love your neighbor if you are minding his business instead of your own, and interfering in his method of working out his salvation. Such interference necessitates undertaking to know what is best for him, and the ordinary man rarely knows what is best for himself, much less anybody else. The student of Christian Science who strictly minds his own business and devotes his whole time to working out his own salvation, is bound to be the one to gain most fully the vision of the Christ, and so to be able to fulfill most completely the law of Christ, when he faces the claims of evil threatening humanity, or is called upon to help the individual oppressed by the terrors of disease or sin. Such is the man who bears his neighbor's burden, legitimately and scientifically.

The only way in which this burden of disease and sin can ever be really lifted is through the realization of its nothingness. And this realization comes to the individual, and cannot be imparted by him to the mass. He can, obviously, tell the truth to the mass, that is to say, he can preach the gospel, but his power to demonstrate an understanding of the gospel by healing the sick is confined to himself. His power to heal, in other words, is limited to his success in destroying the lie of materiality for himself. Even if he could induce his neighbor to become an anchorite in his outward contempt for matter, he would find it out of his power to make him see that matter was unreal, and Spirit the only substance. The anchorite makes matter real through fear of it, as the sensualist does through love of it. But this is something a man can only learn for himself through demonstration, through hoeing his own row.

The truth is, that the moment a man begins to attempt to hoe his neighbor's row, he involves himself in a tangle of interference and criticism from which he is bound to find it increasingly difficult to free himself. Criticism in the sense of faultfinding, which is of course not its true mission, is bound to result from interfering in your neighbor's vineyard. You go there for the express purpose of telling him how to conduct his own affairs, and it is altogether inevitable that you should stop to tell him that you do not like the way in which he is doing it. Yet have the critics themselves demonstrated the healing power of Principle to an extent sufficient to justify their clamor? It is a question which they had better ask themselves; for their answer to it affects them to a far greater extent than anybody else. As a matter of fact, it will always be found that the ambition to direct is in an inverse ratio to the offender's power of demonstration. Nobody understood the conceit and foolishness of such interference more thoroughly than Mrs. Eddy, and she made this particularly clear in Article XXIII, Section 10, of the Church Manual, under the heading, "No Interference," in the words, "In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs;" whilst again, in Article XXXI, Section 3, she directed the Board of Lectureship to observe as lecturers the rule she had already laid down for them as church members: "The Board of Lectureship is not allowed in anywise to meddle with nor to disrupt the organization of branch churches."

This tendency on the part of the individual to steady the Ark of the Covenant by means of his own feeble wisdom was

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rebuked by Christ Jesus in the case of Peter, on the famous occasion on which that disciple undertook to interest himself in the future of John. Nevertheless, the world finds it considerably easier to imitate Peter in this than in healing the sick.

FREDERICK DIXON.

Accepting the Solution

In relying upon Christian Science for relief of one sort or another, one must be willing to accept the true solution which divine Principle provides. The way of spiritual healing can never be confined to human preconceptions as to what it ought to be. In every case, the outcome is bound to be broader in its significance than any mortal could outline in advance. Absolute wholeness of right action is what is to be desired. Just what this involves, the one turning to demonstrable Principle for help may not foresee. The willingness to recognize the right action as it unfolds, though it may be quite different from one's expectation, is rational acceptance of God's will. This is not, however, a mere sense of resignation to catastrophe or suffering but an alert discernment of genuine good, often apparently novel because of its infinite source. It is a joy to prove the nothingness of any seeming limitations through their replacement with understanding of the truth. One depending on Principle finds happiness in all circumstances by working out what really is vital to immortal Life.

The fatuity of watching for material symptoms to change or disappear is clear when one understands the force of Mrs. Eddy's statement beginning on page 124 of Science and Health: "The elements and functions of the physical body and of the physical world will change as mortal mind changes its beliefs. What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health. Moral conditions will be found always harmonious and health-giving. Neither organic inaction nor overaction is beyond God's control; and man will be found normal and natural to changed mortal thought, and therefore more harmonious in his manifestations than he was in the prior states which human belief created and sanctioned." Thus one needs to watch for the change of thought, for the unfoldment of divine intelligence and its harmonious idea, purely spiritual in substantiality, in place of human belief. On this, one's whole attention must be fixed. The state of man must always be learned from Mind. not from supposed matter.

In any case, then, a seemingly new phase of action should not be alarming. What if the pulse beat, for instance, is faster or slower than past medical experience has considered normal? Medical theories as to normality and abnormality are continually variable. The true standard of order is the spiritual consciousness of order. As long as one knows that the only consciousness there really is necessarily is orderly, and demonstrates that he is accepting only this as his experience, he need not be concerned in the slightest about the vagaries of mortal theories or mortal symptoms. There will be, indeed, a satisfactory adjustment through the disappearance of any sense of disorder. The point is that one should not be merely looking for this disappearance nor be disturbed by any unexpected developments. As Mrs. Eddy indicates on page 373 of Science and Health, "When the blood rushes madly through the veins or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception. Mortal mind is producing the propulsion or the languor, and we prove this to be so when by mental means the circulation is changed, and returns to that standard which mortal mind has decided upon as essential for health."

By looking to Mind instead of to mortal, material body, one is satisfied with actual healing in the broadest possible sense of the word. One needs, however, to be awake to recognize the healing as it comes about, even though it be different from one's anticipation. To feel the consciousness of good is, of course, to feel healing. This is veritably spiritual healing, which is interpreted, then, to one in just the manner that meets the specific seeming need. What this manner is, divine Principle alone can determine. Certainly no one is justified in trying to dictate to Principle how Principle should operate. The function of man in the image and likeness of God is to enjoy the infinity of goodness, which is never limited to any human sense of things, whether seemingly good, bad, or indifferent. The right practice is actively to rest assured that Principle is governing in spite of any seeming. Thus one learns constantly more of what good actually is.

The same reasoning applies also to any other problems than those that are called physical. The understanding that infinite divine intelligence is ever sufficient supply, for instance, allows for no offering of mortal advice to the divine Mind as to how supply is to unfold. Only as one knows and rejoices in the spiritual fact, are "all these things" rightly added. The trouble with many people is that, though they think they are seeking "first the kingdom of God, and his righteousness," they like to keep one eye all the while on "these things." The fact is that the adding of whatever is needed may come about simply through the vanishing of the so-called need. The true manifestation of supply is unbounded by human concepts. In all adjustment or readjustment, the way must be God's way. To say in advance that a certain solution that seems possible will necessarily be wrong is to try to limit God. The true solution for any sense of difficulty is complete activity in accord with divine Principle. Though people may see as yet comparatively little of what this involves, there must sooner or later be a complete acceptance of the one Principle as governing man, not partly or tentatively or theoretically, but absolutely and practically. For the acceptance of this right solution, there must be, whether in a case of disease, a case of lack, or a case of discord of any sort, patience, selflessness, freedom from prejudice, and ever broadening vision. The divine Mind arranges the unfoldment of good for the blessing of all, in just the right way and at just the right time.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Yesterday and To-day

ANNA M. CHATILLON

WHEN now I think of yesterday, Its burdens, and horizon gray, When all to me was dreary, And every moment weary With fear that the to-morrow Would bring new pains and sorrow-

I thank Thee, God! Thou brought'st me light! I know Thy day is ever bright. Thou knowest naught of yesterday, Its burdens, and horizon gray; Thou knowest no to-morrow To bring me pains and sorrow; For Thou art God, eternal good! Thou madest all! Lo, all is good!

Testimonies of Healing

It was four years ago that I took up the study of Christian Science, through the request for treatment by a loved one who was declared to have Bright's disease. I engaged a practitioner and it was not long until I had assurance that my son was free. I shall not forget the day he realized the bonds were removed. I was reminded of Scriptural healings wherein the healed leaped and praised God. Since then he has not been seriously ill at any time and to-day is considered a husky boy. In working in Science for him I have also experienced many healings, and have had other beautiful demonstrations of the power of God, for which I am truly grateful.

After I had been in Science but a short time a rusty nail ran into my foot. Through my own understanding, pain and any after effects such as soreness, swelling, or poisoning, were overcome in a few minutes. I was so grateful for this healing, as I well remembered what serious times I experienced twice from the same cause, when I was a child. I was on my feet and worked hard all day and actually forgot the incident until late in the evening. Chronic bowel trouble, sick headaches, attacks of grippe, and very many other discordant experiences have been overcome. Neither my son nor I have taken a drop of medicine in the four years. Like many others I really value the spiritual awakening most of all. To me "Science and Health with Key to the Scriptures" by Mary Baker Eddy stands next to the Bible, that Book of books. I read little else than the Scriptures, Mrs. Eddy's writings, and other Christian Science literature, and strive each day to gain a better understanding of Truth.

MRS. C. H. RICHARDS, Oroville, Calif.

I thought that I should make an effort to tell some of the blessings received from the study of the Christian Science textbook, "Science and Health with Key to the Scriptures," and other writings of Mary Baker Eddy. My family and I have depended on Christian Science for more than thirty years as our guide to health and happiness. We have raised a family of seven children and they all depend upon Christian Science as their guide to the Father who heals all our diseases. I have been healed of inflammatory rheumatism and of many other things. Members of my family have been healed of scarlet fever, smallpox, measles, and mumps, and I have seen broken bones healed without the aid of a surgeon.

When I first heard of Christian Science I had just moved to Oregon, and one of our children had a very high fever. There was no doctor in the town, but there was a small drug store, so I went there to see if I could get something that would allay the fever. The druggist said he had nothing that he could recommend, and he told me to go and see his wife; he thought that she could help the child. I went to her house and the lady told me that she did not believe in taking medicine, but did not tell me that she depended upon Christian Science. I went home and told my wife that I thought I would take the first steamboat for Portland. At that time there was no way of transportation to Portland except by boat or horseback and there were no telephone lines there. While I was talking about getting a doctor the druggist's wife came in and told us about Christian Science, and that it is the teaching of Christ Jesus again made available for healing. We decided to let her give a treatment, and in a few minutes the child went to sleep and her breathing was natural. The next morning she was all right, and has been well ever since. She has married and raised a large family. without medicine, and they depend upon the teachings of "Science and Health with Key to the Scriptures" by Mary Baker Eddy for their guide to health and happiness.

When I saw the healing of our daughter I began at once to study this Science, for I knew it was the truth that makes free. Later, when I was taken down with lung fever in a very bad form I had Christian Science treatment and in a short time I was able to work again. I have not tasted any medicine since that time, which was over thirty years ago. I have seen a great many cases healed and am very

grateful for this truth.

I was asked to treat one of my grandsons, who had had his arm broken at the elbow joint. He had no pain after the first treatment, unless he bumped his arm, and in three weeks his arm was well and as straight as the other one. This the people thought was wonderful, but it was the power of God made manifest. I am so thankful to God, our Father, to His Son, Jesus Christ, to Mrs. Eddy, and to the Christian Scientists who have helped me in time of need.

WILLIAM H. KING, Corvallis, Ore.

With a grateful heart I desire to testify to the blessings which I have received since becoming interested in Christian Science. For four years I suffered from a severe rupture and bladder trouble, making it very difficult to do my own work, also causing intense pain while walking. I was going to be operated upon, but the extreme fear of an operation held me back. One day I received several Herolds from a practi-Immediately I recognized the truth contained therein, and the truth has made me free. Through the help of a practitioner I was completely healed, so that I am now better able to do my work than I was twenty years ago.

Our eight-year-old son suffered from hernia and growths in the nose, his condition often causing me hours of sadness, but he was completely healed in a very short time through my slight understanding of the truth. I could relate many more blessings received daily through Christian Science, but all could not be told. It has brought happiness and peace daily. The most important factor to me is that I have found the truth, and that no other physician than God is necessary. I would not part with the knowledge gained through the reading of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy for any price. Words are inadequate to express my thankfulness to God, and gratitude to Mrs. Eddy, as well as to those who have helped me; I am also very grateful for the church services, the textbook, and Herolds. My one desire is to follow the path that leads to God, Truth, Life, and Love.

(Mrs.) Elli Steffen, Bielefeld, Germany.

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It is with sincere gratitude for the many blessings Christian Science has brought me that I give this testimony. My whole life has been transformed by it. I have been changed from a miserable, hopeless woman into a well and happy one. My heart overflows with love and gratitude to God and to Mrs. Eddy.

I had been under the doctor's care the greater part of the time for ten years, two years of which I was unable to care for myself, much less my family, and was cared for by a trained nurse part of the time. When I took up Christian Science I had for eight months been unable to sit up except for a small part of the time, and was suffering from extreme nervous prostration. I had been treated by seven different doctors who were all very kind and worked very faithfully

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to relieve me. Some of them advised an operation and the last two consulted said it was the only thing they thought they could do to relieve me, as I had taken too much medicine already. I was opposed to an operation and was so weak and run down they did not think best to operate until I was stronger, so advised my husband to try Christian Science, as they knew of some cures. We did so, as it seemed that was about all that was left untried.

At this time I was staying with a sister, hoping the change might bring some relief. The day a practitioner was called I was in bed, overcome with fear and discouragement, and told her there was no use trying to help me, as I knew I could never be well again; but the next day I was able to sit up, and was taken in an automobile to her office for treatment, and through her patient, loving work I am a well woman to-day. That was over three years ago and I am able to do anything I find it my duty to do. Our family has been helped in many ways. Last winter we were healed of influenza, and my son has been helped wonderfully during two attacks of rheumatism. I feel I owe a deep debt of gratitude to all who have so lovingly helped me to gain an understanding of Christian Science. My only hope of repaying it is to seek more earnestly the truth, that it may be given me to help some other who is in need.

(Mrs.) BEULAH MONA, Colton, Calif.

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From infancy I was a weak, delicate child, suffering very much from severe headaches, never being able to play like other children. When Christian Science was presented to me I was almost a wreck physically and mentally. It is therefore with the utmost thankfulness that I send this testimony of its benefits to me and mine.

When my second child was born I suffered very little pain. That same evening I was able to sit up, and when the child was three days old I rode twenty miles to my home. From that time on I was able to attend to my household duties without harm to myself or the child. I could never tell of all the help this teaching has been to me in overcoming a very irritable temper, a tendency to worry over everything, and also in raising my children.

My testimony would be incomplete did I not mention the great gratitude I feel for our dear Leader and for the help of some of the loving, faithful practitioners.

(Mrs.) PEARL SMITH, New Bridge, Ore.

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It is with a heart overflowing with gratitude that I send this testimony for the great blessing that has come to me through Christian Science. Before taking up the study of Christian Science I was an invalid with kidney trouble, catarrh of the bowels, indigestion, neuritis, and several other ailments. I had been under the care of several private doctors, as well as three from hospitals. I was three years on a milk diet and was allowed no solid food. I could not walk, was taken out in a bath chair and had to wear a kidney belt. This is how Christian Science found me. A kind friend asked me to try it and I gladly accepted. From that day I relied on God only, making a bonfire of all medicine and belts, and have not used a bath chair since. I walked more and did more each day, knowing that God was my strength. I now do all my housework and am able to help others. I am up at six every morning and on until half past nine at night. I could not express how grateful I am for what Christian Science has done and is doing for me. It meets my every need, has given me a different outlook on life, and the Bible is a different book to me. I am indeed grateful

to God and Mrs. Eddy, who opened the door to health and happiness for us all; also to the practitioner who lovingly helped me out of darkness into light. I love the reading room, and the literature, and could not put into words my gratitude for Christian Science.—(Mrs.) ADA OSBORNE, Handsworth, Birmingham, England.

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I am grateful for the privilege of giving testimony to the efficacy of Christian Science treatment together with the study and application of its teachings in the healing of disease and all other discordant conditions. I was healed of a disease infinitely worse than cancer or tuberculosis, which the medical fraternity frankly admit they are unable to cope The disease alluded to is commonly known as the "drinking habit" or use of intoxicating liquors. As a noted journalist and ex-postmaster of California in his narrative of the healing of this disease says, "It is no more accurate to speak of a man having the liquor habit than to speak of him as having the cancer or consumption habit." It certainly is a disease, and one not easy of cure through human will power. I worshiped at the shrine of Bacchus for a good many years, beginning in a social way, and the disease progressed insidiously until I was a physical wreck. Will power, pledges, resolutions, and various cures were of no avail. The beautiful part of this healing is that there was absolutely no temptation and continual battle as with human will cures. The enemy simply departed into its native nothingness. I was convinced that the cure was absolute and complete, for I was, as it were, "born again." I was also healed of a throat and bronchial condition that gave me much concern from early childhood, especially in the winter season. A specialist some years ago advised me to seek a semi-tropical climate.

The admonition of the great Way-shower of nineteen centuries ago, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free," has been demonstrated to my entire satisfaction through the elimination of much that is worldly and material and its replacement by that which is spiritual. The study and application of the Science of Christianity as taught by Mrs. Eddy has brought complete harmony into my life, destroying discordant conditions, physical and mental, and giving me a fuller realization of my true being as the son of God, having dominion over and not being in subjection to the beliefs of evil. The scientific statement of being, as given by Mrs. Eddy on page 468 of Science and Health, has proved to me that "the flesh profiteth nothing," that matter has no power, that fleeting worldly pleasures are only temporal. I have discarded them for the spiritual, real, and eternal, which means heaven within, and the attacks of error are lessened day by day.

In reading "Science and Health with Key to the Scriptures" the first time, the first line of the Preface made an indelible impression upon me, "To those leaning on the sustaining infinite, to-day is big with blessings." The much misunderstood old saying, "Self-preservation is the first law of nature," has been replaced by the Golden Rule toward my fellow man. The better understanding of the truth has brought peace, happiness, health, contentment, and prosperity into my life. The peace that the world can neither give nor take away is my abiding possession. The "pearl of great price" has been found. My chief concern now is spiritual living, and my prayer the desire to help others to better living.

If you, dear reader, or any members of your family, friends, or relatives are in bondage to or handicapped by this or any other false appetite, do not despair; there is heal-

ing for all who earnestly and sincerely seek and practice this great truth as revealed by Mary Baker Eddy in "Science and Health with Key to the Scriptures," for "man's extremity is God's opportunity." No worldly or material influence can turn me from the straight and narrow path of good to which Christian Science has led me. I am profoundly grateful to God, and to Mrs. Eddy, for all the blessings I have received.—WILLIAM E. DIXON, Chicago, Ill.

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Words can never express the gratitude and love I feel for the knowledge of Christian Science which came to me when every material remedy I tried had failed to relieve me of a serious nervous breakdown. Since then, over seven years ago, this blessed truth has met and mastered many discordant physical and mental conditions, when I have been obedient and God's word has been faithfully applied to the problem. Many times a most loving and patient practitioner has helped me to realize my God-given dominion, and many times I have had the joy of demonstrating this glorious truth for myself and others. To be able to comfort others as I have been comforted and to see sin and sickness fade into nothingness, is cause for deep gratitude to God, the only Physician and ever present help in trouble.

(Mrs.) Etta Gross, Brooklyn, N. Y.

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I have long felt that it was my duty to testify to the blessings that have come into my life through the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Four years ago my husband was told by a physician that he would pass on soon if he did not have an operation performed, and when I asked the physician if the operation would heal him he replied, "He cannot live the way he is, and he stands a chance if he goes to the hospital." About this time a friend told me of several cases of healing through Christian Science and gave me some copies of the Sentinel to read. We were quite skeptical at first but after reading the testimonies we decided to borrow a copy of Science and Health from the library. It proved so interesting to us that we read it constantly, and in a few days I was able to do away with a remedy that I had used daily for several years for bowel trouble, and I have never needed it since. After that proof of the healing power of divine Love, I destroyed all the medicine and medical books in the house, and neither we nor our children have used any material remedies since.

An account of our healings, moral, physical, and financial, would fill a good sized book but I should like to mention a few for which I am most grateful. By realizing the truth of the "scientific statement of being" (Science and Health, p. 468), I was instantly healed of a severe pain in my lungs, which I had had medical treatments for in vain before taking up Christian Science.

Not long ago my two-year-old baby became suddenly ill with very high fever. I was very fearful as there was no practitioner near and we had no telephone, but the thought came to me that God is near me and I have only to realize His presence. Then I gladly thought, "He is not mine, Father, but Thine, and I know he is safe," and immediately the fever left the child and he was well. We were led to rent land and start farming this year, with the promise of financial help to get the necessary tools and horses. We later found that we could not accept the help under the conditions imposed and we had to learn that "vain is the help of man." At first we were quite discouraged and thought we would have to give up our plans. As soon as we realized that God

is the giver of all good, and saw clearly that He is the only source of supply, that His children can lack nothing, we were offered from an unexpected source all the money we needed to go ahead with, without asking for it.

Before taking up the study of Christian Science we kept a Bible in the house only because it was considered the proper thing to do, but since its meaning has been opened to us through the pages of "Science and Health with Key to the Scriptures," its daily study gives us great joy. We feel most grateful for the Journal, Scntinel, Monitor, and Quarterly, and to Mrs. Eddy for her great labor of love for humanity.—(Mrs.) Leona Tognazzini, Santa Maria, Calif.

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I should like to express my gratitude for Christian Science. Some seven years ago I met with an accident and it meant all but passing on. At that time I was altogether unsettled in religion, and from then I never seemed to have health for any length of time, one of the seeming difficulties being loss of memory. I frequently prayed, "Show me Thy will and help me to do it." For another four years I tried different remedies and then an operation seemed the only thing in order to get relief. At that time I relied implicitly on the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." With that I came through the operation splendidly, but only to have a seeming collapse again at the end of four months.

At this time the thought came to me to try Christian Science. I got a copy of the textbook, "Science and Health with Key to the Scriptures," and studied it, attended the church services for some weeks, and then asked a practitioner for help. For that healing words cannot express my gratitude, for it came about right away and was just a revelation, for through it I found God. Later on, the need for wearing glasses was overcome, and to my great joy memory was restored,—for that I had never thought possible again. I have had many other healings and am grateful for every one. Since taking up the study it has met every need in our home. I should like also to express my deep gratitude for all the literature and all the blessings it carries with it.

It has just been Love as we learn it in Christian Science, that makes all things new, but the great thing that stands out is the better understanding of God, which can be best expressed in living. My one desire is to be able to share with others the blessings I have received.—(Mrs.) Florence G. Croft, Bradford, Yorkshire, England.

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I am very thankful for the healings we have had through Christian Science. When I first heard of it I was certainly in need of help, for I seemed to have many diseases. Stomach trouble, liver complaint, nervousness, constipation, and headache, which I had most of the time, have been healed. I had to take medicine every night, and if I failed I would get up the next morning with a headache. We had several different doctors prescribe for me and I had taken all kinds of patent medicine without much help, and I had given up all hope of ever being any better by taking medicine. I could not eat anything without distress, not even bread and milk.

A friend sent my sister some Sentinels as she had been ill for several years. She wanted to try Christian Science and began to read "Science and Health with Key to the Scriptures," and also had a few treatments. In a short time she was feeling so well she wanted me to try it. I also bought Science and Health and began reading. I had a heavy cold on my lungs and coughed excessively. I had Christian Science treatment and in six weeks I was feeling well, was able to eat any-

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thing, and could do more work than I had for ten years. In a few treatments my baby was healed of croup. Many ills have been overcome for our five children, one of which I would like to mention.

Our young son began complaining one Sunday about stiffness in his back. I did not write for treatments for a day or so, thinking that through my understanding it would be overcome. In two days he could not walk or move himself on account of swelling and inflammation in his knees and ankles. He cried and fretted and would not allow them to be touched. On Thursday I sent a note to my sister, which she said expressed fear. She came over that evening and wanted me to go and see the Scientist who was treating him. I went the next morning and she helped me to overcome fear. That evening when I got home the boy was much better. The next morning he walked with the aid of two sticks, into the front room, and before night was walking all around the place. He has had no trouble since. The disease was supposed to be inflammatory rheumatism. I am very grateful for the literature. I am grateful to God, the giver of all good, and to Mrs. Eddy, for the truth that makes us free, and also to the practitioner who has helped us so lovingly .- (Mrs.) REBECCA ELLIOTT, White Salmon, Wash.

It is with loving gratitude that I give this testimony of what Christian Science has done for me. I did not come into Christian Science for physical healing, but became interested through reading our periodicals. I had passed through a great sorrow, but a great sense of peace came to me after reading the Journal or Sentinel. I had found the truth, and rejoiced. I have received many blessings through Christian Science, having been healed of fear, worry, limitation, unhappiness, colds, and quinsy. I had suffered from quinsy since childhood and was healed through absent treatment in twenty minutes. That was over four years ago and the trouble has never returned. No matter what problem has to be worked out I always find just the right help in our periodicals. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 342), "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident." The knowledge that Christianity is scientific gives us a demonstrable understanding of truth which results in healing, supply, and in intelligent, right activity in all things.

I have found that gratitude to God is a most potent means of loosening the bonds of a self-limiting sense. It opens the door of thought so that the light can enter. I am very grateful to God and to our Leader, who has given us this understanding of divine Principle. I am grateful for the Journal, Sentincl, Quarterly, and The Christian Science Monitor, which brings a blessing to every home it enters.

(Mrs.) M. A. ZIMMERMAN, Chicago, Ill.

Deep thankfulness to God for my son's and my own wonderful healing through Christian Science causes me to praise God. Thanks to the beneficial teachings of our revered Leader, Mrs. Eddy, I have gained an understanding of God as ever present, divine power and Love. Since childhood I had suffered from fear, and since my twelfth year was frequently troubled with nosebleed, headaches, and insomnia. This weakened me to such an extent that in my twenty-first year my nerves were in such a state that I was to be sent to a sanatorium. Even at that time God heard my mother's prayer. Upon the advice of the attending physician I remained at home and was obliged to stay in bed. When I

had so far recovered that I was able again to perform household duties, I requested the physician not to come any more. After six years, useless worry, pain in the back, and hysterics drove me to the physician again, who gave me a medical prescription. For twelve years this seemed to help me. The fear, however, increased to such an extent that my entire family suffered as a result, especially my seventeen-year-old son. He had chosen the life of a seaman and through a misfortune returned home, becoming a mental and nervous wreck. For the sake of the other children and acting upon the advice of a physician, we sent him to a sanatorium. He was not given medicine either in the sanatorium or at home, requiring only rest.

At this point a kindly friend called my attention to Christian Science. I became absorbed and gained confidence in it, and requested the help of a practitioner, which was lovingly given to my son and myself. After a few treatments I felt that this only was the correct way; our son also became brighter. Thanks to the further treatments and explanations of the practitioner, our son was soon able to leave the sanatorium. Since that time he has resumed his seaman's work, in perfect health, under God's protection and guidance. Now I can see that we all grew in the happy knowledge of divine Love through these proofs. Since that time I have applied Christian Science to all my problems, whether in connection with the children, the home, the barn or the garden, and with good results. I am thankful to God and to Mrs. Eddy for the blessing of Christian Science.

(Mrs.) Anna Krohn, Tangermünde, Germany.

I do not know just where to commence or to leave off in telling of the wonderful change Christian Science has wrought in my life, and also in the lives of other members of my family. I came into Christian Science four years ago. For over thirty years I had been what the world terms a semi-invalid and in the words of Scripture had "suffered many things of many physicians," and was only worse because of it. I had passed through many critical operations, was a nervous wreck, and seemed to have almost every ill the flesh is heir to. In the first few weeks of study I was healed of a lameness in my back from which I had suffered for ten or twelve years, so that if I stooped over it was difficult to raise myself up again without taking hold of something for support. I have also been healed of chronic bowel trouble.

For these and many other demonstrations of the power of Truth I am indeed grateful, but most of all for the mental change, the spiritual uplift which I have come to know I needed most of all. I have been healed to a great extent of a hasty temper, of hatred, envy, jealousy, and all the terrible brood of wrong thoughts so common to mortals. I am trying each day and hour to express more love, to be obedient to our revered Leader's teaching as far as I understand it. I am more grateful than any mere words can express, to God and to Mary Baker Eddy who made it possible for me to understand Jesus' teachings.

Four years ago I would not read the Bible, did not believe it. Now it is my daily food and I am trying to discern the deep spiritual meaning hidden in its teachings. I want to make my daily life prove my gratitude, for in no other way can I hope to repay the debt I owe to every one who has helped me to make Christian Science practical in my daily life. I am grateful for membership in The Mother Church, for all of our dear Leader's works, and for all the periodicals.

(Mrs.) JENNIE ESTELLE WELTON, Highland, Calif.

Signs of the Times

["Versatility"-The Christian Science Monitor, Boston, U.S.A., July 13, 1920]

Certain individuals turn with readiness and grace to new tasks or occupations, and are apt therefore to be the admiration of human society,-indeed not only the admiration but even the envy, since the human mind is so limited in outlook that it is astonished at what seems to it the spectacle of more than two or three excellent qualities manifest together. Those who combine such qualities are said to be versatile, and are considered to be especially favored of a God who apparently deals out sparingly to His children from His abundance. To the human mind, not to be versatile is a rule which it accepts resignedly as one of the normalities of what it calls human nature. Such a limited outlook did not blind the emancipated Paul, who exposed its fallacy when he wrote joyfully to the Philippians: "I can do all things through Christ which strengtheneth me." Paul spoke of withstanding torturous trials and persecutions, many and various, but always he bore witness that he could do all that was demanded of him. So proved he the power of the Christ, Truth, to free human capacity, and so, eighteen centuries later, proved Mary Baker Eddy, Discoverer and Founder of Christian Science.

On page 385 of her book, "Science and Health with Key to the Scriptures," Mrs. Eddy gives to him who reads a message revolutionary to human systems: "Whatever it is your duty to do, you can do without harm to yourself." In these statements of Paul, and of Mrs. Eddy, there opens for those who strive to understand them the door to real versatility. What is it but the latent fear either of harm to one's self or others, or of lack of strength or ability to succeed, that stifles most impulses to ventures seemingly new? And what is it but the mastery of fear of consequences, and the assurance of strength to win, that has made mankind plumb the sea, fathom the air, and circle the globe with many wonders of great usefulness? Only, however, when such mastery proceeds upon the understanding of Principle, God, who alone is All-power, can it be enduring and applicable to every department of endeavor. Only when a man learns that all that performs is the one, infinite, divine Mind, real consciousness, or God, whom the compound idea, man, reflects as infinite, perfect, spiritual activity, does he find freedom to achieve in "fresh woods and pastures new," and thereby to attain infinite variety of spiritual achievement in the way best suited to his individual development.

The sincere student of Christian Science is proving daily for himself what versatility really is. He knows that "with God all things are possible" and that "the government shall be upon his shoulder," and that therefore when new demand for activity presents itself, it constitutes simply one added opportunity for him to reflect infinite intelligence. He will beware of the subtle suggestion, that wolf in sheep's clothing, that would whisper that he does not have to reflect all of the divinely active Mind, and that he can content himself with manifesting those qualities of infinite Mind that have already been proved to him. Certainly he will be content with and unceasingly grateful for every step in the continued unfoldment of the infinity of the kingdom of heaven; but for him to attempt to limit that unfoldment would be to deny the spiritual fact of Life and of God's spiritual creation, and to set himself up as a creator hedging about with "Thou shalt nots" the limitless possibilities of divine reflection.

Certainly there are "diversities of gifts." To Paul's testimony on this point Mary Baker Eddy adds that axiomatic declaration in Christian Science: "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). But for the student of Christian Science to accept a limit to the unfoldment of this "infinite manifestation" would be to reason falsely that the compound, unlimited idea, man, could be made up of limitation; that infinity could be an aggregate of finities; and that the oneness of Spirit could be subdivided in reflection. Such a suggestion, once bared and brought to light, must be instantly repudiated by the student of Christian Science, who is learning through deliverance from evil the essential oneness of God as All-in-all.

Since there is one perfect, infinite Mind completely reflected, all there really is for a man to do can be accomplished. There can be no endeavor difficult, remote, untried, to divine Principle, which is the law of the only real success,—flawless reflection of Mind. What then becomes of the fancied idol of versatility? The student of Christian Science knows that versatility is not a human attribute to be attached to one or a handful of human beings in a world barren of perfection. He knows that versatility is not to be possessed through heredity, chance, the "gift of God" to one more than to another, or through the supreme effort of ambitious human will. What he does know is that "the law of the Spirit of life in Christ Jesus," of which Paul wrote to the Romans, when understood, breaks human limitation and releases capacity for expression wherever and however the need for it may be manifest.

Whether his work seems to be healing the sick, reforming the sinner, or applying his understanding of divine Principle to business, professional, or domestic affairs, a man will be joyfully aware that his understanding of the Christ-man heals any sense of wrong endeavor, replacing it with buoyancy, spontaneity, and certain success. Called to new fields, he will no more think of limiting his capacity for demonstration there than he would think of calling God finite. Because God, Principle, is infinite and man is His reflection, the demonstration of what man is is limitless, not to be circumscribed. The ability to prove this limitless possibility of man in divine Science constitutes true versatility.

["Do You Use the World's Best Textbook?" in The American Magazine]

With all the competition in this age of books, the Bible is "the best seller" in the world to-day. More than thirty-five million copies are distributed annually. The Bible is millions and millions ahead of its nearest rivals among books, in spite of their advantages in novelty and in advertising. . . . The man who turns his back on the Bible is deliberately neglecting to consult the best specialist on how to live, how to work, and how to be happy. The best set of business rules anybody could devise might be taken verbatim from the Bible. The same thing is true of the other relations of life. How to meet adversity or prosperity, how to get along with your friends and your enemies, how to be well in body and contented in mind—whatever your problem, the Bible can give you the right [information] on how to meet it.

[From "Parliament and Revolution" by J. Ramsay McDonald]

Now, nothing can take the place of intelligence. . . . Furthermore, we can by an interesting academic analysis show how complicated is modern society, how difficult it is to create one sovereign authority in the State effectively claiming both political and economic allegiance, but none of them, nor all of it put together, helps us to get away from the difficulty which the absence of wisdom in the use of power creates. Where there is no intelligence there will be no unity. Where there is no comprehension of unity and no

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conception of how political action can secure it, a mere change of systems of government is like a change in style of architecture without discarding the rotten bricks which made the previous building uninhabitable. Socialists, revolutionary or evolutionary, can never get away from this. ... If the people do not understand Parliament, better government is not secured by splitting up its functions.

["Adequate Pay for Teachers"—Read before the National Education Association, by P. P. Claxton]

Teachers worthy of places in the schools in which American children are prepared for life, for making a living, for the duties and responsibilities of democratic citizenship, and for eternal destiny, can never be fully paid in money. Men and women worthy of this highest of all callings will not think first of pay in money or in any other form. For teachers, as for all other workers, Ruskin's saying holds: "If they think first of pay and only second of work, they are servants of him who is the lord of pay, the most unerect fiend that fell. If they think first of the work and its results and only second of their pay, however important that may be, then they are servants of Him who is the Lord of work. Then they belong to the great guild of workers and builders and saviors of the world, together with Him for whom to do the will of Him that sent him and finish His work was both meat and drink." . . .

Teachers who do their work well and who, either in fact or by faith, see the world made better as a result; individuals made healthier, wiser, happier; sin and suffering made less; the common wealth made more; social purity and civic righteousness increased; public laws made more just; patriotism broadened and purified; state and nation made stronger and safer against attack from without and decay from within; and the world lifted on to a higher plane and into a brighter sunshine and a purer atmosphere, are possessed of wealth unseen and, for most, unseeable. All true teachers will think on these things, and many of the best will be attracted to and held in the profession by them. It will be all the worse for the profession and the world when it is not so.

But this should not be made an excuse for putting public or private education on a charity basis, nor for paying teachers the miserably low wages they are now paid. It should not be made an excuse for paying such wages as will not permit school boards and superintendents to fix reasonable minimum standards of qualifications for teachers because young men and women who expect to teach cannot afford to incur the expenses necessary to prepare themselves to meet the requirements of such standards. It should not be made an excuse for failing to increase the pay of teachers, as the pay in other professions is increased, in recognition of proved merit and in proportion to increasing ability gained through experience, continued study, and constant devotion to duty....

With such proper and useful economies, as may be easily brought about, including consolidation of small rural schools and the adoption of a well arranged work-study-play plan in the city schools, the total number of teachers in the public elementary and secondary schools of the United States need not exceed 750,000 within the next five or ten years. At an average wage of two thousand dollars, it will take a billion and a half dollars to pay 750,000 teachers. Increase this by fifty per cent—a liberal amount—to pay for administration, supervision, buildings, equipment, and supplies, and we have a total of two and a quarter billions . . . only \$140,000,000 more than the amount the Department of

Labor reports that we paid last year for tobacco in its various forms. Our part in the world war, in which we fought for freedom and democracy, cost us not less than fifty billions of dollars all told. At five per cent the annual interest on this amount is two and a half billion dollars. Without education there can be neither freedom nor democracy. . . .

Will the people pay? The wealth is theirs, the children are theirs, the schools are their agents, owned and supported by them for the education of their children and for the attainment of all that this means and can be made to mean for their own happiness, for the individual welfare of their children, for the production of material wealth, for the individual and common good, for the public welfare, for civic righteousness and social purity, for strength and safety of state and nation, and for all that patriotism means and all that supports life and makes life worth living. I have faith to believe that when the people are made to understand this they will respond. They have never failed. They will not fail now.

[Dr. Doremus Scudder at The National Federation of Religious Liberals]

"Men who experience the Father as the very life of their life, and as a result are born into the world of brotherhood, have passed into a realm where considerations like Nicene or Apostles' creed as faith's minimum, or baptism and the Lord's Supper as sacraments rather than as symbols, or episcopal ordination or nonordination, do not count," said Dr. Scudder in an address on "Christian Unity Through Finding the Father."

"This experience not being limited to the Christian church embraces in the wider religious brotherhood men of all religions who hear and obey the still, small voice. If we ever have organic union in the Christian church, the universality of this culminating experience of God as personal Father and Companion will certainly furnish the appropriate ground for it. It is significant that as this experience deepens in the individual soul and as a constantly enlarging company of men share it, the obstacles to union are progressively disappearing. Some day we Christians, dwelling in the Father and He in us, will awaken to find ourselves one. That will be the most blessed moment in all human history."

[Jew and Christian Scientist]

That Christian Science is becoming widely known and accepted is admitted by the writer of a critique upon a recent play who for that reason suspects the author of introducing the subject for purely commercial reasons. Whatever may have been the motive of the playwright in creating a hero who was both Jew and Christian Scientist, the critic, as reported in the Brooklyn [New York] Eagle, thinks that he made a dilemma by doing so and that in order to extricate himself without offending adherents of both faiths he was obliged to "glide around" the difficulty "by showing his hero to be undecided about Science" and by having him describe himself as a "Jewish Christian Scientist." Whether the playwright realized it or not, the student of Christian Science knows that there is no real difficulty to prevent a Jew from becoming a Christian Scientist—and one who is not undecided-without giving up anything that is good and true in his former beliefs. Mrs. Eddy explains this, beginning on page 360 of the Christian Science textbook, "Science and Health with Key to the Scriptures," where she says, "The Jew believes that the Messiah or Christ has not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the question. Christ, as the

true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist; he has one omnipresent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God."

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[Health by Statute-The Times, London, September 14, 1920]

The impossibility of making people virtuous by statute has long been recognized; a perusal of the first annual report of the Ministry of Health, to which we made reference yesterday, suggests that the hope of making them healthy by law is equally remote, especially when the disease belongs to a category associated with the darker aspects of human nature. We quoted some dismal statistics yesterday, which say little for the efficacy of propaganda, conducted with a liberal expenditure of money, and the abundant literature of national regeneration. Eloquence on paper is no substitute for the extirpation of disease, and we believe that the public is aware of its weakness.

[Rev. E. A. Miller, Ph. D., in Zion's Herald]

Good will is a law as truly as gravitation. That is, it is absolute. It is not dependent upon time or place or any given conditions. Good will worked long before Jesus formulated the Golden Rule or the great Commandments. The law of good will is a part of the constitution of the universe. It is more than an appended by-law, although some people act as though they considered it quite optional. It is universal, operating within the church and without, operating in pagan lands as well as in civilized. Whosoever breaks the law of good will, wheresoever, whensoever, he shall be broken by it. Just as the law of gravitation demands absolute obedience, so does the law of good will. He who breaks either law must expect to suffer serious consequences of misery and defeat. . . .

We must never forget that good will is good effort. Good will inevitably expresses itself. It is not merely a latent quality of the inner life. It leads to cooperation in every effort for the well-being of society. Unless we can join hands with our brother in a good work our professed good will is a delusion. We are just trying to make ourselves believe that we have what we should like to have. Genuine good will would dissolve all industrial, economic, social, and international disputes. Good will believes in the unity of mankind and believes that what is for the good of one is for the good of all, and what is for the harm of one is for the harm of all. . . . Good will lies at the very center of the Christian system. Good will is God's will.

[From "Trading with the Far East" by Irving National Bank]

Friendship, which includes confidence, counts for much. Once obtained it must not be abused. Sharp practice, poor packing of shipments, the sending of substitutes instead of the goods ordered—any one of these is fatal to commercial friendship in Asia. And good will cannot be retained if the just and proper interests of the customer, actual or in prospect, are ignored. The house which would do business in the Orient must prove it has dependability, that it is in the market to stay, and is willing to meet any reasonable conditions. . . .

Despite his reputation for conservatism, the Japanese, Chinese, or East Indian seems to make definite response to American promotion methods when the product satisfies a want and the appeal is intelligently made. . . . In the preparation of copy the advertiser should tell the plain, unvarnished truth. Exaggerations will work to his ultimate harm. The Far Eastern customer demands that the goods he buys be exactly as they have been represented. Once his confidence is lost, it can be regained only by great effort, if at all. . . . Courtesy, clearness, and completeness are qualities that must be regarded as indispensable in every business communication to the Orient. Consideration of the viewpoint of the person addressed must be kept ever in mind. . . . More and more American exporters are teaching their men to think of work in the foreign field as permanent. They emphasize the importance of moral as well as mental qualifications and fitness.

4

[Introduction to a Christian Science Lecture at Centralia, Ill.]

To the most casual thinker it must be evident that the restless state of the people of the world to-day is an indication of a desire for something that will serve as a guarantee of better conditions, or in other words, of peace and happiness. It is as if the human mind was awakening to the fact that if its desires are to be realized, its calculations must be based on something different and more permanent than that which it has heretofore employed. Over nineteen hundred years ago, in speaking to a people in a somewhat similar state of thought, Jesus of Nazareth said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Herein he prescribes that which is most needed to insure an improved condition.

Christian Science teaches how to apply this doctrine in our everyday activities, and in so doing brings that peace and happiness into the lives of those who practice its theology. It proves itself to be true by healing the sick, reforming the sinners, and making straight all sorts of discordant conditions. The lecturer is going to tell us about this practical everyday working theology.

[Partial Prohibition Cannot Be Enforced—Manufacturers Record]
William G. McAdoo recently issued a statement . . . in
the course of which he said:—

"I know from my experience as Secretary of the Treasury that no law which provides for a drink containing a certain percentage of alcohol can be successfully enforced. If the law should permit thousands of breweries and wineries to be reopened throughout the land and to manufacture beverages with a specified alcoholic content, it would be impossible to prevent the manufacture of those beverages with a larger percentage of alcohol than prescribed or to prevent adulteration after manufacture, and the effect would be to nullify the prohibition amendment.

"Even if the saloon itself were not reopened, light wines and beer would be sold at every soda fountain, at every lunch counter, and in every restaurant and hotel. It is a notorious fact that drunkards begin by drinking light wines and beer when young and as the appetite grows, the desire for strong drink is developed. If we turn loose upon the country light wines and beer, we have destroyed the prohibition amendment and brought back upon humanity a curse greater than war itself. The greatest victory ever achieved for helpless women and children would be thrown to the winds.

"It required a two-thirds vote of the Congress to submit the prohibition amendment to the states. It then required

know this fact."

realize that it is useless.'

three-fourths of the states to put the amendment in the Con-

"If Congress can, by mere majority, vote with the ap-

proval of a favoring President to license beer and light wines,

then prohibition, which required a two-thirds vote and a

Presidential approval, plus the consent of three-fourths of the

states, can be nullified by a majority of the Congress with the

approval of the President, and the breweries and wineries

Dr. Herbert Snow, speaking of vivisection in The Starry

Cross, a publication devoted to the cause of antivivisection,

says: "I would . . . strongly urge that advocates who

earnestly seek the success of our great cause . . . will do

well to acquaint themselves, so far as may be, with the sci-

entific arguments on which it securely rests. . . . It is never

enough to denounce the cruelties of the vivisection and there

to stop. . . . But when you proceed to prove—as it is al-

ways easy to do—that vivisection is not only cruel, but also

futile-that it has never produced benefit to man, or im-

proved his knowledge in the faintest degree, that on the con-

trary it has commonly wrought him the greatest harm and

continues still to do so; then you stand on sure ground. . . .

Vivisection will not be put down until the world has come to

As the above article states, however often it may be re-

iterated that vivisection is cruel, that argument avails very

little, for even many humane people indignantly denounce it

as a sentimental attitude and point with sincere conviction to

the fact that, as they think, the "greater good" is served by

letting animals suffer when humanity is thereby saved suffer-

ing. Sheer cruelty is not difficult to get rid of. It is not only the cruelty of vivisection, but the belief that through that

cruelty certain good results are obtained that must be at-

tacked before real progress can be made. This belief held

quite generally not only in connection with this particular

evil, but with others, is in turn the fruit of the "tree of the

knowledge of good and evil." Christian Science alone has

proved that knowledge is only good, that causation is only

good,-as its Discoverer and Founder, Mrs. Eddy, writes on page 93 of "Science and Health with Key to the Scriptures":

"Good never causes evil, nor creates aught that can cause evil. Good does not create a mind susceptible of causing

evil, for evil is the opposing error and not the truth of crea-

tion. Destructive electricity is not the offspring of infinite good. Whatever contradicts the real nature of the divine

Esse, though human faith may clothe it with angelic vest-

[Vivisection Being Proved Futile]

stitution. Forty-five states have ratified the amendment.

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ments, is without foundation." The "scientific arguments" against vivisection, then, must rest upon the fundamental fact of the allness of good in theory and practice; upon the

fact that evil is not "part of God's plan," a means toward good, a phase of good, or anything which the human mind has claimed in its efforts to explain the supposed existence of

evil. Christian Science practice is making it more and more apparent that health has its origin in God and not in the suftering of animals, or as one writer in The Starry Cross puts

it in speaking of serums, in "the products of disease." As this truth about health is more and more seen, it will become evident even to the so-called human mind, and any supposed

tend to decrease. The latest report of the Registrar-General of England, as quoted in a recent article in The Animals'

Defender by Stephen Coleridge, is proof of this:-

of smallpox, one of whom was undoubtedly vaccinated. This

"Two persons in the last recorded year, viz., 1918, died

success which may have seemed to follow its methods will

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ward for the dogmatizers about vaccination, but their discomfiture is completed when we learn that five people in 1918 died from 'cow pox and other effects of vaccination.' So that half those who died of smallpox were vaccinated, and twice and a half times as many people died of the preventive as died of the disease; and this is not all, for the Registrar-General told us in 1915 that persons who really die of vaccination are sometimes registered as having died of other maladies.... "If we turn to the most prevalent diseases which have so

practical disappearance of the disease in this country syn-

chronizes, as we all know, with a larger proportion of the

population refusing to be vaccinated themselves or to allow

their children to be vaccinated. As the preventive is more

and more abandoned the disease disappears. This is awk-

far escaped being treated by the vivisectors with their serums and their antitoxins . . . the death rates generally show a decline in the last ten years. . . . Some diseases that have never been the subject of the vivisectors' attentions show an extraordinary tendency to decline . . . whereas in the case of 'diseases of the thyroid body' . . . which the vivisectors say they have practically abolished, the death rate had gone up from seventeen in 1909 to twenty-two in 1918. . . ."

Mr. Coleridge then comments: "In the affairs of mankind cruelty does not pay. The greater the cruelty to animals the less the benefit to mankind. The infinite Power that ordains the causes and effects of the world does not allow man to attain benefits to himself by the infliction of merciless suffering upon the innocent creatures which are placed defenseless in his hands."

[Religion Essential to Popular Government-The Christian Register]

"Without religion, popular government cannot survive," says William Howard Taft, chairman of the Unitarian Campaign, in a statement defining the religious convictions of an American citizen as he interprets them, made at the request of Unitarians who are about to observe the Pilgrim Tercentenary with a united denominational forward movement.

"The study of man's relation to his creator and his responsibility for his life to God," says Mr. Taft, "energizes his moral inclinations, strengthens his self-sacrifice and restraint, prompts his sense of fraternal obligation to his fellow men, and makes him the good citizen without whom popular government would be a failure."

This observation is based upon experience which the former President says that any one who has studied the life of a people from the standpoint of a responsible administrator must recognize. Four years as Governor-General of the Philippines,-chief executive of seven million Orientals, among whom were Christians, Mohammedans, and pagans,-and four years more as President of the United States led Mr.

Taft to say:-"The longer and more intimate my knowledge of their political and social lives, the more deeply impressed I have become with the critical importance of the part that the church and religion must play in making popular government what it ought to be, and in vindicating it as the best kind of a government that an intelligent people can establish. A people without religion is lacking in the greatest aid to the progress of society through the moral elevation of individuals and the community."

[A True Test of Bible Interpretation]

The following extract from an article in The Congregationalist and Advance evidences an increasing realization that the Bible cannot be at the same time the source of the many religious doctrines which completely contradict each

other, and that there must be some way of determining what

is correct, beyond mere opinion:-

"The Bible is a wonderful book. It still exists in spite of much maltreatment by its friends. It teaches Presbyterian, Baptist, Methodist, Episcopal, Dunkard, Holy Roller, Roman Catholic, Christian Science, and Mormon doctrines, and the doctrines of all the other sects. At least all these claim to found their teachings upon the Bible and are likely to insist that their teachings are the most important and result from the truest interpretation of the Book. . . .

"Why is the Bible held responsible for all the hobbies and fantastic, divisive isms of the various denominations? What false emphasis and point of view made it teach outrageous things in direct contradiction to the spirit and teaching of Jesus? The Bible grew. Thus there is in it that which was outgrown. Failure to recognize this fact and to test all by the spirit and teaching of Jesus is responsible for much of the distortion."

Since the works of Jesus were the inseparable result of what he thought and taught, it would seem that the only thorough test—the only one not open to argument and dispute—of a correct understanding of the Bible would be proof that it results in the same way as did Jesus' understanding and the understanding of prophets and apostles,—in healing works. This test Christian Science can stand.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from The Christian Science Monitor with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

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Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Scntinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

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Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

HROUGH the columns of THE CHRISTIAN SCIENCE MONITOR I am learning all that one needs to know to be educated, in the everyday acceptance of what constitutes an education. Although I have been to three colleges and have held the chair of a professorship in a university, I prize THE CHRISTIAN Science Monitor as a better allround educator than any institution. I am convinced that, if as much time were spent daily on a thorough study of that newspaper as the average student devoted to his lessons, the reader, no matter how little knowledge he began with, would come out, in less time than it takes for college training, with a broader, better education. He would gather up also the added virtues of true brotherly kindness and good judgment.

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> HAVE read many letters in THE CHRISTIAN SCIENCE JOURNAL and Sentinel, written in appreciation of the splendid articles in THE CHRISTIAN SCIENCE MONITOR and I have long felt it my duty to express my gratitude for the Moni-TOR. As I have been a subscriber and reader of it for several years, I have proved to my satisfaction that it is the best daily paper on record. I had a cousin visit me this summer from ———. She is a music teacher and has been for many years a great reader. She said she got more valuable information from the Monitor than all other periodicals she ever read. She was not a Christian Scientist. I am surely grateful that not only Christian Scientists enjoy the Monitor but also those who are not, and not only in one locality but in all the world.

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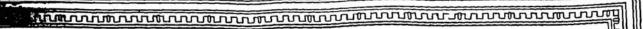
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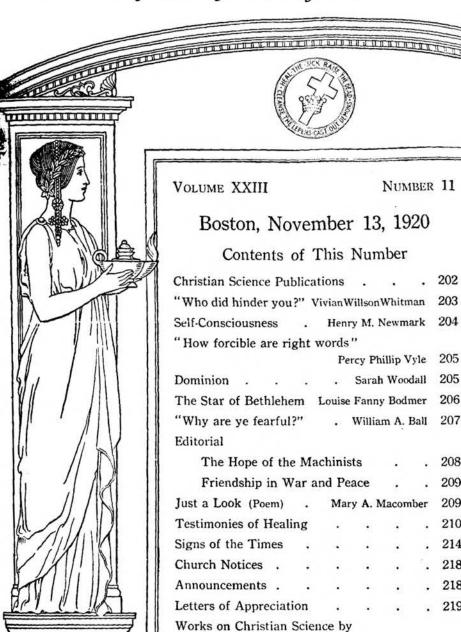
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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"Who did hinder you?"

VIVIAN WILLSON WHITMAN

THERE may be many and varied beliefs about Christian Science in the universe, but there is only one truth. Individual students of this truth are often persuaded that opposition to their exposition of it is opposition to Truth, whereas Truth has in reality no opposition. Whatever seems to be opposition to Christian Science is merely opposition to a misunderstanding of Truth. Very often this misunderstanding is aided and abetted by those of whom it may be said "that they have a zeal of God, but not according to knowledge."

The belief in opposition is, of course, a belief in other gods, and so cannot exist where omnipotence is acknowledged. Whenever we make a reality of opposition, we deny the allness of God, since reason tells us God did not create a power to oppose Himself. Mrs. Eddy's clear statement: "There is no power apart from God. Omnipotence has allpower, and to acknowledge any other power is to dishonor God" (Science and Health, p. 228), leaves no room for mismoderstanding. It points plainly to our ignoble state when we attempt to serve other minor and seemingly harmless and necessary gods for a season, always owing to our peculiarly trying environment, as we explain volubly to drown the "still small voice" of Truth.

Sometimes we explain our own lack of progress in Christian Science by painting a sorry portrait of our family group. Jesus recognized this possibility and told us how to meet it. He said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." If Jesus had heeded the mere reprimand of his mother, when he remained in the temple about his Father's business, the world would be without a Way-shower. If Mrs. Eddy had placed the seeming criticism of family and friends above Truth, we might still be without Christian Science. There is a vast difference between the meekness of might and right, which is that indicated in the dictionary definition, "submission to divine will," and the so-called meekness which is merely a weak concession to human will, a sacrifice of good motives to placate false gods.

Yet we are not required to ignore our family ties. Pure family affection is blessed of the Father, who "setteth the solitary in families," and of the Son, who restored the widow's son and the ruler's daughter, and, as his final act on the cross, placed his mother in the care of John. But pure affection ever places God, good, first and foremost. It does not overlook error in the effort to gain peace, knowing that affection founded on anything less than good is a house built on the sands.

We are sometimes tempted to assert that a certain person is "bitterly opposed" to Christian Science, and even to go still further and claim that such will always be the darkened state of this person. Thus we constitute ourselves judges of who will enter the kingdom of heaven. It is always possible

that other Christian Scientists before us viewed our own acceptance of Christian Science with doubt and surprise. It was even so in Jesus' time, that Truth found those least expected to understand it; for did he not say, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Not only that, but there is that still harder saying for the chief priests and scribes-representing the spirit of self-righteousness that is ever busy about the mote in a brother's eye, ever complacently unaware of the beam in its own orb-"Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." We need to watch a conviction of opposition to Truth lest we commit the sin of those who, in the words of the seventyeighth psalm, "tempted God, and limited the Holy One of Israel." We should also remember that Mind's law of eternal progression governs all alike.

We often hear the anxious query: How should opposition be met? As a matter of fact, opposition is met in exactly the same way that sickness is met,-by denying its reality, and affirming the allness of God. No headway can be made in recovering from the delusion of measles so long as we hug the delusion. We realize this easily with reference to the physical condition, but self-pity often deludes us into hoarding opposition as a peculiar treasure, to be taken out and looked at and explained and made much of, whenever opportunity offers. We complain that we cannot read our periodicals, cannot attend church or lectures because of this opposition, this wrong thought about Christian Science. So long as we enjoy the privilege of boasting of the many problems we have to meet, we shall very probably have many opportunities to bewail our lot. But when we are persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God," we are ready for the blessing.

It is well to remind ourselves that often the only knowledge which those who make our so-called "uncongenial environment" have of Christian Science is obtained from our lives, our daily conduct, and so to question ourselves as to how much of good we are making manifest. If we lack the courage of our own convictions, is it not rather unreasonable to expect others to adopt them?

The way to overcome opposition is the same now as always. Paul's query, "Who did hinder you that ye should not obey the truth?" is as timely to-day as when uttered. There is no opposition to growth in good, since the eternal fact remains that the power of God, of infinite Mind, of Principle, is with every right effort, to direct and prosper it.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," "And who is he that will harm you, if ye be followers of that which is good?" are demonstrable truths, but to obtain the promises we cannot overlook the conditions—"whose mind is stayed on thee," and "if ye be followers of that which is good."

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Self-Consciousness

HENRY M. NEWMARK

HRISTIAN SCIENCE is teaching us how to think metaphysically. This is being accomplished by pointing the way to a spiritual interpretation of the Bible, without which it could lay no claim to being the Book of Life. As the apostle to the Gentiles so clearly put it in his second letter to the church at Corinth, in alluding to all being made ministers of the new testament, "not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Between the acceptance of the Scriptures literally and the imbibing of their spiritual significance, there is, indeed, a great gulf fixed. Spiritual understanding lifts the veil of doubt and mystery, and reveals the Bible's true metaphysical power and practicality. This awakening constitutes the putting off of the old man "of the earth, earthy," and putting on the new man, changeless and incorruptible. This is the re-formation, the new birth. Thus we find our old misconceptions of the Bible record replaced by the joyous realization of spiritual reality, of apprehending, in part at least, that man is eternally in unity with God, and awake to his at-one-ment with divine Principle. Now, it is axiomatic that in order to gain a metaphysical concept of the Scriptures, which Christian Science demands, we must acquire a metaphysical meaning of its language. But this is not altogether easy, as Mary Baker Eddy has plainly pointed out. "The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas," she writes under "Language inadequate" in "Science and Health with Key to the Scriptures" (p. 349), and then adds, "The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science.'

For example, let us consider that famous declaration of Christ Jesus, "I and my Father are one," which forms the basis of his teaching and his ministry of healing. This very simple statement of truth, though supported by the irrefutable and abundant testimony of good works, was itself advanced by the Jews in support of their contention that the Master claimed himself equal with God, the divine Mind. While deeply imbued with the immortality of his words, Jesus appealed to the Jews to accept him, at least for the very works' sake, even if they persisted in refuting his words. But all this was of no avail. The Jews, because of their materiality, rejected their best friend, and failed to understand the import of Jesus' life purpose, nor did they understand his selflessness and his love for humanity, for which he labored incessantly. He always gave God the entire glory. Before Lazarus had arisen from the grave, Jesus thanked the Father, knowing that, in truth, he had not died, and that his restoration was God's work alone, and therefore already complete. Likewise, when he healed the Syrophœnician woman's daughter of the unclean spirit, and directly afterwards, when he made the deaf man hear and his speech became normal, Jesus urged them to tell no man, showing, beyond doubt, that he wanted to dissociate his personality from them, in order to insure their turning unreservedly to divine Principle. As he himself insisted, "The Father that dwelleth in me, he doeth the works." He was also ever conscious of man's true selfhood, declaring his heritage as the Son of God, meaning that he saw that man, God's likeness, is at one with Him, in conformity with the record in the first chapter of

Genesis, equal in quality though never in quantity. The carnal mind, which is always enmity against God, could not even grasp this simple, spiritual truth. Having eyes it saw not, and having ears it heard not. It failed of spiritual discernment. Darkness never could see light.

Following the direction of our Leader, we, too, must turn away from the thoughtless acceptance of words perverted through long misuse, and replace these false conceptions with the spiritual interpretation. The word self-conscious serves as a good example. In the ordinarily accepted application of the term, it is definitely associated with such qualities as diffidence, bashfulness, and timidity, all conditions of thought, hampering and limiting in their very nature, which could never be found in the real man of God's creating, the immortal idea in infinite Mind. Anybody ever afflicted with what is ordinarily called self-consciousness knows only too well how distressing it is, and what freedom and joy come when the false belief about self-consciousness is replaced by the right idea, when the realization comes that (man's only consciousness must be the consciousness that he derives from the divine Mind or Principle, so that his true self is not and cannot be contaminated by mortal mind through temperamental or inherited tendencies. For man's selfhood is the reflection of God. It must be plain, therefore, to such of a one, that he never actually suffered from self-consciousness, but from a perverted belief of self-consciousness, which never existed for one moment within the realm of reality, the universe of Mind, which is completely harmonious and spiritual. Since man's only origin is in the divine Mind, he must be forever conscious, and his real consciousness lies in his realization of his true selfhood in that Mind, which is God. This is his only inheritance, the freedom of the sons of God, wherein dwelleth righteousness,-a right understanding of the eternal facts of God as Father-Mother, and man's sonship with God. Thus, a very cursory self-examination of one who has been healed of what is miscalled self-consciousness, reveals the fact that his suffering has come primarily from a false estimate of self, which Truth summarily destroys. He has learned that by seeing the truth and strictly adhering to it, he has gained some understanding of man's true selfhood as reflection. "The creative Principle—Life, Truth and Love—is God," we read in Science and Health (p. 502). And further: "The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God."

The word "conscious" is derived from two Latin words, "con" meaning with, and "scire," to know, or in other words, to share in knowing or in knowledge. Hence, consciousness deals primarily with the state of sharing in knowledge, man partaking in the only knowledge which is of God, infinite Mind. Hence, consciousness must at all times and in every circumstance be wholly outside the pale of belief, for it rests forever upon the understanding of Principle. Therefore, man can never be conscious of anything claiming origin outside of the divine Mind. In reality, self-consciousness could not, for an instant, entertain a belief of a lie, but must ever be possessed of the truth, the truth about God and the universe, including man.

To be conscious must necessarily imply to be alive to man's individuality, infinite in variety and eternally expressed. Man is forever self-conscious, for were he not there would be a time when that selfhood would be unex-

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pressed, when he would be bereft of his knowledge or understanding, and God, the only Mind, would be without expression, without a creation, which is unthinkable. Man is, therefore, ever conscious of his true selfhood as the son of God, the eternally awake idea, in the infinitude of divine Mind, and this alone enables him to see the perfect man of God's creating. This realization constitutes Christian Science prayer, true communion with God, the prayer of realization and affirmation, asserting man's constant knowledge of the perfection of Spirit and spiritual man, dwelling in the conscious reality of infinite Love, freedom rather than bondage, of activity rather than indolence, liberated forever from the fetters of tradition and mortal belief, and secure in the consciousness which is divine.

"How forcible are right words" PERCY PHILLIP VYLE

WHEN the sunshine of the spiritual broke through the material shadow that lay over the world, ignorance received its first jolt for many centuries. To the world's amazement, this check was administered by a woman, Mary Baker Eddy, through a book, and in being both a key to the Scriptures and an analysis of the falsity of mankind's reasoning, the Christian Science textbook contains a collection of the most forcible words and phrasings to be found in literature. While the various angles of the educational value of Christian Science convey ample food for profitable thinking, the present purpose is to consider the healing power of the textbook and its unusual vocabulary, for it is only when the study of "Science and Health with Key to the Scriptures" starts, that the student gradually begins to realize how wrong and restricted is even the best education when based on material hypotheses.

Outside the focus of Christian Science, research is on an unstable foundation; matter, as an unexplained and undefined "something," is its chief plank. Matter belief's tenacious foothold in the human consciousness permeates, influences, and molds a mortal's every thought. The effects of study and the results of applying its Principle are more perceptible in the attention devoted to Christian Science than in other branches of learning. In no other direction of inquiry is progress from problem to problem so convincing and determinate, nor is the ultimate as indisputably defined; neither is the reward for sincere endeavor so tangible as that which follows a comprehension of the logic and method of the operation of spiritual law.

Mrs. Eddy herself has told of the handicap of language in which to explain spiritual law, and the surprise of it is that she was so successful, surrounded and handicapped as she was by this restriction. In "Retrospection and Introspection" she says (p. 27): "As sweet music ripples in one's first thoughts of it like the brooklet in its meandering midst pebbles and rocks, before the mind can duly express it to the ear,—so the harmony of divine Science first broke upon my sense, before gathering experience and confidence to articulate it. Its natural manifestation is beautiful and euphonious, but its written expression increases in power and perfection under the guidance of the great Master."

It will be confirmed by all students of Christian Science that, by reason of systematic study, those words and phrases which, at first, may have seemed confusing, abrupt, abstract, and revolutionary, become clear, understandable, full-rounded, blending into a complete, harmonious unit, so that the more devotedly we study divine metaphysics, the more thoroughly we understand and are able to interpret the

truth spiritually instead of materially, and this, in turn, frees us from any handicap of language.

We now arrive at the point which discloses Mrs. Eddy's surprising command of language for the purpose of divine revelation. An example of the wisdom in her choice of words will be seen in her use of the word "error." Outside of Christian Science, error is accepted as a "real mistake." Not only does the textbook teach that a mistake cannot be real, but emphasizes that a mistake has no power to be other than what it is, error, or the absence of Truth. Etymology shows that the word error is derived from the verb errare, meaning, to wander vaguely, without definite goal. Again, the word "infinite." Outside of Christian Science, how many of us understood this word in its absolute and logical meaning? We admitted that while God is infinite, there may be much of the finite in the divine plan. Mrs. Eddy was the first to emphasize and insist upon God's allness. God, Spirit, being All, infinite, boundless, and immutable, He could not be anything but All-in-all, and could not create, control, direct, or express the finite and mutable.

Indeed, sincere and persistent consideration of each unusual word and its unusual association throughout all of Mrs. Eddy's writings is of vital importance to a clear and comprehensive understanding of Christian metaphysics. To the Bible and Science and Health, the student will add a reliable dictionary. Recognition of this aid to a correct interpretation of unusual words is noticeable in all Christian Science reading rooms, where an excellent dictionary is available. Reference to these etymological authorities to substantiate Mrs. Eddy's ofttimes revolutionary phrasings serves to clarify our own interpretation, and as we continue, the activities of this right reasoning will be manifested in the subjugation of wrong, material reasoning. Thus will the tenacity of mortal foundations yield to the spiritual. When we can spontaneously think in spiritual terms, various phases of educational lack and limitation are healed. Exaggeration in the use of words and thoughtless voicing of extravagant and glib phrases give place to temperance and conservatism. The student becomes a better thinker, a better writer, a better talker, and a more intelligent listener, and he finds himself endorsing the exclamation of Job, "How forcible are right words," "words of truth and soberness" such as Paul boldly spoke forth.

Dominion

SARAH WOODALL

In thinking over what it really means to have dominion over the body, it seemed helpful to me to analyze what it is that has dominion and what it has dominion over. The material body is the expression of mortal mind and, as such, can only be expected to express the qualities of mortal mind. As matter it is, of course, nothing but a counterfeit of the reality, and it is comparatively easy to see how great an influence mortal mind has over the body when it is seen that expressions of hate and anger, which are mental, can affect the body in the way they do. It is only logical to assume that other mental conditions, though not perhaps so pronounced, such as fear or anxiety, equally affect the material body; and Christian Science teaches that inasmuch as the cause of all discord is mental, so the cure for all discord must also be mental.

In "Miscellaneous Writings" (p. 16), Mrs. Eddy says, "But, as one grows into the manhood or womanhood of Christianity, one finds so much lacking, and so very much requisite to become wholly Christlike, that one saith: The Principle of Christianity is infinite: it is indeed God; and

this infinite Principle hath infinite claims on man, and these claims are divine, not human; and man's ability to meet them is from God; for, being His likeness and image, man must reflect the full dominion of Spirit—even its supremacy over sin, sickness, and death."

In this passage Mrs. Eddy expresses with wonderful terseness the source of the power that gives one dominion over not only the body but every other condition of socalled material life. Man, being the image and likeness of God, is spiritual; and it therefore follows that as Spirit is All and matter is nothing but a belief, there can be no material condition that could possibly have dominion over Spirit. A student of Christian Science is constantly finding in his progress out of materiality hitherto unsuspected lurking errors and it may even seem sometimes that instead of a more harmonious state of existence, some discord still is apparent in the surroundings of one who is striving to practice Christian Science. This, however, is not always a bad sign, and there should not be the slightest reason for discouragement or self-pity if such a condition manifests itself. The only occasion for discouragement is when, in consequence of this, instead of rising higher in the scale of being, one yields to the temptation to sink into mental apathy and despondence because the conditions seem to be too much for one's understanding of Christian Science to overcome. Then, instead of having dominion over the material senses, there seems to be a reversal of the desired result and the individual is instead under the seeming dominion of material sense.

We are told in Science and Health (p. 307) that "the divine Mind is the Soul of man, and gives man dominion over all things." It follows that the real man already has dominion over all things, and one no longer need be subject to material laws, but in proportion to his understanding of the power of Mind, he will prove for himself that Mind and not matter governs the body. It will be seen that the so-called material body is inert, mindless, and only through the action of Mind does man manifest activity. Then that activity, being the result of the action of divine Mind, must be perfect action, harmonious in every detail.

It will be seen, moreover, that no problem can present itself to a student of Christian Science that is beyond his present understanding, for Mrs. Eddy says on page 574 of Science and Health, "Note this,-that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing." Surely this passage should bring comfort to every one who is struggling to gain a better knowledge of God, and in so doing to eliminate any belief in or fear of that which is not of God, and therefore has no power. What can be more encouraging than this knowledge that no difficulty or inharmony of any sort can come to any one that is beyond his understanding to overcome. And as each problem is solved by the help of Principle, so a solid foundation is laid on which the bigger shocks of mortal mind fall in vain.

It may be that the difficulty to be overcome is self-consciousness or nervousness, and one student, who had to battle with this condition, found that it was only after a long and severe struggle that the fear was sufficiently overcome to give a testimony at a Wednesday evening meeting. Each time subsequently that the desire to express gratitude at a Wednesday evening meeting was present, this erroneous material sense seemed to rise up again in force and try to keep the expression of grateful thanks for

help received from being voiced, but in every case when the material senses have been silenced by the truth of spiritual sense, there has come, with the knowledge of another victory won, a sense of dominion over material sense, which was indeed worth the struggle. In the same way, the overcoming of small physical troubles gives to the student a firm foundation, and when the storms come and beat against the rock, there will be found to be a sufficient accumulation of proofs of the all-power of good to enable the larger victory to be won. This victory, however, can only be won as a right understanding of the nothingness of mortal man is gained in the progress of the student out of false beliefs, and the dominion thus achieved by the realization that the spiritual man is the only man, is the only real dominion any one can have.

The Star of Bethlehem

LOUISE FANNY BODMER

In his simple, direct, yet beautiful way, Matthew relates the narrative of the earthly advent of him whom the prophets of old had foretold, whose coming the Israelites awaited. They expected a king, a personal savior, their Messiah, and his appearance was to be ushered in with befitting material splendor. Is it any wonder that their eyes, befogged with material theories, were holden, so that they could not see the light of that "star" that guided the "wise men from the east" to Bethlehem "where the young child was"? Their honest desire for good had caused their diligent search for God, and singleness of purpose had given them a vision. Being of one Mind they could perceive and journey together in the light of that wonderful star.

The desire for good is innate in man, because good is man's inalienable right by virtue of reflection. How could it be otherwise, since God, the Father of man, is infinite good? Then to experience good, one needs to know God. Man, as God's child, God's expression, is now at the standpoint of all good. It is his divine inheritance. What, then, could separate one from this true knowing and cause him to wander in the bypath of material ways? Man, God's idea, can never be conscious of anything but true being, God. For every true idea, error claims a suppositional opposite. The counterfeit of divine knowing is human knowledge. Mrs. Eddy defines this knowledge in the Glossary of "Science and Health with Key to the Scriptures" on page 590, where she says: "Knowledge. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding." This knowledge, the basis of all error, has led men to seek out "many inventions" which, as the wise man says, are all vanities. Human theories have ever detracted attention from the spiritual to the material, from the infinite and eternal to the finite and temporal. Through them man's natural tendency toward God, the only good, would seem to be checked by an opposite attraction, the human and material belief of good.

But the very fact that those theories and this human knowledge never could and never can satisfy the craving of the human heart, has awakened in mankind the desire for spiritual good, the true knowing of God, or divine consciousness. Then, as it seeks its way out of the chaos into which theories and mortal beliefs have led it, it will, as did the wise men from the East, behold and follow the guiding star of Bethlehem, which leads it to find the Christ, Truth. At first the Christ may seem but a babe, but as one follows un-

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deviatingly in the course pointed out by Truth, one can realize the joy the angels heralded to the shepherds in the fields. Mary Baker Eddy saw this illuminating star, which enlightened her understanding so that she could know Him who is Life eternal. Her earnest desire and diligent search led her to the revelation of Christian Science, the salvation of mankind, which illuminates and demonstrates the sayings of our great Master, Christ Jesus.

Christian Science replaces every erroneous concept with the true idea and takes away the shroud of mystery which human theories have woven around every event of Jesus' earthly career. It reveals the beauty and simplicity of the Christ-teaching and ushers in the day foretold in the Bible, when "they shall all know me, from the least of them unto the greatest of them, saith the Lord." No theory, be it ever so attractive, can ever equal the fact about anything. While the truth uplifts thought and leads it to joys that are eternal, that bless one and all, theories have a downward tendency and theories built upon theories ever lead farther away from Truth. What have theories done to reveal God?

Take, for instance, the celebration of Christmas, of which the real purpose is to uplift thought to God and His spiritual idea, the Christ. For ages past children have been taught to love and look forward to that as a feast of feasts. Sweet stories are woven around the advent of Jesus and very familiar is the picture of the baby Jesus born in the manger at Bethlehem, to whom they think they owe, in some wonderful manner, the joys and gifts that they associate with their beliefs about Christmas. In some European countries they listen eagerly to the tales of the Christmas angel that goes from house to house, leaving presents everywhere. When seen in the light of Christian Science, where we learn that angels are not superhuman beings floating on clouds, but true, loving thoughts, passing from God to man, we can tell the children a far more beautiful and profitable story of Christmas. In the Glossary of Science and Health Mrs. Eddy gives the following concise definition (p. 581): "Angels. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Understanding the truth about these angels they will find them present everywhere. Then Christmas will become a living, demonstrable fact. Jesus said, "Suffer the little children to come unto me." How can we do that if we cloud their pure thoughts with tales that mystify, attractive as they may seem?

Jesus' advent on earth revealed God's love for man. His earthly career was a demonstration of the Love that comforts the sorrowing, heals the sick, and replaces every erroneous belief with the true idea, that blesses all that are within its radius. Learning to know the true source of every loving deed and kindly gift will turn the children's thought to the Father-Mother God. Their Christmas joys will increase, for they will learn that they are not limited to one day of the year, for every thought of love expressed will be an angel that heralds the Christ. A new understanding of Christmas will dawn for them, for they will entertain those angels, loving thoughts-which will be expressed in loving, kindly deeds, in healing, comforting, and in divine joy. They will understand that the true gift is the expression of Love; and children and parents and all will rejoice in the understanding of God that blesses all mankind, for all can know Him and, knowing, be blessed. All will rejoice in the truth about Christmas, which wakens echoes of gratitude and joy in every heart. And best of all, we will know that Christmas is not only one special day, but all the time.

Whenever the truth about anything appears to thought, it is the bright appearing of the star that reveals the Christ, God's manifestation. Every healing in Christian Science is Christ with us,—Christmas,—and this blessing blesses all, through the very fact that the true spirit of Christmas, the revelation of Christ, has freed men from material theories, the human knowledge that seems to hinder them from knowing God, the Father-Mother. Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 260) in an article entitled, "The Significance of Christmas": "The basis of Christmas is the rock, Christ Jesus; its fruits are inspiration and spiritual understanding of joy and rejoicing,—not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, because of the heaven within us."

"Why are ye fearful?"

WILLIAM A. BALL

HE statement in "Science and Health with Key to the Scriptures" (p. 377) where Mrs. Eddy says, "The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it," is well worth studying carefully, and by so doing the Christian Science student will be fully repaid for his diligence. We find that the Master many times used the words, "Be not afraid," or "Why are ye fearful?" This was the keynote of harmony, then as now. Christian Science teaches us not to fear, and to claim our God-given dominion over all the earth. If we are afraid, there is a great mental disturbance going on, and this state of mind shuts out or obscures the fact that we have nothing to fear. On page 425 of Science and Health Mrs. Eddy says: "Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again except to offend God, and you will never believe that heart or any portion of the body can destroy you."

When we realize that the truth about God's creation can never be changed and that man, as His expression, is perfect even as He is perfect, then we are beginning to lay claim to our birthright-dominion, harmony, and immortality. The Master's words to Peter, "Lovest thou me?" were answered in the affirmative; then Jesus said, "Feed my sheep." This in other words was a command to give to others what he had received from the Savior. Our beloved Leader, Mary Baker Eddy, has now given to suffering humanity this same doctrine of Love. On page 391 of Science and Health she says: "Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love, -as all that is pure, and bearing the fruits of Spirit. Fear is the fountain of sickness, and you master fear and sin through divine Mind." When we are downcast and everything seems dark, we have only to know that this is only illusion, and that just as surely as the sun will appear from behind the cloud, divine Love manifests itself in exactly the right way. These teachings are so beautiful and simple and demonstrable that a child can understand them; in fact, the children sometimes grasp these simple truths more quickly than do their parents. This explains our Master's love for little children. Children, trained to think rightly in Christian Science, reflect the love of God, and in their fearless bearing often put to shame others not instructed in this beautiful doctrine. We must all become as little children, and then we shall be able to accept the blessing of our Father in heaven, which includes all good things.

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Editorial

The Hope of the Machinists

THE decision of the machinists of the United States to call an international conference of the machinists throughout the world, for the purpose of rendering future wars impossible by the curtailment or nonproduction of the engines of war, is an indication of the growing solidarity of human thought, a phenomenon capable of many extraordinary possibilities. For the present purpose the political aspects of the case are entirely without significance, even when those aspects touch so vital a point as the capability of the national elements to put aside their international prejudices and jealousies and to work together not for the nation but for humanity. What is interesting is the manifestation, which is spreading over the entire world, of a realization of the fact that if you break down the spirit of unity at the frontier lines of the nations you repudiate Christianity in its very inception. Mrs. Eddy quoting, on page 340 of Science and Health, the famous words from Exodus, "Thou shalt have no other gods before me," goes on to comment on them with this wonderful insight, "The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life

This being so, it is more than interesting to watch the means, however crude and formless, by which the instincts of good are endeavoring to give expression to ultimate truths. The resolution of the International Association of Machinists is the expression of just such striving. It is, of course, to everybody with a clear metaphysical perception, an attempt to put the cart before the horse. But that, in a world which has not yet grasped the significance of spiritual causation, is inevitable. None the less, however, is it the effect of an aroused spiritual understanding, which is causing Adam to turn uneasily in his sleep. One day he will, of course, awake and sit up, and then he will no longer see in a glass darkly, but will gaze face to face into reality. In the meantime it is the ever-broadening influence of Truth which is causing Adam's restlessness. "God," Mrs. Eddy writes, on pages 223-224 of Science and Health, "will overturn, until 'He come whose right it is.' Longevity is increasing and the power of sin diminishing, for the world feels the alterative effect of truth through every pore."

If, then, the world is wise, it will begin to regard every decision such as that of the machinists from a very different point of view to that which it does at present. It will see behind such movements the inspiration of Truth, and instead of hurrying to take sides in a political line-up, it will endeavor to probe the matter a little deeper, to sift the chaff from the

wheat, in other words, to side with Principle rather than with men, lest haply it "be found even to fight against God." The effort to do this must, of course, be an individual one, and if the individual is wise it will be made without reference to his neighbors, but rather in the spirit of Paul's great simile, in his letter to the church in Philippi, taken presumably from the Isthmian games, "Forgetting those things which are behind, and reaching forth unto those things which are before." It is thus and thus alone that the individual can become a good citizen, and it is only out of an individuality of good citizens that a great nation can be resolved.

This idea of the machinists, therefore, is not a mere counsel of perfection to be set aside for some time in the millennium when it will be of no interest to mankind, nor is it a mere political expedient to be grabbed at for party or class purposes, and ultimately to be discarded as impracticable. It is rather a half-formed ideal shot into a world which has not yet discovered the futility of playing with effects while leaving their causes unaffected. None the less is it an indication of the meaning of that passage in the Gospel of John, so mystical to those who do not hold the key to the method of the writer, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The object of the individual's and so of the world's inquiry, then, is to rest demonstration on cause, and not to lose time in muddling over effects. This comes out very clearly in Christian Science healing. It is impossible, for example, to remove the symptoms of disease, which are effects, until the cause of disease has been first eliminated. And as this cause is invariably a mental cause, to look for it in matter, which is itself a subjective condition of the human mind, is to seek cause in effect.

Turn from this to the dilemma before the machinists, and the limitations of their good intentions become apparent in a moment. War is the result of certain passions in the human mind, the most powerful of which is lust. To imagine, then, that by curtailing or controlling the mechanical devices for killing men it is possible to put an end to the results of jealousy, greed, envy, hatred, and all the other manifestations of lust, is, as has already been said, to put the cart before the horse. Men found a way to fight before iron or steel was manufactured, before the chemists compounded gunpowder or high explosives, or the engineers had built submarines or airships. An economic war is only different from a military war, and so long as men are greedy and treacherous, envious, passionate-lustful-they will continue to fight, just as they will continue to be sick. That is where the machinists are counting without their host, but it does not affect the fact that the glass is clearing before them, and that they have, all unconsciously, touched the hem of the garment of divine causation.

The quest of human effort, then, is the consideration of spiritual causation. As that quest is successfully pursued the individual, and necessarily ultimately the nation, must arrive at a metaphysical understanding of the words of Moses, "Hear, O Israel: The Lord our God is one Lord." Peace is to be found only in a common understanding of Principle, a common love of Truth, a common pursuit of purity and unselfishness, which destroys, in the human consciousness, all that is unlike Principle, and so demonstrates the at-one-ment. "One infinite God, good," Mrs. Eddy continues, on page 340 of Science and Health, "unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' anni-

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hilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

FREDERICK DIXON.

Friendship in War and Peace

In some respects, there is not so much difference between a condition called war and a condition called peace as has been popularly supposed. In all circumstances, there must be activity. Peace is not lethargy. It does not mean a reversion to the ways of human selfishness which were even partly and temporarily put aside for the sake of cooperation in a righteous cause. The real activity for Principle, whether it be called war or peace, must continue eternally. In spite of any seeming human discord or human concord, the true relationship of man to God forever remains the same. This fundamental relationship is one of consecration, since the activity which constitutes the genuine man is wholly consecrated to its cause, to the one Principle which is infinite intelligence.

As to this fact, there can always be complete agreement. Even the one who seemingly knows nothing about Christian Science must admit, if he stops to reason at all, that there must be some cause for being alive. This cause is divine Life, true Mind, Spirit, and does not depend in the least upon any supposition of matter. The whole function of man is to express this Life harmoniously. Really he cannot do otherwise, since infinitely right cause invariably produces right effect. The basis of Christian Science is that there is only the one cause, the divine Mind, maintaining harmonious activity as its effect, the real man. All who know anything whatever of Christian Science agree as to this basis, and sooner or later every one will have to accept it as the one demonstrable truth of being. Already the many are seeing something of the fact that this is the foundation for all unity. In the presence of the one Mind and its idea or activity, every human difference of viewpoint must

The only eternal friendship rests on this spiritual basis. If one thinks of friendship as other than activity in accord with divine intelligence, one is mistaken. In other words, the true friend must always be found as infinite Mind expressed, never as matter. The way in which friendship is preserved in peace or in war is the way of dependence on this one Mind. What this Mind knows of brother, sister, or friend is all there is to the spiritual fact. The divine Mind, of course, knows nothing of any supposed differences of opinion, discords of belief, struggles of error, but rejoices in the eternal oneness of its idea. In place of any sense of human differences, true Mind knows unlimited unfoldment of variety in action. The belief in misunderstanding has to be replaced with absolute spiritual understanding, nothing less. This understanding is the knowing of Principle and its idea as the only reality.

Many volumes and many pages have been written on the subject of friendship; but the student of Christian Science finds his chief encouragement to true friendliness in his ever renewed study of the Bible and Mrs. Eddy's works. Complete corcordances show all the passages on the subject. A comparison of these passages is exhilarating work. In Proverbs, for instance, is the famous statement, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Compare that with what Mrs. Eddy says on page 151 of "Miscellaneous"

Writings": "Brother, sister, beloved in the Lord, knowest thou thyself, and art thou acquainted with God? If not, I pray thee as a Christian Scientist, delay not to make Him thy first acquaintance." Sometimes one may argue that it is for some one else to make advances. The true advance is already made when one turns gladly to the divine Mind and finds there all that is real. Spiritually it is easy to be acquainted with the one divine intelligence which is infinitely expressed. It is only to human sense, which is an imposter anyway, that the everlasting friendship may seem difficult. The one Mind "sticketh closer than a brother" to idea, and the spiritual idea or activity sticketh closer than a brother to Mind as its source. This relationship can never be separated for an instant. Through a study of the subject of friendship in the light of the Bible and Mrs. Eddy's works, one necessarily finds how boundless it is. Its freedom from limitation is to be demonstrated with patient consecration. Of course, no meaningless human makeshifts of action on a basis of policy suffice for the demonstration of Principle's unity, but the sincere knowing of the truth does suffice in the eternal present.

As Mrs. Eddy says on pages 80 and 81 of "Retrospection and Introspection": "There are no greater miracles known to earth than perfection and an unbroken friendship. We love our friends, but ofttimes we lose them in proportion to our affection. The sacrifices made for others are not infrequently met by envy, ingratitude, and enmity, which smite the heart and threaten to paralyze its beneficence." The reliance on Principle replaces the human sense of love with the indestructible idea of divine Love. As this replacement goes on, the belief in envy, ingratitude, and enmity is overcome with joy, and the one spiritual friendship of divine intelligence and its manifestation stands as the actuality. On pages 11 and 12 of "Miscellaneous Writings," Mrs. Eddy says again: "I would enjoy taking by the hand all who love me not, and saying to them, 'I love you, and would not knowingly harm you.' Because I thus feel, I say to others: Hate no one; for hatred is a plague-spot that spreads its virus and kills at last. If indulged, it masters us; brings suffering upon suffering to its possessor, throughout time and beyond the grave. If you have been badly wronged, forgive and forget: God will recompense this wrong, and punish, more severely than you could, him who has striven to injure you. Never return evil for evil; and, above all, do not fancy that you have been wronged when you have not been." Mrs. Eddy's iteration and reiteration of this kind of advice throughout her writings are for the blessing of all. These precepts she herself ever lovingly practiced.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Just a Look

MARY A. MACOMBER

And the Lord turned, and looked upon Peter.-Luke 22:61.

JUST a look, but, oh, the sweetness— Patience with a brother shown; Forgiveness without touch of censure— Fruit of struggles, prayer, alone.

Just a look, but, oh, the glory!

Love, the depth and breadth and height,
Pierced the mask and saw God's image,
Honest, noble, pure, upright.

Just a look, but, oh, the triumph! Mind always regenerate; Now, to follow in his footsteps,— All God's works to contemplate.

Testimonies of Healing

It is with heartfelt love and gratitude to God that this testimony to the healing and saving power of Christian Science is written. Some years ago through two friends, Christian Scientists, whose changed condition and health compelled notice, I, in seeking healing for another, found my own. A practitioner was sought and her loving, true, and consecrated work enabled me to see the light. few days after examination by a specialist I was quickly and permanently healed of an internal growth, for which an operation was pending. At another time influenza was overcome in a few hours. Christian Science has prolonged my life by healing a supposedly inherited weak heart. It is many years since either a drop of medicine has been used or a single day passed in bed, and through Christian Science I have been given a measure of health and strength otherwise impossible. Merely reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, cured me of the lifelong habit of nervously biting my nails.

Christian Science enabled me to start and support jointly a home and business for some years, on a small capital, although I had no knowledge at first of the means of livelihood selected. The truth has never failed to meet the need whether mental, physical, or financial. Everything I have to-day of life, health, home, and happiness is solely due to Christian Science. It has healed me of many faults of character, including a very hasty and quick temper, hatred, impurity, jealousy, resentment, selfishness, criticism, pride, fear, meanness, dishonesty, ingratitude, greed, and false appetite. In two instances of acute illness it healed me quickly, giving me a more abundant sense of life and strength each time. One could never express in words sufficient gratitude for such healings, and above all for the spiritual unfoldment of God as ever present Love, and the true understanding of the Bible, also for the satisfying answer the truth reveals to every true desire-prayer. Christian Science is the only real solution of the problems of daily life. It brings heaven to earth, here and now, and can be proved immediately whenever and wherever honestly applied and willingly obeyed.

Innumerable instances of healing could be quoted which have resulted from the church services, lectures, the study of all Mrs. Eddy's works in conjunction with the Bible, the Lesson-Sermons, and the authorized literature. For all the years of joyous life and activity and the glorious opportunity to help others, also for the privilege of membership in The Mother Church and the branch church to which I belong, I am deeply grateful. For all Christ Jesus did for the world's salvation, and for Mrs. Eddy's selfless life of love, for all The Mother Church activities, also for all the Christian Science literature, for the privilege of class instruction, and for all the true friends Christian Science has given me, I thank God. I have been enabled to join that ever growing multitude who can say, "I know that my redeemer liveth."

(Miss) D. VIOLET CLAIRE LE MESSURIER, London, England.

Words seem inadequate to express my gratitude for what Christian Science has done and is doing for me, and only by living its teaching can I prove that gratitude. Over six and one-half years ago I turned to Christian Science and the first treatment resulted in an instantaneous healing of appendicitis and gallstones, after I had been under the doctor's care for three months preparing for an operation. I

was in the hospital all ready for the operation, but the physician postponed it on account of complications that might arise, as I had been under treatment for years for acute Bright's disease. This healing was indeed a revelation to me and I was most joyful as first one condition after another righted itself under this new understanding of God and man's relation to Him. A discordant condition of the knees, which had been a drawback since I was a girl, has been met, also headaches have been overcome, glasses have been laid aside, and there have been many, many other healings. These seem small, however, compared with the spiritual uplift and the joy of having overcome, in a marked degree, self-pity, with which I had had a struggle for over two years. This has been the real healing and words cannot express the joy I feel.

I have the privilege of being a member of The Mother Church, also an active member of a branch church, and my prayer is that I may gain a greater understanding of the truth. I am grateful to God, the giver of all good, to Christ Jesus the Way-shower, and to our dear Leader, Mary Baker Eddy, who gave to hungering humanity this wonderful truth which to-day is awakening the world to its rightful heritage. Of her works we can but repeat a verse of one of our hymns:—

The watchword has been spoken, The light has broken forth, Far shines the blessed token Upon the startled earth.

To hearts and homes benighted The blessed truth is giv'n, And peace and love, united, Point upward unto heav'n.

(Mrs.) GRACE S. HOUGHTALING, Chicago, Ill.

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Deep gratitude impels me to write this testimony that my fellow men may be helped thereby. In the year 1909 I became ill with tuberculosis of the lungs, was treated by many physicians, and was often vaccinated. Frequently I was obliged to lie in bed with high fever. Because of my belief in excellent care I was soon restored to such a degree that I was able to help myself; still work seemed very difficult. This sickness was followed by another. I became so nervous that all surrounding me suffered as a consequence.

At this time I received some Christian Science literature from an acquaintance. I gained new courage and went to Berlin and sought a practitioner, who explained the Science of being to me in a simple manner. After two treatments I did not notice a trace of my former trouble. May it be noted that I only mentioned to the practitioner an extreme itching of the scalp and an abnormal loss of hair. I did not mention the tuberculosis; neither did I mention that I had lost my husband as a result of that disease, and that during my stay at a sanatorium my child passed on from tuberculosis of the brain. Upon returning to my former surroundings, the condition again became noticeable. Then I studied Der Herold and the textbook by Mary Baker Eddy a great deal, and noticed that-after reading I felt much better. Gradually it became clear to me that understanding of this religion is necessary, and that we must allow ourselves to be guided by the truth. Through this understanding of the truth I was completely healed of tuberculosis and nervous trouble.

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When the war broke out all my brothers were compelled to go to the front. I was the only support of my parents at that time, and was able to execute all the agricultural work without any difficulty whatever. I am so happy and thankful

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that God revealed the way of the truth to me. Science and Health has been my only counselor. With the exception of the two treatments, I have had no other Christian Science treatment. My mother, brothers, and sisters gradually approached the truth through reading *Der Herold*.

In July, 1918, my mother experienced severe pains in the abdomen. We called a physician, who gave her an injection, and the next day she was examined. It was pronounced an incurable liver trouble, and the physicians gave us no hope. We asked a Christian Science practitioner for help, which was willingly given. My mother immediately felt better, although there still appeared many doubts and much error, which, thanks to the truth, had to vanish. She has been completely healed for some time. I shall prove my gratitude to God by trying to grasp the truth and by living it. With a grateful heart I think of our revered Leader. Through her faithfulness she has explored the way of Truth, and has made it so clear to us through her work "Science and Health with Key to the Scriptures" that we may walk in it.—(Mrs.) MARY BARSKE, Kügenwalde a/Ostsee, Germany.

I wish to add my testimony in loving gratitude for what Christian Science has done for me. It healed me of sciatic rheumatism after I had been told by a doctor that there was no cure for that disease. At this time I was in the employ of a Christian Scientist who interested herself in me and encouraged me to try Christian Science. As I was willing to do anything that might bring relief, I accepted her help. She began treatment and showed me how to study the Bible. I began to improve and in two years was absolutely free and have remained so for more than six years.

I am also very grateful for the understanding of God as divine Principle, the only healing power, which has come to me through the study of the Bible and "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

O. Martin Lawrence, Boston, Mass.

I am not a Christian Scientist although I have been reading Science and Health for more than five years and would like to give my testimony as one of gratitude to God and love to Mrs. Eddy, who was, I believe, ordained by God as the messenger of liberty to the captives of sin, disease, and death for this age. Mrs. Eddy tells us that "the All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself" (Science and Health, p. 455). Judging by the fruits we cannot but acknowledge His commission.

The blessings which have come to me, just through reading "Science and Health with Key to the Scriptures" would require more space to tell than I would feel justified in asking. First I was greatly impressed, upon opening the book, by the sentence, "To those leaning on the sustaining infinite, to-day is big with blessings" (Preface, p. vii). Feeling a response in my own consciousness, and with the eagerness of a child for a new-found joy I began my search. I had had medicine in my home every day in the year and had either to call or consult a physician every few weeks, as I seemed to be the victim of a complication of diseases, among which were rheumatism, malaria, and chronic stomach trouble of seventeen years' standing, which was accompanied by sympathetic heart trouble. All these ailments left me before I had finished reading the book. Of course I did not hurry through it, as I was doing my own work, when I was able to, and many of its statements perplexed and puzzled me, and I would and myself lying awake late at night trying to understand

some of them. All this time the truth was doing its work without my understanding how it was being done. In a short time I found myself freed from the thought of limitation, and wanted to present all my people with a copy of Science and Health, but I had to learn a lesson. I found that while I was ready and willing to give, others were not prepared to receive.

I am grateful to God for all His manifestations of good, —to Christ Jesus, the Way-shower, and to Mary Baker Eddy. (Mrs.) Mary A. Ackman, Indianapolis, Ind.

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For more than ten years I have enjoyed the benefits resulting from the application of my understanding of Principle attained through the study of Christian Science. In the degree that I have been willing to know and obey Principle as taught in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I have in that measure seen and felt the power of demonstration.

In 1902, after vainly seeking spiritual understanding through the teachings of the church of which in my youth I was an active member, I became an avowed unbeliever. The succeeding seven years were spent in following the course of my own will and pleasure, resulting only in disappointment. Finally, to please my wife, I consulted a Christian Science practitioner, without hope that he could help me in my tangled business and social affairs, but told him to go ahead, that I did not see how he could possibly do me any harm. At that time I was a consistent user of liquor and tobacco, the latter to the extent of about fifteen cigars a day. While under treatment, the desire for liquor left me at once and the desire for tobacco left me very soon afterwards.

At the time I took up the study of Christian Science, in 1909 (for I became interested as soon as I began to see there was really something to study), I had worn glasses constantly for thirteen years, my work as a practicing lawyer requiring constant application. After a few weeks' study, I removed my glasses, which before that I had never been able to lay aside for an hour without suffering. Since that time I have never worn glasses, and I was accepted by the United States Army as an officer of artillery in the war and saw several weeks' service at the front without question as to my eyesight or ever suffering an inconvenience therefrom, although I had to make minute measurements from battle maps and prepare reports and data in the darkness of an underground dugout with only the light of a carefully shaded candle.

Since 1909 I have had no physician or drug in my home or personal experience, and, although comrades near me were killed or wounded at the front, and two officers with whom I was on post in an advanced artillery position were sent to the hospital, one gassed, the other on account of shell shock, through my own mental work and the help of others working for me at home, I escaped being selected for medical treatment while in the army, though I was greatly emaciated from loss of sleep and the shock of exploding enemy projectiles during four continuous weeks on the line.

Such things as ordinary colds have not been anything more than a temptation to me for several years. I am meeting with some success not only in overcoming sin, but in attaining freedom from a sense of sin, and personality, which it seemed never would be overcome. I am learning, too, that happiness is a quality of Mind; that it is not what one is doing, so much as the way one views what one does, that constitutes whether he is about his Father's business or not; the necessity being to know that we live in eternity now, which is knowing the scientific truth.

I am grateful for the words and works of Mary Baker Eddy and for her noble life and unselfish devotion to the establishment of the Christian Science cause,—for the Christian Science periodicals, for the good I have already received from the study of Christian Science, for the established knowledge and renewed faith in God and in the teaching of the Bible resulting from an understanding of the meaning of the Old and New Testaments, and for the knowledge that I, too, can share with the Revelator his realization of citizenship in the city that "lieth foursquare."

C. A. S. Frost, San Francisco, Calif.

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It is with gratitude for Christian Science and to Mrs. Eddy for again making the teachings of Christ Jesus practical to a hungry and sin-sick world that I write this testimony. I know Christian Science is "the pearl of great price" spoken of in the Bible. The blessings which I have received since coming into Science are too numerous to mention. For the last seven years it has been our only help in time of need.

When our little daughter was four months old she was healed of whooping cough. A year or so later she fell against a hot stove, burning both hands and arms from the elbow down. Christian Science treatment was given and in less than an hour all pain was gone and she was resting nicely. The healing was very quick and no scars remained. At another time she seemed a little feverish, and as it was near her bedtime I put her to bed. She complained of being tired and suddenly became delirious. The fear of pneumonia was so great that I asked for help from a Christian Scientist; the next morning the child got up perfectly well, after sleeping all night. Is it any wonder I am grateful for God's ever present help in time of trouble?

(Mrs.) MINNIE REEDER, Shaniko, Ore.

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In gratitude for the wonderful help received through Christian Science I would like to tell of a physical healing which I experienced a few years ago. It was a case of blood poisoning, believed to have resulted from contact with what is commonly known as poison oak. I was serving on the flower committee of the church of which I was a member at the time, and it was my duty to see that flowers and foliage were provided each Sunday for the foyer of the church. Many times I gathered them myself, as I was then living where I was surrounded by everything beautiful that nature provides, and I often took long rambles through the woods in search of flowers for my work. This disease first manifested itself upon my hands and arms in a very pronounced form and they were soon badly swollen and discolored. I immediately asked for help from a Christian Science practitioner and the work was at once taken up. All pain was soon destroyed, but the swelling and discoloration seemed very persistent and soon manifested itself on my face. This condition, however, was soon overcome.

On the following Sunday it seemed best to ask some one to relieve me of my work in looking after the flowers; the sense of fear was not entirely destroyed. I reached the church a little early that morning and immediately went to the little room provided for arranging the flowers and there found a most beautiful bunch of flowers and autumn leaves, most of them being oak leaves, but there was no one to look after them. I hesitated just a moment and wondered what I should do, as they seemed too beautiful to leave. Almost instantly a quotation from Science and Health came to my thought. I hastily removed my gloves, all sense of fear absolutely gone, realizing all the while that there was nothing

in those beautiful leaves that could possibly harm me, and I soon had them in their proper places. As I went upstairs and listened to the beautiful service that morning I was filled with gratitude for the understanding of this wonderful truth that meets every human need and frees mankind. Since that time I have handled all kinds of wild flowers and leaves with no sense of fear whatever, and have never had any return of this trouble. I am truly grateful for this experience as I realized that it was just another opportunity to prove the omnipotence and omnipresence of God and the protecting power of divine Love.

I wish to express my gratitude for all the blessings received through the knowledge of the all-power and infinite love of God as taught in Christian Science, and I am grateful for the privilege of class instruction. I am also grateful for all of our periodicals, which continually cheer and encourage us, and for our Lesson-Sermons each week, and it is my aim and earnest desire to strive to live daily my gratitude for Christian Science by reflecting and radiating more love, and to become a clearer channel for good. I am thankful to God and grateful to His messenger, Mary Baker Eddy, who has revealed to mankind this demonstrable truth.

(Miss) ETHELYN I. BRONSON, Minneapolis, Minn.

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I feel that I must tell others of all the blessings I have received since I first heard of Christian Science and especially since I began to study it earnestly. I made inquiries about it of relatives, who told me God could heal all our physical and mental infirmities, and that the understanding of Christian Science was preventive as well as curative. That was enough, for I knew that no remedy I had ever tried had ever prevented different sicknesses. When I began to read it I never doubted a word I read, although it was some time before I understood well enough to apply the truth for myself and family. A fear of total deafness left me from the first, and as I have gained in understanding, the sense of deafness has left me to a remarkable degree. I no longer fear to meet and talk with others; indeed, I feel I have been born again to experience such freedom, and I have had no abscesses in the ears since I first began to read Science and Health, whereas before they were quite frequent each winter.

When our two children were born I had Science help, a practitioner and nurse being employed in each case. Many obstacles had to be overcome in the first instance, but God was with us and I was saved from possible surgery. The first child seemed to cry so much until she was two months old that my neighbor who was a Scientist came in and told me such crying was not natural and that I should have help. When I saw I could not meet the need I took the baby that morning to a practitioner and she was healed then and there of colic. Oh, the happiness to see her smile and not cry. She gained steadily in weight and others often remarked what a happy child she was. Many man-made, so-called laws were broken when the second child came. It was a very quick delivery and I sat up the same day and each day until the fourth day, when I arose, dressed, and took my meals at the table with the family. I also assisted with the general work and cared for the baby until the tenth day, when I took full charge of the home and children. I shall never forget the spiritual uplift and firmer conviction that God is Love and ever present. I am happy to say our children do not know of material remedies and there have been many healings of different physical illnesses, sometimes through my own application of the truth gained through the study of Science and Health, which is indeed the "Key to the Scriptures." There

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are two instances which stand out clearly as to the power of God to heal. Our little girl fell and broke her collar bone when about three years old. We did not reach the practitioner by telephone until the next morning, but through my realization of the truth the child slept well all night. We were advised to follow Mrs. Eddy's directions given on page 401 of Science and Health. The child played about all day very happily, as the surgeon did not arrive until evening. We kept the bandage on just a week; the child made no complaints at all. When the bandage was removed we knew she was perfectly healed and she has had perfect use of her arm ever since.

Just recently a felon appeared on one of my fingers, which almost entirely covered the finger. I declared the truth the first two days and experienced no pain; then I asked for help and on the fourth day it began to disappear. In about a week the old skin had all peeled off and was replaced by a new one. I am so grateful to say that anger, hatred, selfishness, and resentment have vanished like a dream from our home.

I am grateful for the periodicals, for Mrs. Eddy's writings, the Sunday school, and every avenue for freedom and peace which Christian Science affords the whole world.

(Mrs.) MARY MUNDY, San Gabriel, Calif.

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For many years I had been a firm adherent of the Church of England; but gradually began to see that it did not fulfill all that the Bible promised as the outcome of a church founded on God, so I set out to find a church that promised to provide that full salvation which life in God must bring. I sought through many schools of thought, but found them of no avail, until I was led to the study of Christian Science. As I studied I began to see that this was the church for which I had been seeking.

"Our church," our Leader, Mrs. Eddy, tells us in Science and Health (p. 35), "is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick." This explanation of church has given me the understanding of these words in the Bible: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," but by the name of Christ, which Mrs. Eddy tells us in the Glossary of Science and Health (p. 583) is "the divine manifestation of God, which comes to the flesh to destroy incarnate error." I have proved this to be true, for the demonstration of Christian Science has saved me through the darkest and most difficult experiences of sorrow, sickness, and despair. I can only express my most heartfelt gratitude for this salvation by standing more firmly in this true Church, "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583)—this Church of Christ, Scientist, which is founded on the rock of Principle, against which the gates of hell shall not prevail.—(Mrs.) ADELA ANSON, Manchester, England.

With gratitude for the blessings of Christian Science I give my testimony. Following a cold, I had articular rheumatism, and for several winters was obliged to remain in bed for three months. In my need our attention was called to Christian Science by a dear friend, and my mother requested a practitioner's help. Loving work was done for me, and after two months' treatment I was healed. This was several years ago and the trouble has not returned. Later inflammation of the eye was manifested. As I was entitled to

an allowance from a sick benefit fund I had to go to a physician, who opened the lachrymal duct, but there was no permanent improvement. I now requested a practitioner's help, and the eye was healed in two treatments. Then I became ill with tympanitis and was again obliged to go to the sick benefit doctor. My ear did not improve, but became worse. Then man's extremity proved to be God's opportunity. I read the Bible and became more and more absorbed in *Der Herold* and other Christian Science literature. Truth was victor; the error vanished.

Christian Science not only helps us to overcome bodily ailments, but strengthens us spiritually. Words are inadequate to express my gratitude; I shall endeavor to prove it through deeds. God knows how grateful I am for the blessings. With reverence I think of our Leader, who worked with self-sacrificing love to make her discovery intelligible to her fellow men.—(Miss) ELISE LUX, Berlin, Germany.

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I was very ill for a year, had no appetite, could not eat anything, and had pains in all parts of my body. For three months I lived on crackers and a little milk, and even that diet caused distress. A physician was called at last and he stated that a surgical operation would be necessary. I concluded to call a Christian Science practitioner and after two treatments I was completely cured, leaving the practitioner's room a well woman. I ate a hearty meal, slept well, and am certainly very grateful for what Christian Science has done for me.

MRS. JAMES McCormick, Los Angeles, Calif.

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I wish to express my gratitude for all that Christian Science has done and is doing for me. Up to May, 1917, when I came to Christian Science for healing I had never read any of Mrs. Eddy's writings nor any Christian Science literature. I was advised to try it for healing as everything else had failed. I was directed to a Christian Science church where one of the ushers introduced me to a practitioner, who invited me to stay for the service, as it was then time for it to begin. Now I know that "Truth has a healing effect even when not fully understood," as our Leader tells us on page 152 of "Science and Health with Key to the Scriptures."

I called on the practitioner the next day; treatment was given and I began to realize freedom from nervous prostration which at times partially paralyzed my lower limbs, so that I could walk only with difficulty. Headache, scalp disease of twenty years' standing, the tobacco habit, which I contracted twenty-five years ago, paralyzed lower bowel, constant eye trouble, for which I had undergone treatments in the hospital, but had received no benefit whatever, have all been healed. With the help of practitioners and the Christian Science literature, I am realizing my true birthright as the son of God. Christian Science is indeed meeting my every need, physical, moral, spiritual, and financial, for which I am very grateful to God, to Christ Jesus, the Wayshower, and to our Leader, Mary Baker Eddy. On my journey out of materiality The Christian Science Journal, Sentinel, and Monitor have never failed to direct me to the mansions in my Father's house.—CHARLES WALTER SEILER. Brooklyn, N. Y.

I have long wished to express my gratitude for what Christian Science has done for my husband, therefore I am indeed very grateful that I can vouch for his testimony. I, too, have been benefited through the study of Christian Science.—(Mrs.) Helen A. Seiler.

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Signs of the Times

["Matter"-The Christian Science Monitor, Boston, U.S.A., Oct. 7, 1920]

"In the last resort, matter has become a number, a measure, not a thing. The metaphysician, expelled from the physics of last century, has come back to his own." So does a writer in a recent issue of The Times, of London, conclude an able consideration of the steady breakdown in the accepted recognition of matter as a fixed fact which has taken place during the past twenty years. The closing years of the last century found the earth and the heavens triumphantly resolved into some eighty elements. Natural scientists admitted that possibly some more might be discovered but, to all intents and purposes, the great resolution was regarded as complete. So the question rested for a time, and then there began an effort to develop a theory of evolution amongst the elements themselves, to arrange them on an ascending scale, and by the time that Crookes had discovered his "radiant matter" the attempt to trace all the elements to some "primitive stuff" was well under way.

The next step was the collapse of the element. Elements under more drastic examination were found to appear in different forms, until, finally, it was shown quite conclusively that the constitution of all elements is hydrogen atoms, bound together with electrons. "And what are electrons, these new symbols of the physical conception of the material universe?" asks the writer in *The Times*. And then, immediately answering his own question, adds: "They are mathematical abstractions, their properties, inferences from mathematical reasoning. In the last resort, matter has become a number, a measure, not a thing."

In other words, matter has been "explained away," has been proved unreal. For this last, of course, is the inevitable inference, although it is an inference such as will never be made to any purpose by those uninstructed in Christian Science. As far as the layman in such matters is concerned, such theories are regarded as amiable speculations. To the world as he knows it, sees it, and feels it, it makes no difference to be told that, after all, it is only so many hydrogen atoms bound together with electrons. It is all very interesting, and may be all very true, but he cannot see how such knowledge can change his position one whit for the better or for the worse. And of course it cannot. For the great fact revealed in Christian Science, the unreality of matter, has not been apprehended. All that has been done is to exchange one human theory for another, a belief in eighty elements for a belief in hydrogen atoms bound together by electrons.

It is nearly two thousand years since Jesus of Nazareth explained matter in the only way it is to be explained, in the memorable words, "It is the spirit that quickeneth; the flesh profiteth nothing." He took into account no scholastic explanations of matter, although there were many prevalent in his day. He simply made the declaration of its utter unreality, and then proceeded to prove his statement. And he did prove it, at every turn, beyond all possibility of doubt. In walking upon the water, in stopping a storm at sea, in feeding five thousand people with five barley loaves and two small fishes, in healing the sick and raising the dead, he annihilated, one by one, the so-called laws of matter, and proved their unreality. If any consideration be given to the works of Jesus, with this point in view, it will be seen that the power he demonstrated deprived matter of all form, place, and power, and showed it to be nothing more than error of belief.

And what is an error of belief? It is, of course, an unre-

ality which cannot affect the reality. By understanding this, and demonstrating it, Jesus proved the allness and ever availability of Spirit. This is Christian Science. As Mrs. Eddy, the Discoverer and Founder of Christian Science, has written in her book, "Unity of Good," on pages 9 and 10: "What is the cardinal point of the difference in my metaphysical system? This: that by knowing the unreality of discase, sin, and dcath, you demonstrate the allness of God."

Now Mrs. Eddy, on page 591 of Science and Health, defines matter thus: "Matter. Mythology; mortality; another name for mortal mind; illusion; intelligence, substance, and life in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief."

"That which mortal mind sees, feels, hears, tastes, and smells only in belief." Outside the belief, that is, of the five physical senses, matter has not even a suppositional existence. And yet even the mortal uninstructed in Christian Science is eager to admit that the things, above all others, that he most desires he is quite unable to apprehend with these five senses. Love, joy, peace, happiness, health, and so on, he recognizes as states of mind and not states of matter. He finds his senses betraying him and deceiving him, branding themselves, at every turn, as false witnesses, until at last he acquiesces, if he ventures to think of it at all, in the belief, either that there is no solution of the enigma or that the solution will not be revealed until "hereafter." It is just here where Christian Science comes to the rescue, and with one simple declaration of eternal Truth reveals the way. Not by proving, step by step, that matter is really hydrogen atoms bound together with electrons, or even that it is merely a number, but with the simple declaration recorded by Mrs. Eddy on page 468 of Science and Health, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."

[From an editorial in The New York Times]

Society is not made up of labor and capital, but of human beings. . . . When the meddlers cease from meddling, society in all lands will stratify according to goodness and badness, rather than according to property or lack of it. In that day the good will triumph, for the seeds of destruction are born with evil as surely as the sparks fly upward. That is not "preachy" nor a counsel of perfection. It is the height of worldly wisdom, born of experience, and is better worth preaching than false morality or humanitarianism.

[The True Basis of Brotherhood]

Of no uncertain significance is the fact that individuals in certain localities are coming more and more to reach out to one another and are not merely thinking, but are speaking openly, of that kingdom which is without doubt close at hand. Thus an ancient military organization in the United States goes on a friendly visit to Canada, where in a meeting between the Americans and Canadians, one of the former says: "In the future I see a vision of the red Cross of St. George on the one hand, and the star-spangled flag on the other, marching side by side. So may it be forever, that we stand together, hand in hand, heart by heart, as faithful soldiers. There is something in our blood that keeps us in the forefront of the battle, fighting for the kingdom of right." When men think rightly they are drawing near to the reign of good-

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ness which underlies all things at this very moment, and which is more and more revealing itself because men are indeed coming into fuller understanding; for "the wise shall understand."

Principle is the basis of the kingdom of right, or heaven, and therefore it is the comprehension of divine Truth as the only satisfying origin of happiness and right for which mankind must strive. Those on a common road to the realization of this perfection must of necessity find themselves together as brothers, just as Christ Jesus taught. "But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." And Mary Baker Eddy, Discoverer and Founder of Christian Science, has pointed out how those who are "fighting for the kingdom" may achieve mightily. She says on page 99 of Science and Health, "Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding."

[Flexible, Convenient, Expeditious Tribunals the Demand of the Hour]
In moving the second reading of the Industrial Peace Bill in Melbourne, Australia, the Prime Minister of that country said in part:—

"There was a time when I, along with others, thought that industrial unrest could be, I will not say swept away, but rendered comparatively innocuous by recourse to those remedies which this and other legislatures have tried. But we have been chastened by experience, and we have come to see that industrial unrest is at once the price that the world is paying for progress and the punishment which the world is suffering from as the result of a system which failed utterly to recognize the basic factors of production.

"Production is not a matter concerning the individual only. It is primarily a collective function. Society is primarily concerned in production, and it is not competent for individuals—whether they be employers or employees is immaterial-to carry on production in such a way as to militate against the best interests of society. Under the powers given to the Commonwealth we have an Arbitration Court. . . . The hearing of the cases is very protracted for many reasons. One is that the judge is necessarily unfamiliar with the trade or industry, the conditions of which he is called upon to settle. All this delay obviously makes for industrial unrest. We are desirous of creating machinery about whose legality and constitutionality there shall be no dispute. . . . I believe that tribunals of this kind, flexible, convenient, expeditious, and economical, are much more likely to promote industrial peace and prevent industrial turmoil than the court as it exists to-day.

"It is said by many that what is necessary is that the parties should come together. I think that that is a very sound and a very wise saying. Of course, each party looks upon the other with suspicion, and I think that both parties have a perfect right to do so. The employers sometimes are in the habit of thinking that the causes of industrial unrest lie wholly with the men. Nothing could be farther from the truth. The causes of industrial unrest are inherent in society. They are inherent in something more than society—they are inherent in human nature.

"The inability of men to recognize that any cause but their own has justice has been the distinguishing trait of mankind from the beginning, and I think it may be said with safety that one of the best methods of allaying suspicion and of promoting harmony is to bring the parties together, to recognize the fact that without the hearty cooperation of Labor it is impossible to hope for industrial peace. Labor, not only in this country, but in other parts of the world, has come to a point where it will demand that recognition.

"In this bill machinery is provided for the establishment of central and district councils, composed of an equal number of employers and employees. The functions of those councils will be advisory. Their purview will cover the whole industrial sphere. They will consider the causes of industrial unrest; they will propose remedies. They will each endeavor, either by their point or by their several actions, to promote the peaceful settlement of existing disputes."

[From Unity-Published in Abraham Lincoln Center, Chicago, Ill.]

The World Christian Congress, which met in Geneva in August, was notable for its insistence upon the ideal of church unity. The congress adopted a resolution to form a league of churches whose object should be to put an end to proselyting between Christian churches and promote mutual understanding between them for Christian missions among non-Christian peoples; to promote an association and collaboration of churches . . . to help the churches to become acquainted with one another; and finally to bring together smaller Christian communities and unite all churches on questions of faith and order. The importance of this resolution arises from the fact that it represents the deliberate action of a body composed of more than one hundred and fifty archbishops, bishops, and clergy, gathering from many lands and representing many varieties of Protestant communions.

[From "What Is the Big Need," by Kennedy Crone in The Canadian Railroader]

In view of the wisdom of the counselors it is with some timidity that I ask if it might not be that what the unsettled world most needs are facts—truth that can be demonstrated, knowledge that can be verified. I don't know: I only ask what seems to me a reasonable question. . . . Might not facts lead to everything else that is desirable, be the basis and means for exact and serviceable thought and deed? Facts do not change and are the same to all people. There are few things so scarce as facts, few things more greedily desired, few things more easily provided. There is a prodigious demand and a prodigious supply to meet it.

[Excerpts from the One Hundred and Third Annual Report of the American Bible Society]

"We find an increasing demand among all foreign speaking people for the English Scriptures. . . ."

"Many of the leading men of Cuba seemed to be interested in the Bible, even though they were not connected with any church. This state of mind should be a great encouragement to us. Many missionaries have told me of their hopes and expectations and seemed to feel that a new religious era has finally come. I was met with the same words everywhere: 'We need more Bibles.' . . ."

Mexico: "The Bible is not wanted in the cheaper bindings, but in the very best leather bindings that can be had. . . . When people who are poor, or in very moderate circumstances, are willing to spend money to buy a Bible bound in leather, and on India paper, and want the size that will easily go into the pocket or traveling bag, it means that the Bible is desired as a companion and a constant friend. It is a fact that an increasing number of people in this coun-

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try want and will pay for Bibles that can stand the wear and grind of constant use. It seems to me, too, that this is one of the interesting indications of the great business of Bible sales in the United States as well. How much call is there to-day for the old-fashioned family Bible which had to be dusted once a month, or perhaps less often than that, and which caused so much trouble every time it was necessary for the family to move? Even if a smaller number of flexible volumes, on thin paper, and with some study helps, were being sold now, it would mean that the Bible was wanted for a different purpose."

The La Plata agency of the Society which covers Argentina, Bolivia, Chile, Ecuador, Paraguay, Peru, Uruguay, has put into circulation in the last year 45,140 volumes, in twenty-seven languages, 11,414 being whole Bibles, 11,271 Testaments, and 22,455 portions. In Brazil 19,602 volumes in twenty-nine languages were put into circulation, of which 4,267 were Bibles, 4,867 Testaments, and 10,468 portions.

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[From a Letter in South Bend (Ind.) Tribune]

The address of the president of the Indiana State Medical Association reported in your issue of September 24 includes an unwarranted statement classifying Christian Science as a fraud from which the medical law is supposed to protect the public. It is inconceivable that this gentleman would intentionally misconstrue the law and misjudge a religion that has brought health, purity, and happiness into the lives of thousands of intelligent people by asserting that every one who disagrees with his profession on the manner of treating sickness is a fraud and that our medical laws were made to create and perpetuate a monopoly for any particular mode of treatment. The manner in which he claims for his profession full and exclusive right in such matters is surprising, and certainly should cause our citizens to pause and see what this would lead to. Surely the people of Indiana are not ready to be turned over to the control of state medicine or to compel all people regardless of their beliefs or desires or the efficacy of their present mode of healing the sick to submit to the treatment of any one school of medicine.

The methods advocated by this physician would not only deprive any citizen of the privilege of practicing the method of healing that he may have proved to be efficacious but would take from the individual his constitutional right of choice and compel him to patronize members of the Indiana State Medical Association or such persons as it may approve. Our medical laws were passed to protect the public from the medical profession itself and not to compel people to take medicine or submit to surgery. These laws should not be distorted into creating or fostering a monopoly nor into declaring by statute that any one process of treating the sick is wholly right and all others frauds. Chief Justice Clark, of the North Carolina supreme court, in construing the medical statute of that state, said:—

"The state has not restricted the cure of the body to the practice of medicine and surgery . . . nor required that, before any one can be treated for any bodily ill, the physician must have acquired a competent knowledge of allopathy and be licensed by those skilled therein. To do that would be to limit progress by establishing allopathy as the state system of healing, and forbidding all others. This would be as foreign to our system of government as a state church for the cure of souls. . . . This is a free country and any man has a right to be treated by any system he chooses. The law cannot decide that any one system shall be the system he shall choose. If he gets improper treatment for children or others

under his care whereby they are injured he is liable to punishment; but whether it was proper treatment or not is a matter of fact to be settled by a jury of his peers and not a matter of law to be decided by a judge nor prescribed beforehand by an act of the legislature. . . . All the law can do is to regulate and safeguard the use of powerful and dangerous remedies like the knife and drugs, but it cannot forbid dispensing with them."

The history of the Christian Science church, the results it has accomplished, and the character of its adherents are ample and sufficient proofs of its standing and will convince all fair-minded citizens that the accusation made is not only unkind and unfair but absolutely without foundation. Its practice of healing the sick has been sustained many times in the courts all over the United States and it is recognized as legal in the statutes of nearly thirty states of the Union. Christian Science is a religion, a spiritual teaching that reveals man's actual relationship to God, divine Mind, and demonstrates that it is the power of infinite Mind that corrects and saves the sinner and heals the sick. This has been proved to multitudes of intelligent people who have been healed in Christian Science of all manner of diseases after having been given up as hopeless by medical doctors. For more than fifty years this healing and regenerating work has been steadily growing in the face of persistent opposition and attempted restriction, and at the present time thousands of the people of this country and throughout the world are daily being healed by its ministrations. Surely no right thinking persons will concede that such practice is a "fraud" nor will they submit to any measure that would deprive any person of the right to resort to Christian Science treatment should he so desire.

[Medical Colleges Decrease in Number]

In the Philadelphia *Press* of August 14 appeared the following item in Girard's "Talk of the Day": "But the fad to have M. D. written after one's name has died down wonderfully in the past sixteen years. When Roosevelt was reelected President, in 1904, there were more than 28,100 young men and women studying medicine in the United States. Now the number is only half that. And the death of medical colleges themselves has been terrific,—now but eighty-five in the country compared with one hundred and sixty-two only fourteen years ago."

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[From Mayflower Universal Bible Sunday-Published by the American Bible Society]

The Bible is quoted more generally by labor leaders today than is any other book or authority, and it is generally believed by working people that the Bible is the book of the common man.

[Introduction to a Christian Science Lecture, in Peekskill, N. Y.]

Turning back the pages of history to the time of Augustus, and making note of world conditions as they were then, we are quite ready to admit that the world was then in dire need of a savior, a redeemer from the gross darkness into which civilization had developed. Nineteen hundred years later, with the awful spectacle of a world war fresh in memory, can it be questioned that mankind is still in need of a savior? Indeed the question has frequently been raised by serious men and women whether, in view of the facts of world history, Christianity can fairly be considered a success.

Whatever others may say or think about the success of Christianity, Christian Scientists have a very positive con-



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viction in the matter. It is that true Christianity is to-day and always has been and always will be a sublime success. This unequivocal assertion they base on the facts of their own experience, and that of others as well, an experience which has actually undergone, in some distinct measure at least, the very salvation and redemption which Jesus brought to those around him, and which he promised to his followers, his disciples, his students,—a salvation from sickness, sin, false appetites, selfishness, poverty, fear, and a host of ills to which human flesh is said to be heir.

Furthermore, Christian Scientists know that Christianity is and must be a success not only because they have proved it to be such in their own lives but because they have learned the Principle of Christianity, because, if you please, they understand something of the Science of Christianity or Christian Science, as Mrs. Eddy chose to term her discovery.

In the words of Isaiah, Christian Science is calling to humanity to-day: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." And in the words of the Master: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

[From Manufacturers Record]

As a matter of fact there never was a time in the history of this country when the money in the land was so widely distributed as during the past two years. . . . One of the blessings of the last two years of high prices of all products and wages has been that the farmers and the mechanics and the day laborers, who in the past never received adequate returns for their work, have had a larger income than ever before. . . . They had never received adequate recompense for their work, but money has been more widely distributed among them during the last two years than they had ever known, to their very great advantage and to the blessing of the country. Instead of wealth being concentrated in fewer hands, wealth has been more generally diffused. Instead of the rich man having a more dominating power than formerly, his power has been relatively less.

[Public Opinion in Regard to the Indispensability of Alcohol Is Rapidly Changing]

Until the discovery of Christian Science it was generally admitted that evil, though very unpleasant, was nevertheless necessary and even in some of its aspects normal. A curious illustration of this belief and of the change which has come about since Christian Science has been more widely studied and demonstrated, is given in a recent article in The Pioneer, a Canadian weekly devoted to the advance of prohibition. It says: "There are men living to-day who tell of having been refused in the early days by life insurance companies because, as total abstainers, they were considered subnormal. Contrast that with . . . actuarial statistics showing the greater longevity of abstainers." These statistics prove, as the article goes on to say, that at present the total abstainer has proved himself to be not only more normal than the nonabstainer, but to be above the standard for "well selected lives generally." This is evidence to the Christian Scientist that Mrs. Eddy was demonstrably right when she said on page 200 of "Miscellaneous Writings," "Jesus regarded good as the normal state of man, and evil as the abnormal; holiness, life, and health as the better representatives of God than sin, disease, and death."

The same article gives another equally significant instance of changed thought. In 1892 a Royal Commission

appointed by the Dominion government in the course of an investigation put to the medical men of Canada the question whether in their opinion there was any equally effective substitute for alcohol. Seventy-nine per cent thought there was not—that it was indispensable. When the same question was recently propounded, only twenty-nine per cent of the doctors felt that alcohol is a necessity; this simply shows that in 1920 there is a considerably increased recognition of the truth of what Mrs. Eddy wrote in 1885, when she said (Miscellaneous Writings, p. 14): "What appears to mortals from their standpoint to be the necessity for evil, is proven by the law of opposites to be without necessity. Good is the primitive Principle of man; and evil, good's opposite, has no Principle, and is not, and cannot be, the derivative of good."

[From a Letter in Zion's Herald]

Can a finite mind and a finite plan solve this infinite strife, the strife of the ages gone and of the ages to come? That is unthinkable. The infinite problem demands an infinite mind and an infinite plan for its solution. If the social worker finds that external, human means like change of surroundings and gifts are unavailing to solve the problems and the sin of the few people he is working with, what shall we say of the strife and sin of the whole world throughout its entire history? . . . The race calls for perfect harmony and peace. Christ [Jesus] did solve the problem and he is the only one who ever laid down the method of meeting it: "I am the way"—not a way, but the only way, and from that time till now his way has been the only method ever proposed for successfully quelling this infinite turmoil.

[From the London Daily Express]

"The time is not far distant when the bottles on the doctors' shelves will be reduced to a very small number, and resort will be had to simple living, suitable diet, plenty of sun, and fresh air. I look forward to the time when people will leave off the extraordinary habit of taking medicine when they are sick."

This statement attributed to Sir Frederick Treves, was quoted by Dr. Harold Wynne Thomas in his presidential address to the British Homeopathic Congress in London yesterday. Dr. Thomas added that Sir Almroth Wright, speaking of vaccine therapy, had said: "We must cast aside all our old beliefs and admit that we have been practicing quackery."

[Rev. Robert Keating Smith in The Living Church]

The sanest spot in all central Europe, politically, socially, and industrially, is the new Republic of Czecho-Slovakia. Not a sudden invention of the peace conference, not even the result of the war, but for many years preconceived and awaited by a sanely determined, intelligent people, the northern portion of the former ramshackle Austria-Hungary takes its place among the nations of the world.

To all who know the Czecho-Slovaks in America . . . it was to be expected that any religious movement which might take place would be equally sane and fully as stable in its results. A four weeks' intensive study of the situation, many hours' intimate association with its national leaders, and frequent participation in its services, bring no disappointment to one who has counted fully on the successful carrying of the national consciousness into the people's religious expression. . . . For many years, the determination of these people, upon regaining their national political freedom, the

dream—more than dream!—for three hundred years, has also involved their national religious freedom. . . .

As soon as the spring came, evidences began to be apparent of a great religious reawakening. Unrecognized by the government until it should actually prove to be a popular movement, permanent and widespread, the leaders found that it was all that they could humanly do to carry the spontaneous arisings of the people into organization. From one village to the next the word spread, and the priest and all his people in one village, or most of the people without and in spite of the priest in another village, came into the quickly growing church. . . .

The leaders of the movement are men of noble devotion and high intellectual training. It is refreshing, for one wearied with urging people to interest themselves in religion, to associate with these priests in their tireless response to the heavy demand made by the eager people. One of the marks of spiritual integrity is the desire to avoid all religious controversy, either with Evangelical Protestant extremists who would advise joining fortunes with them, or with Roman Catholic prelates and others who invite rebellious protests against their sternly worded "excommunications." There is not time for controversy. The demand of the spirit of the people alone calls them to constructive activity, and they give themselves to their mission unsparingly.

Church Notices

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Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

PLEASE start my subscription to THE CHRISTIAN SCIENCE MONITOR on date this arrives. I find it an indispensable help for one who wants to keep up to the moment on everyday affairs. I always read the local papers and when I read about some important event I always think, "Well, I'll wait until my Monitor comes and find out the truth of the matter."

I WOULD like to express my appreciation of THE CHRISTIAN SCIENCE MONITOR. I received a copy of the first issue and it has been a daily visitor since. I felt very grateful for it, and am so thankful that Mrs. Eddy has given to all mankind this clean daily paper which brings its blessing to every home which it enters. For several years I have sent the Monitor with the Children's Page to a little boy in the mountains. He has saved them all and enjoys having his mother read them to him.

I GLADLY renew my subscription to that wonderful newspaper, The Christian Science Monitor. The Home Forum page with its beauty and order, to say nothing of the spiritual food and inspiration gained from reading it, brings healing and peace. I went down to the Monitor office here and purchased sixteen extra copies of last Monday's Monitor, containing——'s inspiring speech. I wish I could have afforded to send out fifty more. I am very grateful not only for the Monitor but also for all the Christian Science literature.

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THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by ...

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cioth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10% inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

French Translation. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco. one to five copies inclusive. \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

German Translation. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

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Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1890, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

paper, single copy \$2.00; six or more, each \$1.75.

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Cloth, single copy \$1.00; six or more, each 75 cents.

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Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

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Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

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Christian Healing. A sermon delivered in Boston. Paper covers, 70 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy. music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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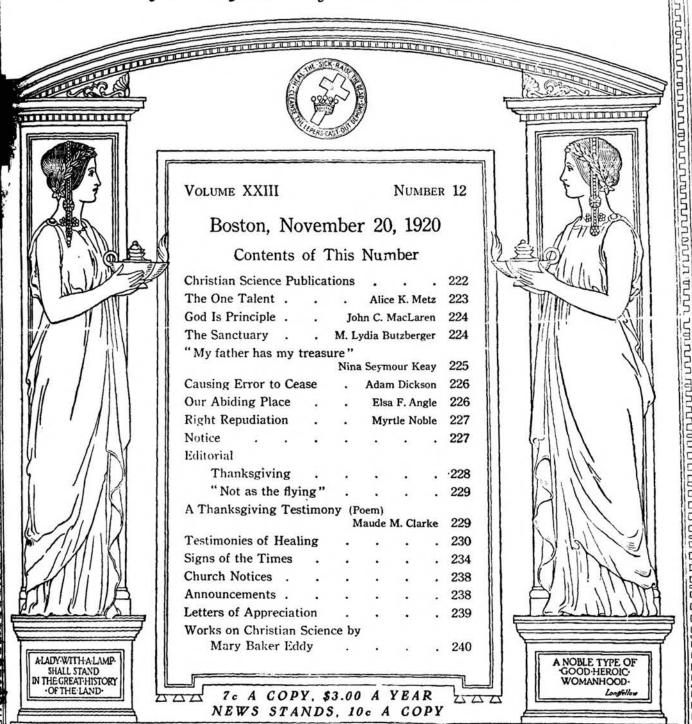
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Sole Publishers of All Authorized Christian Science Literature



SENTINEL

"What I say unto you I say unto all-WATCH" Jesus



THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON · U·S·A

Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ. Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890. by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single conv. 3 cents. copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

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"What I say unto you I say unto all, WATCH." Jesus

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The One Talent

ALICE K. METZ

ALL students of the Bible are familiar with Jesus' parable of the talents, which begins, "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods." It then goes on to tell how he gave to one servant five talents, to another two talents, and to another one talent, "to every man according to his several ability," before starting on his journey. The narrative then describes how he that had received the five talents, by using them, succeeded in gaining five other talents. Likewise he that had received two talents gained two others. But he that had received the one talent listened to the suggestions of fear and slothfulness and, hiding that which he had received, gained nothing. The lord of those servants, in reckoning with them, said to each of those who had been faithful, diligent, and watchful, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." But for the wicked and unprofitable servant there was sharp rebuke, and an order given that the talent be taken from him and that he be cast into

Let us lift our thought of "talent" above the sense in which this word is usually used in describing some mental or physical ability or prowess, up to the sense in which Mrs. Eddy uses it when she says, beginning on page 366 of Science and Health, "If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the morale of Christian Science in the grave-clothes of its letter." Here we are brought face to face with the fact that as Christian Scientists we all possess this talent in proportion to our understanding of this Science, and that it is incumbent on us all to use and improve our individual ability to heal, not alone so-called disease, but every sense of discord and limitation from which the human family is suffering. Our success in doing this determines the use we are making of our God-given ability and our progress in understanding God and man's relation to Him. Throughout the Bible and our Leader's writings, we find constant reminders that only as we use or put into practice that which we already know, shall we be able to apprehend and gain more.

Now how can we best learn to use profitably that which is being unfolded to us through the study of Christian Science, so that there may be constant progress and not stagnation? Mrs. Eddy has answered this question most comprehensively on page 116 of "Miscellaneous Writings," where she says, "Never absent from your post, never off guard, never ill-humored, never unready to work for God,-

is obedience; being 'faithful over a few things.' "

On first reading this, one is inclined to exclaim that this would seem being faithful over a great many things. To be obedient to this extent would surely mean perfection, a tremendous height to have to gain. But what else does the use of the "talent of spiritual healing" already mentioned

mean but the constant reflecting of divine Mind, at all times and under all circumstances,-being always about the Father's business?

Our post of duty is not necessarily a Christian Science practitioner's office, but is always at the door of the individual human consciousness. And our duty there is always to watch every thought of ourselves or others that would strive to gain admittance, never admitting one thought about man or universe that we would not admit about God. Whether that post be exemplified to us in the office or in the home, in the street or in the field, there is never any time for idleness there. Not alone when called on to heal sickness should we be found at our post, for some thought is constantly knocking for admittance, and all must be challenged and examined, admitted or rejected.

To be always on guard is never to yield to the suggestion that if we are not giving a treatment or holding a church office or engaged in some specific Christian Science work, we may allow thought freedom to wander off into materialism of any sort. Indeed, one can less afford to be off guard then than otherwise, and there is really never any time for inactivity. "They also serve who only stand and wait." To "stand" or to "wait" seems sometimes the hardest thing for one to learn to do properly. But neither standing nor waiting means idleness, and perhaps while seemingly doing little else than calmly holding the banner of Christ, Truth, aloft, proving the sustaining, protecting, and guiding power of Principle, we may be accomplishing more far-reaching good than we dream of.

Since the same fountain cannot send forth sweet water and bitter, it is self-evident that the healing attitude of thought has no part with ill humor, the seeming effects of fear and hate, the suppositional opposite of the divine Love which is the very heart and soul of Christian healing. To be never ill-humored is indeed a high mark to aim for, but one which all students of Christian Science are striving for and will naturally attain as they grow into a fuller understanding of man's relationship to God.

How often the angel of His presence is at our side pointing us to the path onward and upward, when the claims of self-interest, fatigue, worldly cares or joys suggest reluctance to answer some call of duty. Who has not had cause for gratitude and rejoicing that we have these promised angels ever at our side to keep us in the way marked out by the great Way-shower, the way of willing, loving service to God and man? To be ever ready to work for God must mean a continual dwelling in the understanding that Life is spiritual, not material; and that because there is but one Mind there can be but one true idea on any given subject or circumstance. Thus we shall be ever ready intelligently to replace with the actual facts of the case whatever false sense presents itself to us.

There is no other way to be always ready to work for God than that of keeping constantly in thought the perfection of God's creation, right here and now, for with that truth alone can we meet and master all false claims about

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creation. Mrs. Eddy gives us an emphatic rule on this point, on page 242 of "The First Church of Christ, Scientist, and Miscellany," where she says, "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration." To begin work from any other standpoint shows poor preparation for ever readiness, and will accomplish little in the right direction and perhaps much in the wrong. So we find that to improve the talent of spiritual healing really involves and necessitates improving every God-given talent, bringing every thought and act to the touchstone of Principle, until we, too, finally gain the benediction, "Well done." "The conscientious are successful," Mrs. Eddy reminds us (Miscellaneous Writings, p. 340). "They follow faithfully; through evil or through good report, they work on to the achievement of good; by patience, they inherit the promise. Be active, and, however slow, thy success is sure: toil is triumph; and—thou hast been faithful over a few things."

God Is Principle

JOHN C. MAC LAREN

NE of the problems that may seem most difficult in Christian Science is the ever realizing of God as what He is, divine Principle, Life, Mind, and the difficulty arises from the fact that most of us, and the world generally, and our ancestors for centuries before us, have been brought up to think of God as some glorified man. Of course this sounds absurd to Christian Scientists, but, nevertheless, unless we invariably think of God as Principle or infinite Mind, or one of the synonyms of God, the thought of an anthropomorphic God is apt to occur again and again. It is advisable that parents make a great point of this in teaching their children about God, as, if they will only do this, these little sons and daughters will start with a great advantage over those who learned the truths of Christian Science after they were grown up, in that their concept of God, Principle, will be exact from the first, and they will have no false concept to get rid of. It should be clearly taught why Principle is Father and Mother: "Father" as being all cause, the creator of the whole spiritual universe, of all that really exists in Truth; infinite Mind; Principle, governing all; "Mother" as expressing love, His tender care for us; Life;

To those who have been accustomed to trying to love God while thinking of Him as some great, loving, glorified man, it may seem difficult to love instead something seemingly so intangible as Principle; therefore, a few examples of our deep-rooted love of Principle which the world may not think of as expressing our love of God may be of help: Schoolboys are brought up to look upon fair play as the very spirit of the school and of the nation, while the antithesis of fair play, cheating, is looked down upon with contempt and loathing. Since true fair play is the expression of Principle, what is this but love of Principle and hatred of evil? Do we not all love truthfulness, and encourage it especially in children? Do we not love honesty and straight dealing? Do we not love purity, goodness, harmony? Are not all these the attributes of God? From this it appears that it is not so hard after all to love God

Again, Christians, other than students of Christian Science, do not differentiate between the human Jesus and the Christ, and so always think of the Christ in the form of Jesus; this mental picture, also, we must get rid of. When the two Marys first beheld Christ Jesus after the resurrec-

tion, Matthew tells us "they came and held him by the feet, and worshipped him." In John's gospel we read that when Jesus made himself known to Mary in the garden, he told her not to worship the human Jesus but to worship the Christ, the perfect spiritual idea of God, to which the human Jesus was giving place; and he instructed her to tell his brethren (and Jesus tells us in Matthew's gospel who his brethren are) that he was demonstrating his at-one-ment with God, divine Principle, a demonstration all have to make.

So, likewise, we must give up thinking of man, the real man, which Mrs. Eddy defines as "God's spiritual idea, individual, perfect, eternal" (Science and Health, page 115), as an etherealized human; we must remember that man is idea, and, as we read from John in our churches every Sunday, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is;" that is, not until we have demonstrated the Christ, by working out of our materiality, claiming man's birthright as the son of God, and nothing remains but the perfect spiritual idea of God, shall we discern spiritually man as the image and likeness of God. What do we read in Science and Health (p. 465), in answer to the question, "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

By wholly, understandingly grasping this, and by knowing that man is God's image and likeness, with all that this means; that is, that man is not corporeal, there is no matter, there is no power but Love, there is nothing finite, all is spiritual, perfect, eternal, reflecting Principle, Life, Truth, and Love, we can instantaneously heal the sick.

The Sanctuary

M. LYDIA BUTZBERGER

WHO has never felt the need of taking refuge from the world, the need of casting off a burden, the need for healing, for rest and peace? Surely such is the longing of many a human heart and for such a one there is a promise of comfort. Help has always been at hand and the way to avail ourselves of it has been proclaimed of old by seers and prophets, and to-day is again fully revealed in Christian Science, a teaching which is giving to the world a knowledge of God through the spiritual interpretation of the Scriptures and the demonstration of Immanuel, "God with us." This enables every sincere seeker, every one that hungers and thirsts after righteousness, to enter into the sanctuary.

The word sanctuary is derived from the Latin sanctuarium, sacred, holy, and is used to designate a consecrated place. Most people to whom it is familiar connect it with that part of a religious building in which the altar is placed, or with the temple, the building itself. But in the light of Christian Science the word takes on a much broader meaning and the material symbol gives place to the true idea which gave it birth. The human is limited at all points and it is only as we acquaint ourselves with the divine decree concerning man that we begin to understand our true relationship with God and enter into our heritage of freedom.

The Bible teaches us the allness of God, His ever presence and all-power, and Christian Science is showing us how to avail ourselves of His help in all circumstances. Acknowledging God as Mind, Spirit, we cannot limit Him to any particular place, for Mind, Spirit, implies intelligence, entirely independent of matter. Matter, therefore, is no medium for the worship of God. This was made very clear by him who spake as never man spake before, when,

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answering the woman of Samaria, he said: "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what . . . God is a Spirit: and they that worship him must worship him in spirit and in truth." Spirit and truth, therefore, are God's sanctuary, the place of His dwelling, and we shall always find Him and know Him through the spiritualization of our own thought. This is done by laying off the mortal, with all its limitations and false claims, the "old man" as Paul calls it, and putting on the "new man," the Son of God, the Christ. This means regeneration, or being born again, but of Spirit, a process which the Master declared was absolutely necessary in order to enter the kingdom, or realm, of God

Recognizing Spirit as Father, cause, or Principle, we shall see man as His idea. This is man in God's image and likeness, His reflection. Principle and idea, cause and effect, being inseparable, God and man are found to be forever at one. In the textbook of Christian Science, "Science and Health with Key to the Scriptures" (p. 91), Mrs. Eddy says: "Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth." This inseparability of Principle and its idea is beautifully set forth in the one hundred and thirty-ninth Psalm: "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Understanding man's true relation to the Father, which Christian Science makes so clear to us, and the demonstration of which heals the sick, we shall hold to the consciousness of good. reversing every so-called evidence of the material senses and showing forth, reflecting, the spiritual, real fact as God, Mind knows it. This is to dwell in "the secret place of the most High," and dwelling there, not wandering away, is to "abide under the shadow of the Almighty." So shall we be found to be with God and He with us, and, as Mrs. Eddy says, "If He be with us, the wayside is a sanctuary, and the desert a resting-place peopled with living witnesses of the fact that 'God is Love'" (Miscellaneous Writings, p. 150). It is possible, then, for every one to have access to the sanctuary through a correct knowledge of the creator and His creation, and this knowledge or consciousness of the reality of all things constitutes the consecrated place where we commune with God.

The word sanctuary has another meaning and was used to designate places of refuge which some nations established to afford protection, an inviolable asylum. Thus certain of their cities or temples were called sanctuaries, in which any one who came within their gates found refuge. If a fugitive was able to reach one of these he was safe and the law could not claim him while he remained there, for the right of sanctuary was held very sacred. Thus the word is equivalent to safety.

How many to-day would be glad to know of just such a place, a place where burdens can be laid off, fears replaced by confidence, sin and sickness healed, doubt and apprehension give way to a feeling of safety. Christian Science leads us to this place, to this sanctuary which is within the reach of every one because it is not a locality nor a temple made with hands: it is a state of consciousness. In it the fullness of Life is revealed, the harmonious, universal, infinite expression of Mind, life governed by a perfect, immutable, spiritual law. As has been said before, the human is limited at all points; but under the pressure of Truth, men are breaking

away from the laws of limitation which a wrong concept of the universe has imposed upon them. If the accepted laws of health had worked satisfactorily there would not be a constant seeking for something better. If the accepted theories as to what constitutes the safety of a people or of a nation had worked out in practice what was claimed for them, we would not witness the present day upheaval. The fact is, however, that whatever is based on human opinions is found to be of no value and has to yield to the demands of Principle, and the world is gradually being made to understand what these demands are and to submit to them, for in Principle alone

When mortal mind declares that an individual must suffer for having broken some false law of matter, divine Science offers inviolable asylum within the all-encircling arms of Truth and Love where it is learned that Spirit alone is power and that spiritual law alone is law. There is no problem, whatever its nature, which does not find its solution in Christian Science. As in Jesus' time, the sick are healed through its ministration, which proves that the law of God through which our Master wrought those wonderful cures is still operating and available. This surely brings hope to those who have found material means wanting. On page 494 of Science and Health we read: "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good. The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring human sense to flee from its own convictions and seek safety in divine Science." Thus the sanctuary as a consecrated place and as an asylum affording protection and safety is found in Christian Science, and every one who is honestly seeking the truth can enter into the holy

"My Father has my treasure"

NINA SEYMOUR KEAY

FEAR of loss is so prevalent in the human consciousness that joy in the possession of any form of good is often almost swamped by the fear of losing it. This is very apparent, for instance, in human relationships, unless they are being rectified, to some extent, by the spiritual understanding of love. This fear of loss, shown in a mother's anxious care for her child, in fears for the health, happiness, or prosperity of those we love, shown, more selfishly, by jealousy and exacting "possessiveness," is simply the inevitable corollary to the belief that good is contained in matter. All material things being subject to discord and decay, it is obvious that if we love a material thing it is only a question of time until we shall be robbed of what we hold dear. With regard to affection, however, it is generally conceded that it is not a merely material quality, and so the laws of matter, so called, cannot destroy it. The trouble is, however, that human affection, however unselfed, is in bondage to fear as long as the belief exists that the object of affection is a material being; and only the teaching of Christian Science, in its interpretation of the Bible, can afford the proof that life is not contained in matter.

As creation is understood as spiritual unfoldment, and the divine Mind is recognized as the only creator, it becomes clear that all we can possess of anything is our mental concept, our knowledge of it, and that the reality, the right identity, of it, is forever safe in the one true consciousness. In Science and Health, beginning on page 555, we read: "Truth fosters the idea of Truth, and not the belief in illusion or error. That which is real, is sustained by Spirit." Therefore, as we attain to more spiritual thinking, we attain truer concepts of all God's creation, and these concepts are the real "treasure in heaven." When we realize that it is the tender, unselfed regard we have for our loved ones that constitutes our treasure, we see that nothing can rob us except our own lowering of the standard. If we are content to let in the mists of false belief and to cloud our concepts by so doing, then we lose, temporarily, that which we love; but so long as we hold our own thought true, nothing can rob us of the joy of loving, even though the object of the love may seem out of reach, for the time.

On analysis, we admit that it is not the material thing we love, not the flesh and blood, but the good, the spiritual characteristics, and these are never in any danger, since they are the expression of Mind. In "No and Yes" (p. 26), our Leader says, "Man's real ego, or selfhood, is goodness," and, lower down on the same page: "God holds man in the eternal bonds of Science—in the immutable harmony of divine law. Man is a celestial; and in the spiritual universe he is forever individual and forever harmonious." Knowing, then, that the reality of everything is safe with God, we need but to continue to improve our own concepts, and as we do so we shall attain to the love which knows no fear, because it is the recognition of spiritual being. Then we can echo the thought expressed in a familiar hymn:—

My hope I cannot measure, My path in life is free; My Father has my treasure, And He will walk with me.

Causing Error to Cease

ADAM DICKSON

ON page 318 of Science and Health, Mrs. Eddy tells us, "We must cause the error to cease that brought the belief of sin and death and would efface the pure sense of omnipotence." Then on page 531 she informs us what that error is, in the following words: "This is error,—that mortal man starts materially, that non-intelligence becomes intelligence, that mind and soul are both right and wrong." Now, as taught in Christian Science, we find that man is spiritual, created in the image and likeness of God, Spirit. This spiritual man is immortal, and is the only man that ever was created. Mortal man, then, never was created, never started materially, in fact never started at all. What we humanly know as mortal man is now, always has been, and always will be a myth or illusion.

This false belief of man was what Paul referred to when he spoke of putting off "the old man with his deeds." The real or spiritual man is referred to in the third chapter of the first epistle of John, where we read, "Beloved, now are we the sons of God." This, then, is the error we must cause to cease; we must destroy our false views of man as mortal and material, and must learn to know him as immortal and spiritual. As we do this, sin, sickness, and death will disappear. They came with the belief of man as mortal, so will they disappear when we cease to regard him as such.

Sometime mankind will awake from this dream of materiality to the realization of spiritual manhood. This can never be done by submitting to the claims of error, but by overcoming them—not by thinking that man is mortal, but by knowing that he is spiritual. Christian Science is bringing this knowledge to thousands throughout the world today, and is enabling them to "put off the old man" with his false beliefs of sin, sickness, and death, and to "put on the

new man, which is renewed in knowledge after the image of him that created him."

As Mrs. Eddy says in Science and Health (p. 476), "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." Jesus did not look for, believe in, or see the false evidence of mortal mind; he knew man as God's perfect idea, and that this idea could not be sick. What though the seeming evidence was sickness, lack, or even death itself; he destroyed the evidence by looking beyond matter and seeing the ever present manifestation of infinite Mind, God. To him error had ceased to be. So will it cease with us when we stop accepting it. Let us, then, acknowledge Principle as the only power, and prove that this power is ever present and available, under all conditions and circumstances. As we do this, Truth is manifested, the false evidence of mortal mind has disappeared, and error has ceased to be.

Our Abiding Place

ELSA F. ANGLE

BEFORE awaking to the truth of being, through the teachings of Christian Science, we perhaps found little comfort in the statement from the Bible that "in him we live, and move, and have our being." In fact, believing in a corporeal God, as almost all of us have done, it may have seemed to us a sheer impossibility even to grasp it, and so we found ourselves supposedly shut out from this abode. But through the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, the key has truly been given to us to unlock all the treasures which have ever belonged to man in God's image and likeness, and so we are enabled to prove possession of our true and only home.

When we learn that God is divine, all-inclusive Mind, and man is His idea, we can perceive the glorious fact that man lives and moves and has true being in Him; because we know that in any sense no idea can ever exist outside of the Mind that conceives it, nor can it do otherwise than reflect that Mind. And these ideas being expressed are the only evidence of the existence of Mind.

All that emanates from divine Mind is divine, perfect, indestructible, since this Mind could have no idea unlike itself. This shows beyond a doubt that all that God created is "very good." All seeming evil conditions have their birth in mortal mind, which is a lie, since it counterfeits the only Mind, God. Being evil itself, it sends forth only beliefs of like qualities, which accounts for the apparent existence of sin, disease, and death. Mortal mind supposedly creates a mortal man, who in turn expresses all the qualities of that mind and has no part nor place in the true Science of being. God is Spirit, Mind, and man is His image and likeness, the expression of the divine Mind in which he has his origin and existence.

To live means to be conscious, consequently to live in God means to be conscious of Him, good, only; to move in God describes the constant activity of manifesting all His attributes, as Jesus did, who was ever about his Father's business. To have true being in this all-inclusive Mind signifies the only existence there can be, since God is All-in-all. Could there be any safer abiding place? Is it not the kingdom of heaven, which Jesus said is "within you," in consciousness?

As this all becomes clear to us, we will endeavor to reflect more of our Father-Mother God and refuse to lend

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ourselves as expressions of the lies of mortal mind. Every thought decides whom we would serve, the real and eternal, or the untrue and mortal, and according to one's steadfastness will one reap joy and peace as God's idea, who lives and moves and has all being in Him, eternal harmony. As Mrs. Eddy says, on page 79 of "Miscellaneous Writings": "Man's origin and existence being in Him, man is the ultimatum of perfection, and by no means the medium of imperfection. Immortal man is the eternal idea of Truth, that cannot lapse into a mortal belief or error concerning himself and his origin: he cannot get out of the focal distance of

Right Repudiation

MYRTLE NOBLE

"THE Lord is a God of knowledge, and by him actions I are weighed." Throughout all ages it has been the tendency of so-called mortal mind to dominate mortals. This claim of evil presents itself in many different phases, one being autocracy. In the book of Exodus, the Pharaoh thought by killing all the male children that he could subdue the children of Israel and get them to turn from the living God and worship other gods. This was nothing but autocracy. It was merely striking at the Christ, Truth, although it seemed to be striking at persons. Moses, we see, was delivered, and later, through his understanding of God, was protected every step of the way as he led the children of Israel safely through the wilderness and the Red Sea. He was not afraid to stand with Principle, which directed him every step of the way.

In the book of Daniel, we read that when Nebuchadnezzar the king made an image of gold and commanded that all nations and people should fall down and worship it, Shadrach, Meshach, and Abednego refused and stood firmly with Principle even though condemned to the fiery furnace for so doing. When thus put to the test they not only were delivered unharmed themselves, but by their steadfastness showed the princes, governors, captains, the king's counsilors, and the people, as well as Nebuchadnezzar, that there is but one God and that is Principle, and Principle expressed. Again, in the sixth chapter of Daniel, we read that Daniel was condemned to the den of lions by King Darius because he worshiped God according to the dictates of his own conscience, but when Daniel proved the lions harmless and King Darius saw Daniel unharmed, he also believed in "the living God" and sent out a decree to all his people to worship the God of Daniel. As Mrs. Eddy says (Miscellaneous Writings. p. 36), "The ferocious mind seen in the beast is mortal mind, which is harmful and proceeds not from God; for His beast is the lion that lieth down with the lamb."

In the New Testament we read of the persecutions of Jesus and his followers, the desertions of some of them, his crucifixion, and ascension. He knew he could have been saved from it all, but he was the Way-shower. In the birth of America, the Pilgrims came to worship God in peace and harmony and according to their highest understanding, simply because this same lie of autocracy tried to dominate them and say just how they should worship. Some years later came the revelation of Christian Science by our revered Leader, Mary Baker Eddy, which teaches the supremacy of God as Principle and man in His image and likeness. One brave woman stood alone with Principle against the whole so-called world, to reveal this same Christ, Truth, to this age. She knew that "one with God is a majority." Even relatives, friends, and some so-called students deserted her simply because they did not seem to understand the great

mission intrusted to her, but she pressed onward, swerving neither to the right, nor to the left, as the truth unfolded to her and sustained her. All through Mrs. Eddy's writings we find she never hesitated to face every phase of error, and to handle it with the greatest sense of love, which is firmness with Principle.

The Bible makes it very clear that one should "judge not according to the appearance, but judge righteous judgment;" that is, that we should see the truth about God and His creation not just once or twice a day but the whole twenty-four hours, for in doing this one sees peace and harmony. In other words, one should not judge the actions of another and set up a standard by which he should act, but should judge in accord with Principle, thereby benefiting not only others but himself as well. This is true Christian

Science practice.

Evil comes as a sick or sinful person, but Christian Science teaches that evil is neither a person, place, nor thing, but simply a false belief about God and man, and it therefore has no place in consciousness. God made man in His own image and likeness; therefore man has dominion over and is not subject to this claim, and because of this he reflects the one intelligence to think and act rightly every instant, regardless of what the senses say. One's duty as a Christian Scientist is to see immediately that right where the suggestion says that man is imperfect, is God's true image and likeness. Man is in his right place every instant.

Evil claims that it can do just what Truth has already done. It comes in the guise of good. It claims that it has a law of relapse which can undo all that Principle has already established, but Christian Science is the law of infinite progress. Christian Science is the unfoldment of Principle and its idea and fills all space. So this lie of a law of relapse is merely an illusion. It is a claim that cause and effect can be separated and that it can repudiate the action of Principle. It only comes as suggestion and has not real existence. Right action is ever operative.

In referring to Webster in regard to these two words, repudiate and action, this is what we find: To repudiate means to refuse to accept as true. Action is defined as the function or operation of that which acts. If there is any repudiation of action it is Principle that does it, and not so-called mortal mind, because Principle is all the action there is and must be expressed in just the right way. Therefore, the only right repudiation of action is in refusing to accept as consciousness anything that is unlike Principle.

Mrs. Eddy says in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 419): "Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse cannot in reality occur in mortals or so-called mortal minds, for there is but one Mind, one God." Also on page 15 of "Christian Healing" she says, "Christian Science repudiates the evidences of the senses and rests upon the supremacy of God." So one sees it is utterly absurd for mortal mind, so called, even to attempt to pattern the infinite.

4 4 4 Notice

Inasmuch as the Thanksgiving Proclamation of the President of the United States had not been issued when this number of the Christian Science Sentinel went to press, the Editorial Department takes this means of announcing that the Proclamation will appear in The Christian Science Monitor, as well as in a later number of the Sentinel.

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Editorial

Thanksgiving

THANKSGIVING is the expression of men's discernment of something better than themselves. In its earliest inception it was this. Even if the object on which the thanks were bestowed was some stock or stone, that stock or stone stood merely as the symbol of an idea which the materiality of the human mind found it impossible to explain otherwise. Gradually, however, as the carnal mind gave way more and more to the inroads of Truth, thanksgiving assumed a higher form, until its true spiritual nature was made manifest to humanity in the teaching of Jesus the Christ. "The divine nature," as Mrs. Eddy says so wonderfully, on page 259 of "Science and Health with Key to the Scriptures," "was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,thoughts which presented man as fallen, sick, sinning, and dying."

Thanksgiving, then, should be to men just as instant as prayer. That is to say, it should accompany prayer as the constant desire of the human race. Still, inasmuch as men persist, for the most part, in believing themselves to be bound by the limitations of the flesh, it has been their habit always to set apart certain days or festivals for the special acknowledgment of the love of God. Such a habit, of course, has its dangers. For one thing, these festivals are apt to become mechanical. Thus divine service has fallen from its high estate of the perpetual effort to be obedient to Principle, to that of a weekly routine; and in the same way festivals, such as Christmas Day and Easter, have become rather feast days and holidays than days of special significance in the Christian calendar of worship. Consequently, it is the duty of every one who understands anything of the demands of Principle to assist in demonstrating the true meaning of Thanksgiving, which is, indeed, the recognition of the fact that, as the image and likeness of Principle, man owes everything he has to Principle. For is it not the existence of Principle which, as the writer of the book of Job so wonderfully said, bringeth forth Mazzaroth in his season, and guideth Arcturus with his sons? "We tread on forces," Mrs. Eddy writes, on page 124 of Science and Health. "Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification."

Even to the primitive man, therefore, there was present some dim perception of the actual, which he symbolized in his worship of nature, with the result that as ignorance and superstition gradually gave way to a clearer perception of Principle, men, while still attributing the creation of the material universe with its fruits to God, set apart certain days of thanksgiving on which specially to recognize the loving providence of the creator. Meantime, in a despised and turbulent province of the great Roman Empire, there had appeared a man, who, wandering over the hills and through the cities, preached a new and a strange gospel to the fishermen and ploughmen who gathered to listen to him. The carnality which gave birth to the human race he described, in the metaphorical language of the day, as a liar and a murderer, meaning thereby the lie of the unreality of evil, whilst in his practice he showed that an understanding of God as Mind was sufficient to demonstrate the unreality of matter through an understanding of spiritual creation, of which all material creation was the merest counterfeit. "Jesus of Nazareth," Mrs. Eddy says, on page 313 of Science and Health, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause."

What Jesus taught of the unreality of matter, the world was slow to accept. The sensuous theology of years had to be sapped, and so it came about that Christendom itself rapidly reverted to a belief in the reality of matter, and represented the creation of the earth, as a special dwelling place for human men and women fashioned in the image and likeness of God, in the flesh, as a Christian dogma. Having settled this, the perpetuation of thanksgiving days, as recognition of what might justly be termed, from the point of view of scholasticism, the material providence of Spirit, went on unchecked. The tremendous depths of Paul's great saying to the Corinthians, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known," was entirely unsuspected. Yearly, with the rising of the harvest moon, men and women in England decorated their churches, as they still do, with the fruits of the field in token of, and thanksgiving for, God's provision for their necessity.

Three hundred years ago, a company of these English men and women set out from Plymouth, in Devonshire, to establish a new community beyond the seas. They were God-fearing people all, and what was more natural than that they should desire to perpetuate their old customs in their New England, just as they were perpetuating their old names and language. Thus was Thanksgiving Day established in Massachusetts; and out of Massachusetts there was to come, long after, the call to recognize the spiritual reality of all that seems material, which has been spread around the entire earth through Christian Science. What Mrs. Eddy taught the world about thanksgiving was something different from anything it had been taught since the days of primitive Christianity. It was to understand that Spirit sufficeth for men's wants. "The Scriptures," she writes, on page 410 of Science and Health, "say, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' showing that Truth is the actual life of man; but mankind objects to making this teaching practical." If there were no spiritual reality of bread men might yet die of starvation.

Thanksgiving, then, is the giving of thanks for a spiritual realization of the great fact that as the riddles in the mirror are read, men do see realities face to face. Such thanksgiving is perpetual and can never cease. Still, as a man goes about the world, conscious of what he is, and so about his Father's business, he may recognize the efforts of the world to express even a limited sense of this in Thanksgiving Day.

FREDERICK DIXON.

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"Not as the flying"

WITH the fullness of real joy, there can be no fear. To rejoice that divine Love alone controls the true man is to be grateful to God in the only right way, without the slightest dread for either past, present, or future. Divine Love is, of course, but a name for the one Mind which is Truth and the sole source of true living. The one Mind creates and sustains right action here and now. That is how perfect cause shows itself loving. Through Christian Science one is able to prove that loving action in accord with the divine Mind is real and endures in spite of any seeming. Hence each student of Christian Science has, day by day, thorough reason to be thankful to God, as any sense of fear is replaced with the sureness of good. His day for giving thanks is each day, and his reason for giving thanks is never that he has fled from error but that he is proving the truth in his daily living. The extent to which he thus proves the truth is the extent to which he is truly grateful.

In her poem called "The Landing of the Pilgrim Fathers in New England," Mrs. Felicia Hemans pointed out that the Pilgrims crossed the ocean not because of fear but simply because of the desire for the broadest freedom in which to worship God. Though her phrasing is sometimes stilted and hardly exact when it attempts to describe New England, her meaning is sound, as in the second stanza:—

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame:
Not as the flying come,
In silence and in fear;
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

Fear can never result in freedom. So to-day, the student of Christian Science, like the Pilgrims, is sure, in giving thanks to the divine Mind as the only guiding power, that true living is good. This is the joy that does not depend on any phases of belief in matter. In spite of what may seem to go wrong, the basic fact remains always that the divine Mind is good to live in here and now. To prove this requires constant, quiet practice of Principle through all the seeming doings of the world.

On a certain Fourth of July, Mrs. Eddy referred to the poem of Mrs. Hemans, when she said, in a passage which now appears in "Miscellaneous Writings" (p. 176): "The day we celebrate reminds us of the heroes and heroines who counted not their own lives dear to them, when they sought the New England shores, not as the flying nor as conquerors, but, steadfast in faith and love, to build upon the rock of Christ, the true idea of God-the supremacy of Spirit and the nothingness of matter. When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience." This true freedom is to be gained for to-day not through any fleeing from what is wrong but through the knowing of the divine Mind as the only present Life and source of real action. Thus the student of Christian Science proves for himself that what was true for the Pilgrims is true now with greater force, for good unfolds without limit to the one who accepts the one Mind as the sole cause which the real man can know.

Before the calm joy that the boundless Mind which is Spirit is good now and always, any sense of fear, injured feelings, hatred, or revenge must vanish. To subdue wrong

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feeling once and for all with the glad knowing of the truth is the way in which to prove one's self grateful to God, in deeds as well as in words. This, of course, is the way of strength and not of weakness. Complete healing in Christian Science means the giving way of any false sense of things to the fact which the divine Mind knows. The broad outlook produced by divine Love takes in no trace of discord. In turning to the truth, one needs always to go humbly the whole way, rather than, with frightened pride, to flee from the truth as it appears. No matter what some one else may have seemed to do or not to do, the turning firmly to the divine Mind and what it knows proves that the way of joy is ever open. Merely mortal feeling of any sort is no part of the real living. In ceaseless gladness that real Life is God, in whom true man lives and moves and has his being, one is able to forgive freely, forget those things which are behind, and "press toward the mark for the prize of the high calling of God in Christ Jesus." The prize is the whole understanding of the one Mind expressed as man in the divine image and likeness. As false beliefs, whether of disease or envy or bitter turmoil of any sort, subside before the knowing of the truth, one proves that the real man is the only man there ever has been or ever will be. Thus one achieves the prize of active peace of Mind, or Life. This is what there truly is to rejoice in and to be grateful for.

So, as once more we recall how the Pilgrims gave special thanks at the end of their first harvest in the new land, let us ponder anew what Mrs. Eddy says on page 19 of her Message for 1902: "Brethren, even as Jesus forgave, forgive thou. I say it with joy,-no person can commit an offense against me that I cannot forgive. Meekness is the armor of a Christian, his shield and his buckler. He entertains angels who listens to the lispings of repentance seen in a tear-happier than the conqueror of a world. To the burdened and weary, Jesus saith: 'Come unto me.' O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away, and underneath is a deep-settled calm." The true joy in right doing is not human emotionalism, which never succeeds in anything, but is sureness of the complete control of the one true power. With this sureness, one can face any seeming wrong instead of fleeing from it, replace the false belief with proof of the truth, forgive, and rejoice. The fact is that man in the image and likeness of God has always lived in the free realm of the real. GUSTAVUS S. PAINE.

[Written for the Sentinel]

A Thanksgiving Testimony

MAUDE M. CLARKE

O GOD, accept our sacrifice of praise
Continually, and may we ever give Thee thanks
For this: That Thou didst send
Thy well beloved Son
To show the way.

How long we struggled in the dark
To see the way,
Till Thou didst send another
Pure and holy as Thy Son,
And fittingly she bore the name of Mary.
The fragrance of her life is wafted o'er the world,
And through the clearness of her vision
Light has come—
A light that casts no shadow—
Christian Science.
For this, O God, we give Thee thanks continually.

Testimonies of Healing

Brought up and educated in the home of grandparents, where one member was a well-known practicing physician, another a nurse, and two daughters were well versed in the medical practice, I developed into a very fearful and sensitive child with a vivid imagination. My early religious training was such that I grew to hate the ever wrathful God I had been taught to worship, and to love those humanly near and dear to me more than ever. Having lost two brothers as the result of tubercular trouble, I nourished the fear of that disease until it became a hideous nightmare in my waking hours and later manifested itself in enlarged glands, a cough, and morbidity, reaching a climax with the desire to do away with myself. In that condition I turned to Christian Science, between ten and eleven years ago, for healing. The way out was not an easy one, but I pressed on, knowing that this teaching is of God, and gradually I am being drawn farther away from personality and closer to Principle.

Shortly after I began to study "Science and Health with Key to the Scriptures" a skin disease broke out and covered my body, only my hands and face being free. Finally, fearing it would spread to my face and that my family would want me to have medical treatment I went to a Christian Science practitioner, who treated me for about two weeks, at the end of which time I was healed, and the healing has been permanent. Headaches from which I suffered for a long period also disappeared. A year later help was needed for chronic constipation and hemorrhoids. Absent treatment was asked for and in one week I was healed.

Later on I had two hemorrhages and again asked for treatment. About an hour after calling the practitioner I arose from my bed, dressed, and went to my aunt's home for dinner, a distance of two miles, with no ill effects. I realize now that all this discord was due to what Mrs. Eddy terms chemicalization,—error coming to the surface to be destroyed by Truth. I was so full of fear, hate, and resentment that it is little wonder that later on I was taken with severe pains in the bowels and intestines and was unable to leave my bed. I cried out in agony to one very near to me to go and call a practitioner, but she at first refused to leave me, fearing as she afterwards told me, that my end was near. Finally she carried out my instructions, and the following day I was up, and went downstairs.

During the summer of 1909 a sense of depression clouded my thought and developed into such an intense fear of death that I felt I was going to pass away. Taking my Bible I turned to the ninety-first psalm and clung to its promises, and after the second day the cloud lifted, leaving me free.

Two years ago last Easter I took my little girl to the Christian Science Sunday school. While there I experienced a deep sense of love and joy upon realizing what a protection this teaching is to the little children gathered together to partake of the bread of Life, not knowing that I too, very soon, would be included in this feeding. That night I awakened a number of times finding it hard to swallow. I was so tired that I would fall asleep with a word of Truth upon my lips, only to awaken again. This continued until morning when about eight o'clock these words came to me,—words I had heard in the Sunday school which had apparently been forgotten: "In the beginning was the Word, and the Word was with God, and the Word was God." I saw as never before that the Word is not personality but infinite divine Principle, and I was uplifted. This thought

in which I had lost self brought healing,—instantaneous healing, in its wake.

I have had so many wonderful proofs during the past years of God's ever presence and protection. On Labor Day I awakened suddenly out of sleep and these words came to me as plainly as if some one had spoken: "I will be with thee, and will not forsake thee." At once my thought turned to the Scriptural text, "Lo, I am with you alway, even unto the end of the world." About eight o'clock in the evening we started out for an automobile ride of some two hundred and eighty miles. We had not gone far when it commenced to rain, and before long it was raining hard. I became conscious that those words which came to me in the morning were full of promise, and worked mentally, declaring that Love is ever present and was protecting us. My little girl was lying on two pillows on the rear seat, asleep, and I was sitting in front with my husband at the wheel. It was very dark and the road was very narrow, so we thought it best to run as close as we could to the car tracks on our right, giving the incoming machines plenty of room. We had gone about twelve miles and a half when we saw several cars, running close together, coming toward us. The first passed by, then the second, but the third, a large, heavy machine, struck ours. I was thrown from my seat, striking my knee against the front of our car, but was not hurt, and my little girl was thrown forward, pillows and all, but remained on them as if bound by a rope and did not even open her eyes until I awakened her later. Our car was crippled, but we managed to move along for nearly half a mile to an inn, where my husband worked for two hours straightening out the steering rod in order to enable us to get back home. We left the inn about eleven o'clock and arrived home at two in the morning, covering a distance of thirteen miles in three hours. Our axle was bent to an angle of forty-five degrees, the left wheel being pushed nine inches back of the other front wheel, yet we were able to ride home that way and did not break the wheel.

Another opportunity presented itself whereby I was able to realize that error could not withhold any good thing that God has in store for His children and this thought remained with me constantly for nearly two months, solving a financial problem far beyond any human anticipation. At the same time an adjustment of my two front teeth took place. They had come together in a sharp point at the bottom but now there is sufficient space between them for the full length.

I am indeed grateful for having been changed from a morbid and unhappy woman into a bright and happy one, and that I have at last touched the hem of Christ's garment. Our periodicals are such a blessing that I wonder how I ever thought I could do without them. I am deeply grateful to Mrs. Eddy, who through her unselfish obedience to God was found worthy of serving Him and giving to a waiting world that wonderful book, "Science and Health with Key to the Scriptures," which is blessing all mankind.

(Mrs.) PEARL P. N. BABCOCK, Detroit, Mich.

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I am many times reminded of the help the Christian Science Sentinel was in leading me to God. For many years I was a great sufferer, trying many healing agencies but never getting permanent help. One day a friend gave me a bundle of Sentinels, which I accepted, though never intending to read them. I was prompted to read them, however, and through this reading I was led to take from the bookshelf "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which had been in my possession for

years, though I had never opened the covers. Through the

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reading of this wonderful book I was healed of several physical ailments, among which was an extreme nervous condition attended by great mental depression. From the first day of reading Science and Health it has been my daily companion; it has given me an understanding of the Bible and brought me peace.

I write this hoping that it may help some one else and inspire him to read the literature of Christian Science. By so doing any sincere seeker may be healed .- (Mrs.) HELEN E. Brown, Lowell, Mass.

Deep gratitude to God prompts me to give this testimony. In July, 1914, I was operated upon for appendicitis. From that time on I suffered from severe internal pain and frequent attacks of cramps. The physician stated that the pains were symptoms of extreme anæmia, and after a lengthy period of time would become better. As the pain became worse instead of better, however, I again turned to medical treatment, but without any result. Then, following the advice of acquaintances, I consulted a homeopathic physician, who promised me healing, which was not experienced. On account of these disappointments I gave up hope of being freed from this suffering, was thoroughly discouraged, and had become tired of life.

At this time I heard of Christian Science through a dear acquaintance, and received several copies of Der Herold. Through reading the testimonies contained therein I gained new courage and hope and sought a Christian Science practitioner, who lovingly accepted my case. After the first treatment the heavy pressure upon the intestines left, and after a fortnight I was freed from all pain.

With heartfelt gratitude I thank God for this proof of His infinite love and goodness. I am also grateful to our dear Leader, Mrs. Eddy. My gratitude can be equaled only by the gratitude of those who have passed through a similar experience. I shall endeavor to advance constantly in this beautiful teaching.—(Miss) FRIEDA MÜHLBACH, Heidenau b/ Dresden, Germany.

I wish to express gratitude for Christian Science and for what it has done for me and my family. I have been cured of the use of tobacco and intoxicating drinks through reading the Christian Science literature; also through the study of Christian Science and the practice of what I studied I have been cured of kidney and stomach trouble. It is about five years since these healings took place. Each member of my family has been healed of some phase of discord. I am most grateful for the better understanding of God as Love, and for the mental transformation that has taken place.

WARD H. DUNPHY, Buffalo, New York.

I am most grateful for some measure of understanding of the truth gained through the study of Christian Science. I have been helped in many ways. About a year and a half ago, while away from home, I was staying in a boarding house, and one morning after breakfast was sitting in front of the fire, when I suddenly became unconscious and fell forward. Two large celluloid pins and a comb which were in my hair caught fire, melted, and ran down my neck and back. I was in the room alone, and although there were several people in the house no one either heard a sound or smelled the melting celluloid. The most wonderful thing to me was that when I became conscious again the fire was out. I feel that I was most wonderfully protected. In falling I had struck a knob on the grate which made a deep cut in my forehead. I went upstairs to the bathroom to bathe the wound and met the lady of the house and another visitor on the stairs. They were quite alarmed when they saw me and sent for the doctor straight away. I was able to keep my thought perfectly clear and asked for a Christian Science practitioner, who came shortly afterwards. The doctor did not come; he was out when called, and on hearing that I did not want a doctor, word was sent that he was not

I can truly say that I did not suffer the least from shock, and, comparatively speaking, little from the burns. A kind friend whom I had met at the Christian Science church took me to her home and did for me all that was necessary. I feel absolutely sure that had it not been for the help I had in Christian Science and the slight understanding I had myself I would not be here to-day. I feel that I cannot express my gratitude for Christian Science and to God for His protecting care, also to our dear Leader, Mary Baker Eddy, for her unselfed love in giving to the world this glorious truth.

(Mrs.) B. HUTCHINSON, Bradford, Yorks, England.

It is a little more than two years since I first took up the study of Christian Science, and through it I have had many proofs of God's ever presence. One evening last summer while trying to make myself generally useful by helping to make a runway for poultry, I stepped on a long rusty nail that was protruding from one of the boards I was about to use. It went all but through the fleshy part of my foot. My sister who was with me at the time helped me to release my foot, which was done with some difficulty. I afterwards walked to the house, a short distance away, and I could hear sister repeating, "She is God's perfect child," while she walked along with me. Shortly after reaching the house I asked her to call a practitioner and ask for treatment. One hour later we drove to the village, a distance of not quite three miles. I lost very little time from duty, having a little brood of chickens and ducks to care for, which meant a lot of running around. The fifth day the wound was entirely healed and during the entire time there was very little swelling or pain.

I am very grateful to say that discontentment, the habit of occasional faultfinding, a quick temper, nervousness, and insomnia have all been entirely overcome. I also overcame the symptoms of Spanish influenza in less than a day, without the help of a practitioner.

My gratitude to God, the giver of all good, is unbounded not only for the physical healing but for the wonderful change Christian Science has made in our home. I am deeply grateful to Mrs. Eddy for what she has done for humanity, also to the practitioner through whose loving encouragement I have been able to remain steadfast. I am grateful for The Christian Science Journal and Sentinel. I have proved that with sincere prayer and continuous striving to do the will of God we can reap the harvest of good here and now .- (Mrs.) PEARL E. DENZ, East Aurora, N. Y.

Christian Science did not "come into my life,"-I did not understand what it is to live until it showed me. I had been able to go through high school and two years of college, it seemed, only by the exertion of a strong will, by forgoing almost all pleasures, sleeping many hours each day, and using my eyes simply when necessary. At the beginning of the third year in college I collapsed, will and all. During the seven months following, treatment in a sanitarium, a major surgical operation, the help of a nerve specialist, complete rest, and careful diet were all conscientiously tried. At the end of that time I was unable to be out of bed except for a few hours each day, unable to walk any distance, to see any one but the immediate family, or to read more than a few minutes at a time. As religious convictions of any kind were entirely lacking I got no comfort from that source, and spent most of my thought considering in what way I should prefer to die.

Christian Science had been presented to me several times but had been bitterly refused. When at last there seemed nothing else to do, I went to a practitioner, whom I told rudely that I had no faith in Christian Science and that while I wanted to be healed I had no use for his religion and would never go to church, even if I were well enough. I was healed. My college course was completed, and I was not only able to do my regular work easily, but to engage in other activities and enjoy the privilege to the full. For two years now I have been steadily employed and have not missed an hour from my work because of ill health.

Not only has Christian Science given me all the health I have, but all the religion. The church services, which I attend regularly because I want to, are a great joy and comfort, but far more is the daily healing of the selfishness, inertia, and fear which had accompanied years of physical limitation and dependence upon others, and also of pride of intellect through the realization which Christian Science alone can give, that Love and intelligence are one.

My thinking has been so regenerated and enriched in every conceivable way that I naturally feel very grateful for the knowledge that there is a rule of living which made possible alike the works of Jesus the Christ and the discovery of Christian Science by Mary Baker Eddy, and which gives us the ability to use her discovery.

(Miss) DOROTHY ROBERTS, Boston, Mass.

With deep gratitude, I corroborate the above testimony of my daughter. When she began to study Christian Science, I, who had often scoffed at it, resolved to study, too, with the idea of helping her, but have come to realize in my own experience the blessings of better thinking. An acute and painful illness was quickly healed by one absent treatment from a loving Scientist, and the old belief that a period of convalescence must follow was overcome in a few hours. Recently I cut my hand with a pruning knife and later bruised the wound. In a short time swelling appeared, followed by severe pain, while visions of blood poisoning came into my thoughts. I had important work that could not be put off, so I turned at once to a practitioner, through whose aid relief came, and the pain ceased, inflammation disappeared, and I was free from fear and able to do my part of the work promptly.

To Christian Science as taught by Mary Baker Eddy I owe the understanding that all intelligence and strength are of God, and are constantly available to all who honestly seek them. With this understanding I am able to carry forward many activities daily without fatigue and without confusion.

(Mrs.) OLIVE W. ROBERTS, Seattle, Washington.

I am very grateful for the message Christian Science has brought to me. It not only heals all diseases, but is a preventive of disease, and helps me to work out every problem that comes up for solution. Of the literature, I cannot say enough in its praise, it seems to grow more helpful all the time, also the Lesson-Sermons, which I love to study and search for the spiritual meaning. Soon after I took up the

study of Christian Science, I had trouble with my neck. The doctor said it was a goiter and that I must take electric treatments, and thus avoid an operation. I took the treatments, but the neck grew worse, and after several weeks it came to me that I was disobeying the First Commandment. I immediately discontinued the electric treatment, visited a Christian Science practitioner, and was healed, and healed forever.

My little daughter had an eruption on her face which I thought might be chicken pox, as there was an epidemic in town. I was treating her for that and she was very well, but the eruption did not disappear. A friend who was not a Scientist happened to see the child, and exclaimed, "That child hasn't chicken pox; that is ringworm. Don't you trust that to Christian Science, for my brother had it, and the doctors were one year curing it." I thought to myself that I would not like to have the child disfigured for a year, and visited a practitioner. The eruption disappeared from her face in two weeks, but there was a stubborn one in the hair which did not disappear for two months. I feel that I have great cause for rejoicing, for these and many other beautiful healings.

(Mrs.) LILLIAN I. EDWARDS, San Jose, Calif.

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In the fall of 1913 I took up the study of Christian Science. Prior to this, in fact all my life, I was considered a sickly person. When I became of age I married, and my troubles started regarding supply, as to whether I could make ends meet. I worried and fretted year in and year out until finally I became a physical wreck. I continued my religious teachings and tried to be a Christian; still I had a burden to carry. Finally I got to where it seemed I had a short time on earth, yet with all my worrying I was always able to meet my obligations. God was caring for me though I was blind to it.

About three months prior to coming to Christian Science I prayed daily for hours on bended knee, and after that period of time, seeing no change for the better, I prayed saying, "O Father, show me the true way." In about a week I got a telegram from my brother, who is a Christian Scientist, stating he was on his way to a neighboring town in my state, and would stop over a few days to visit me. When he arrived he said, "I have felt that you needed me and I see you do." "What can you do for me?" I asked, and he handed me the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, and asked if I would read it, explaining how he had been healed. I said I would read it, and as I read, the thought came to me that this surely was the answer to my prayer to be shown the true way. I had been told by doctors I could not live in any other climate. After two years' study of Christian Science it seemed that all channels of supply were closed to me. This seemed to bring a dark cloud over me again despite the good Christian Science had already brought. My healing was going on physically, and although it was slow I could see improvement right along. One day I decided to go north, and then the thought came of the climate. It was December, and I feared going north at such a season, so went to a practitioner and told her my plans. She said, "If it is God's will you can and will go, and climate will not have any power over you; but if it is not God's will you will not and cannot go." I had not yet considered that it took a good deal of money to go so far with a wife and child to accompany me. After a struggle of three months I sold my house at a sacrifice, and at midnight, December 31, started for my

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destination, arriving January 4, in extremely cold weather, and the following Sunday went to church in a blizzard. I had no prospect of employment and my few friends asked what possessed me to make such a trip, with no work assured. I said that I came here for work and was going to get it. I had no fear, and, after seventeen days, found a position, and from then on I had steady employment.

Supply has been more abundant since I have known more of Christian Science. I have been completely healed of five diseases, and this nearly four years ago, none of which has returned, and "I know that, whatsoever God doeth, it shall be for ever." I am very grateful for what Christian Science has done for me and for my family. My wife and child are also studying Christian Science. I am very grateful for the literature, to the practitioners who helped me through the wilderness, and to Mrs. Eddy for revealing to us this blessed truth which makes free.—T. O. Haves, Los Angeles, Calif.

With deep gratitude for the many blessings I have received in Christian Science, I corroborate the testimony of my husband. I took up the study of Christian Science to help him, and I have been healed of many ailments. I am especially grateful for the overcoming of fear of storms. My little girl is nine years old and does not know the taste of medicine. I am indeed grateful for all that Christian Science is doing for us and others.—(Mrs.) Mary Hayes.

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Nearly six years ago I was led to this glorious truth, Christian Science, for which I had been seeking many years. I have been healed of headache, bowel disorder, inflammatory rheumatism, and other ailments. While talking to a practitioner, I was also healed of deafness in my left ear. I have better eyesight, and have been healed of sin, sorrow, grief, and worry. I am grateful to God for this glorious healing and for the spiritual understanding I have gained through the study of Christian Science. I am grateful to Mrs. Eddy, and to the practitioner for loving help and kindness, and also to the many loving friends who have helped me and are helping me daily.

Last summer, while at my son's home, I stepped out of doors and fell down heavily. I remained silent for a few minutes declaring the truth, and within a few weeks the effects of the fall were overcome. To-day I am a healthy and free woman. Christian Science has taught me to read the English language. I pray each day to express more of that Mind "which was also in Christ Jesus." I am especially grateful for the Christian Science Sentinel.

(Mrs.) Augusta E. Dobrinski, Chicago, Illinois.

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About 1916 I found myself afflicted with nearly everything that flesh is heir to and was given up to die by some of the leading heart specialists of New England. I had a wife and three children, one not yet a month old, who needed my support. I had tried every earthly remedy and all had failed. The outlook was indeed dark, when from somewhere the inspiration came to me to try Christian Science. That was enough. It seemed that I could not get to the telephone quickly enough to call a practitioner. I told her my story and she assured me that all would be well. On the fifteenth day my waistline shrank nine inches and the dropsical condition was entirely gone from limbs and body, and in ten days more I was a perfectly healed man and dismissed the practitioner. With joy and gratitude to the Giver of all good, and to our revered Leader, Mary Baker Eddy, I took up the study of Christian Science and

attended its services and took part in its Wednesday evening meetings. This brought forth many unpleasant experiences both at home and in social circles, but I clung to the truth. Many of my clients and former friends, however, refused to employ me, and I was forced to leave and go to a distant state and begin all over again.

Everything went well for a time, but being alone and away from church influences and absorbed with business cares, the mesmerism of materialism crept in and ere I was aware the sunlight of Truth and Love was shut out. Try as I might, I could not extricate myself. I then wrote to a practitioner for help. Everything remained dark and gloomy for about ten days, and discouragement was getting in its work. I was sitting in my office one evening after supper, trying to realize the truth. I had not yet turned the lights on and was sitting in the twilight when I commenced very slowly to repeat the "scientific statement of being" as found on page 468 of Science and Health: "There is no life, truth, intelligence, nor substance in matter." Here was a rift in the mental cloud and I caught a glimpse of God's man. "All is infinite Mind and its infinite manifestation, for God is All-in-all." The rift became greater and through it came more light and a clearer view of God's man. "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal." Here I got a clear vision of God's man, pure and perfect. "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Here the mist entirely disappeared, the mesmerism was broken, perfect harmony reigned, and I saw God's man as I had never seen him before, pure, perfect, in God's image and likeness, standing as it were, on the mount, above the material world. I am grateful for this experience, for all that Christian Science has done and is doing for me and mine. I write this, trusting it may help some struggling one on his journey out of materiality. I am also very grateful for the privilege of membership in The Mother Church, The First Church of Christ, Scientist, in Boston.-W. C. Skaggs, London, Ky.

In the hope of helping some one who may desire to investigate Christian Science I take this opportunity of telling of my experiences with this new-old religion. About four years ago my little girl, aged three at the time, was taken ill. For two days she had a high fever, refused all food, and scarcely spoke. A children's specialist was called. He was unable to diagnose the case, but recommended that another specialist be summoned for consultation and that a trained nurse be put in charge. These suggestions were immediately complied with but no improvement resulted. The physicians frankly admitted that they did not know the cause of the illness or what to do for it.

In desperation I telephoned a Christian Science practitioner and asked for help. She at once gave the child an absent treatment and when I returned to my home, a distance of only two blocks, the little one was playing with her doll. In a few days the child was playing about as usual and enjoying normal health again. Since that time no medicine has entered our home and we have relied on Christian Science for the cure of such ailments as we have experienced, and it has never failed us. My home life is much more harmonious and my viewpoint of life brighter and happier.

I am truly grateful to Christian Science and to the wonderful woman who gave this beautiful religion to suffering humanity.—Mrs. Arthur A. Hay, Los Angeles, Calif.

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Signs of the Times

["Promptness"-The Christian Science Monitor, Boston, U.S.A., Aug. 12, 1920]

Promptness is a quality on which the world sets a high value. Promptness in fulfilling orders, in arriving at work, and in meeting obligations, are demands of the business world. Steadily the world has sought, in its inventions and its works, to eliminate distance, and thus secure a higher degree of promptness in the communication and travel of its people.

Now this material promptness is often motived by the desire for personal advancement. Often, however, it is just the evidence in human affairs of that true honesty which is ever present in man because God, the source of all things, is never absent anywhere. But however manifested, promptness in itself is good, and the man in search of true advancement will desire it, study it, possess it.

He who perceives that the only real advance for men is the advance toward Mind, Principle, God, and that the secret of this advance is found in the Scriptures, and further revealed and explained by Mary Baker Eddy, the Discoverer and Founder of Christian Science, will search the Bible and the writings of Mrs. Eddy for the way toward promptness.

Preliminary to his search, the individual studies the derivation of the word prompt, from the Latin promere, to bring forth (to light), and Webster's definition of the word as "ready and quick to act as occasion demands . . . responding instantly; immediate." Pondering the bringing to light of that which already is, he recalls the rare instance of promptness in the so-called lightning calculator, who immediately gives the correct answer to a propounded mathematical problem. He reflects on how, without lapse of time, the thought is in Europe, or Alaska; on how, having in mind this or that page of a book, one's thought turns promptly and unerringly to it. The thinking man knows that for such promptness there must be a law, the understanding of which would make such incidents the constant, not the unusual, experience of man.

Seeking the law, he reads how "he spake, and it was done; he commanded, and it stood fast." And he reads of Jesus' promptness in all his works. There was a man "which had an infirmity thirty and eight years," to whom the Master said, "Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked." And there was that perfect accord with Spirit when the disciples received Jesus into the ship, and "immediately the ship was at the land whither they went." Greater promptness than this one cannot conceive. No hesitation, no delay, no lapse of time, effect instant with right thought. And Jesus said, "He that believeth on me, the works that I do shall he do also."

Seeking the key to these words, one reads in "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 313): "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." And on page 314: "Thus he found the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man. Our Master gained the solution of being, demonstrating the existence of but one Mind without a second or equal."

Since there is only the one Mind, the I AM, man, the image of Mind, cannot be other than promptly and spontaneously active, for he now knows by reflection what God knows. He is prompt not because the truth that God knows comes to pass only in the course of time. It is. Truth is

expressed. Then the metaphysician who accepts God, Mind, as All, and matter as necessarily nonexistent, sees why the action must be instant with the thought. If the thought is the substance of the action, and never begins nor ends, but is ever present here, with God, of course the ship must be "at the land whither they went." Promptness is of the very essence of action. It is a proof of the presence of God, whose promise of promptness reads, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

This divine immediacy a man must see as his goal. Having this aim, he sees that he lessens the distance between himself and his goal as he becomes more absolutely prompt in all his work. He knows that he cannot accept as valid any arguments that would justify hesitation, that would put off a task from hour to hour, or from day to day, that would excuse tardiness or indolence. So he recognizes the importance of instant decisions, instant performance of tasks in their due manner, instant execution of right intentions. He sees the primary importance of promptness in right thinking, the necessity of immediately replacing all false suggestions of discord, evil, and sloth, with the truth of God's presence and present grace reflected in His idea. And because he knows that when God said, "Let there be light," there was light, he becomes more prompt in expression, in the testimony of the single power of Principle, or Mind. His language becomes more spontaneous and inspired with the promptness promised by Jesus to his disciples, when he said to them, "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

Hence, in the light of Christian Science, man must be prompt because Truth is prompt. True promptness is action instantaneous with thought, or pure, unselfed understanding of Mind's allness, which is the only activity there is. It means that one must truly be "absent from the body," and "present with the Lord." Since His presence is the only presence there is, a man cannot fail in this manifestation of "God with us." Promptness is being absolutely on time, it is the divine rhythm in which the true man moves. So Jesus' healing work was instantaneous, and so Mrs. Eddy writes on page 125 of Science and Health, of the time when "the astronomer will no longer look up to the stars,—he will look out from them upon the universe; and the florist will find his flower before its seed."

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["After Suffrage What?"-Harvey's Weekly]

Now that equal suffrage has been secured, what next? We mean, what are the women going to do? For two generations they have been earnestly working for the ballot, and for several years they have had one of the most extensive, most thoroughly equipped, and most efficient organizations ever created, directed toward that end. Now the end has been attained; the immediate object of the campaign has been secured in the ratification of the Nineteenth Amendment. What is to be done with this superb organization? Is the great machine to be scrapped? Is the army to be disbanded? . . .

Now it is obvious that they have not yet gained their real end. They have not yet done with the ballot what they want to do with it. They have simply obtained the tools; the actual work is yet to be done. And while it may not be—though it may be—more arduous than the work of winning the franchise has been, it is certainly much more

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complex, and will be much more prolonged. The one has taken fifty or sixty years, and is done for all time. The other will take not fifty or sixty years, but all time for the doing of it, at least as long as this nation exists. For it is to be both subjective and objective. Women voters are to serve their own interests, and they are also to serve the community and the state by securing a higher standard of citizenship and of government. That is the supreme purpose.

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[Fear of Disease Enemy to Health-From the Milwaukee Journal]

For years from every available corner and boldly displayed in street cars, the scare ogre of some tuberculosis organization has haunted us. . . . We were frightened, and that fear was aggravated on every hand by continually renewed posters and slogans more terrible than those we had seen before.

At a banquet held during the first convention of the Wisconsin Hospital Association at the Hotel Pfister, September 17, these terrors were sent off into the emptiness from where they came. Some of the most eminent physicians in America were present, and doctor after doctor arose and shattered all the propaganda that ingenuity and time had devised.

Dr. J. W. Coon . . . said: "I admit that in our effort to combat this disease we have overshot the mark a long way. We have instilled in the public mind an unreasoning fear . . . until now that fear is playing a great part in filling our hospitals with cases of hysteria." Then came Dr. G. R. Earnst, a Chicago physician, who said such consoling things as: "We now know that there is little if any danger of tuberculosis being transmitted from one adult to another. . . . We physicians owe it to the public to eliminate this awesome dread."

[From Introduction to a Christian Science Lecture in Glen Cove, N. Y.]

I believe that down deep in our hearts we are all Truth seekers. How often, out of the midst of the hurry of business, or politics, or housekeeping, or typewriting, out of pleasure or out of grief, do hearts cry out, What does it all mean, anyway? Is this all of life? What is the real truth of things? Why is there not more love? And some of us find that Christian Science answers these questions for us, as nothing else does. It answers them so well that we are led to believe that if all the world could learn to know that more abundant life, that perfect Love that casts out fear, and that truth that makes men free, as Christian Science teaches them, and would but begin to use such knowledge in daily life, there would follow a great spiritual healing, and the world's sin and confusion and sickness would gradually give place to harmony.

International leagues of peace, welfare legislation, laws to prevent profiteering, and to stop the making of bombs, and so forth, are all good steps and checks, and help to keep the surface smooth. But the roots of war, the impulses to hatred and greed, as also the springs of fellowship and brotherhood, lie deeper than these palliatives go. The kingdom of heaven, which we all long to see appearing upon the earth, must be a growth from within. There must be a leaven at work in the mental and spiritual realms,—and Christian Science supplies such a leaven.

[From "Alcohol and Modern Health Ideals"—Address by Dr. Eugene L. Fisk, as published in The Pioneer]

I am optimist enough to believe that, regardless of the fact that evolution has done so little for the human race, man is gifted with sufficient intelligence to make him independent to a considerable degree of the evolutionary forces

that control the destiny of unreasoning animals....Already, in this country, an experiment is in progress in throwing overboard an ages-old custom supposed to be more or less necessary to the majority of our people, and already we are beginning to discern that the human race has been fooled for ages and that this custom is in fact apparently necessary for only a very limited number of pathological individuals. After all, there is nothing like evidence to settle debate, and even in the early stages of the prohibition experiment in this country quite a number of bugaboos have been laid to rest with regard to the supposed necessity of alcohol indulgence, and the supposed disasters that would follow its restriction.

[Can the Biblical Command, "Love thy Neighbor as Thyself," Be Literally Obeyed?]

The following excerpt from an article in *The Congregationalist and Advance* shows how honest is the desire of the average Christian to obey in letter and in spirit the teachings of the Bible. It also shows, however, how difficult it is for even the best-intentioned Christians to make these teachings practical in their everyday lives, unless instructed in Christian Science. Speaking of "The Law of Love" the writer of the article referred to says:—

"One expression of the old law is found in Leviticus 19:18. The love of one's neighbor is commanded explicitly here. Hatred of one's enemy is not; it did not need to be. Jesus gave the most searching command concerning the exercise of love that is to be found anywhere. There are no modifications to it. He does not say, Love your enemy if he becomes penitent and seeks your pardon. He does not impose any conditions on his commandment. He says plainly and explicitly that we are to love those who do not love us.

"This is one of those items in the Christian life which we affirm and approve in general, but which we seldom face squarely or apply concretely. But if Jesus meant what he said and if the command has any authority it applies without stopping at any barriers that we interpose. It means that the time to love the Austrians and Germans and Turks, even if we hate their sins, is now, in spite of any hardness that they may be showing. Let us look the whole situation squarely in the face. Jesus may have stressed the pointstrongly overemphasized it, in fact-in order to make it clear. But this strong emphasis does not make the command less valid or limit the range of its application. What does it mean, therefore, for Americans to love Germans now? We have suffered and all the world will suffer for a generation on account of their selfish and brutal action. Granted that they had no monopoly on the practice of selfish nationalism, their action has plunged the world in woe. If the war has taught us anything it is the futility and the crime of war. Germany could not conquer the world; the world cannot 'crush' Germany. Force and diplomacy have been tried in vain. Good will and confidence never have been fully tried. Jesus asked us to try what love would do. He was sure that it would finally conquer. He practiced it himself. Was his program a success? It is not difficult to practice love on far-off people who have done us no harm; but the disagreeable neighbor, whose faults are all so well known to us-and ours also known to him, let us not forget-and the German and the Turk! Can we love them? Can an Armenian love a Turk? Can a Frenchman love a German? Are we to indulge our hatreds? Can we trust love?"

When one turns to Christian Science with these questions the answer is at once forthcoming, and is as convincing as it is demonstrably true. In a beautifully clear and simple article entitled "Love Your Enemies," beginning on page 8 of

"Miscellaneous Writings," Mrs. Eddy says: "Who is thine enemy that thou shouldst love him? Is it a creature or a thing outside thine own creation? Can you see an enemy, except you first formulate this enemy and then look upon the object of your own conception? What is it that harms you? Can height, or depth, or any other creature separate you from the Love that is omnipresent good,—that blesses infinitely one and all?" Then on page 10 she says emphatically: "We have no enemies. Whatever envy, hatred, revenge—the most remorseless motives that govern mortal mind—whatever these try to do, shall 'work together for good to them that love God.'"

[From a Letter in John Bull, Jr., Vancouver, British Columbia, Canada]

The reply of "Zumphus" to my recent letter, in your issue of September 4, serves to prove at least how divergent are the views of mortals on the great fundamentals of religion and of human salvation. I have no reason to doubt the honesty of his motives, or that I would not feel as he does under the conditions which he relates, nevertheless I am still inclined to be governed in this matter by the results of my own observation and experience.

One naturally judges a tree by the best fruit which it produces. If some of its fruit is below the average, we know the fault is not with the tree, but with the culture or the soil. In like manner, it is not fair to judge a church or a religious movement by the poorest specimens among its members or adherents. Mrs. Eddy plainly states on page 448 of Science and Health, "It is Christian Science to do right, and nothing short of rightdoing has any claim to the name." It is unquestionable that the bulk of the membership of the Christian Science church are as sincere and upright and God-fearing as are the bulk of the membership of any other religious denomination. "The exception proves the rule" in this case as in any other. The attempt to discredit Christian Science because some of those who call themselves Christian Scientists are shown to be unworthy of the name, is not more just than it would be in the case of other organizations of which your contributor may

It may as well be understood that Christian Scientists are quite well aware of their shortcomings. While they accept the statement that God's creation is perfect, they do not claim perfection for themselves as human beings, nor can they be held accountable when the outsider assumes to do this for them. They are satisfied to say with Paul, when he wrote to the Philippians, "I do not say that I have already won the race or have already reached perfection; but I am pressing on" (Weymouth's translation). Your contributor is correct in saying that Christian Science does not regard matter as a reality, but in stating Christian Science the word reality or truth is used as denoting the absolute or eternal, not the ephemeral things of earthly existence. Christian Science takes its position in this respect because the Scriptures teach that God, the one source and substance of all true being, is Spirit, not matter: and because the product or effect of Spirit, or what has been called the "Great First Cause" must necessarily be spiritual, not material. Paul wrote, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other," and it is self-evident that contraries do not come from the same cause or source.

It should need no argument to support the fact that good and evil, the sensual and the spiritual, do not express the same consciousness or intelligence, even as darkness and light are not equally substantial. John records, as a message

from the Christ, that "God is light, and in him is no darkness at all," which could be paraphrased thus, without affecting its meaning or application: God is Spirit, and in Him is no matter at all. It is frequently stated by others than Christian Scientists, that our age is too materialistic, but this could not be true if matter is of God, and therefore expresses divine quality and substance. I did not intend to imply that the theory that the material universe and man were made out of nothing was to be found in the Scriptures, but that this had been so taught. The universe would naturally include "the dust of the ground." One can hardly conceive with any degree of consistency, that a man formed of dust could express the glory of God. It is significant that dust was to be the food of the serpent, and in this instance, as is well known, the word serpent was used as a synonym for devil. This relates the dust man too closely to evil to be a credit to his origin and destiny.

Isaiah is not chargeable with irreverence toward God's creation when he said, "Cease ye from man, whose breath is in his nostrils;" nor the psalmist when he asked, "Shall the dust praise thee? shall it declare thy truth?" When the apostle said, "In him [God] we live, and move, and have our being," he could not have referred to the material concept of man, or he would not have said, "They that are in the flesh cannot please God." Jesus stated the case plainly when he said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." His teaching, that mortals must be born again before they can enter the kingdom of God, shows that a material concept of man is not included in that kingdom.

In Christian Science, matter is regarded as indicating a state of mental darkness, which will disappear as human thought is illumined with the understanding of spiritual truth. The Christian Science church, and all Christian churches, are here because of the human need of salvationnot from the things which God has made, but from the things which are not of God, and which are therefore not real or substantial. The whole purpose and method of the Christian Science movement is to overcome evil with good, and no other way of overcoming it is practical or possible. The Christian Science church is working toward the same end as are other denominations, the chief difference being that the former is basing its efforts on the absolute omnipotence and omnipresence of God, which leaves evil without actual or inherent power or presence, while other religious systems are attempting to meet evil as having intelligent and real existence. Since our purpose is the same, we can surely agree to differ in peace as to means and methods.

The charge that Christian Science is a cause of divorce is not well taken. If a husband or a wife is too intolerant to allow the other freedom of conscience, separation may follow as being thought the lesser evil under the circumstances. No human being has the moral right to dominate another in matters of religion, no matter how close may be the relationship. If mutual and loving consideration, and the concession of equal rights, are not found in the marriage relation, it is not due to Christianity but to the absence of it, whether it is named Christian Science or something else. I have no personal knowledge of such cases as are referred to, but I have met instances of family reunion, brought about by the study of Christian Science. Throughout her published writings, Mrs. Eddy deprecates the evils of which your contributor complains, as do all reputable Christian Scientists.

Let me add by way of correction and information that Mrs. Eddy provided for marriage among Christian Scientists



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in requiring that this ceremony be performed by a clergyman. Your contributor should know that Christian Scientists are not legally empowered to perform this service. He is also mistaken in saying that Christian Scientists do not perform the burial service, when the necessity occurs. Christian Science is not "visionary," as that word is ordinarily used, except in so far as spiritual teaching is visionary to the materialist. "The hour cometh, and now is," said Jesus, "when the true worshippers shall worship the Father in spirit and in truth."

[From Galesburg (Ill.) Mail]

Condemned in debate as designed to prevent Christian Science healing, a proposal which would require all doctors or healers to pass a uniform state examination was killed in the constitutional convention to-day, fifty-seven to nine. Scores of petitioners from all parts of the state urged the action taken.

[From The Freeman]

What an intolerable deal of distortion would be corrected if the socialist had to sit up diligently o' nights with the capitalist, and forsaking all others, cleave only unto him, so long as they both should misunderstand one another. The capitalist might get-he could not help getting-a great deal of digestible information which he does not now possess about the economics of his own function. The socialist might in time, for his part, learn what capital is, and its function, and enlarge his idea about the legitimacy of both. Suppose the radical, especially the radical of a theoretical and literary turn-like ourselves, for example-should close-herd for a term with the thoughtful and pragmatic man of business; how much of fundamental social theory the business man would learn, and how the radical, "impatient for the larger scope," would gain respect for the practical difficulties that beset his program, and make progress in wisdom and patience. . . . Let the radical and the tory take one another to heart, sympathetically hear one another's troubles, and each discovers that things are going ever so much more his way than he thought they were, and he is correspondingly heartened and stimulated; and really the resultant view of the world is in each case more nearly

[From The Boston (Mass.) Evening Transcript, Oct. 9, 1920]

There are not many saints on our earth of the first rank in genius. But some of our teachers are always telling us, who have our own genius yet to prove, to imitate them. "Imitate the saints!" "Pick out the best Christian you know and do as you see him do!" That, I say, is a mistake and a misleading counsel for us in our weakness. We are not stencil plates to multiply another man's pattern of righteousness over and over again. We are living and growing men, and our religion in order to be valid in the highest way must become an expression of our own individual life and thought. Not imitation but obedience is the word of power. It is so much easier to copy the weakness than the strength of a saint, his mannerisms rather than his originalities, that we are in danger when we imitate. There is a far better chance that we may become great in religion than in art because the requirements of greatness in human character are so simple. But they require that we should look at love and duty with our own eyes and that the needs and people of our own time and neighborhood should be as real for us as they were, for instance, to Francis of Assisi or to Florence Nightingale or to Edith Cavell in their own day. Genuine simplicity and direct seeing wonderfully clear the eyesight everywhere.

We make or mar the pattern of our own lives, no doubt.

And that is responsibility enough for the strongest of us. But is there an ideal for human life and a Pattern-maker behind it who is to our work as the great artist to the pupils and assistants of his studio, who would guide and help us if we would but put our life in touch with His inspiration and His teaching? If so, and I for one have not the slightest doubt of His presence and His interest, with what keen interest and patience must He watch that pattern grow. I do not say-I do not think-that God is a mere onlooker. But even a father may take pleasure in seeing how his sons respond to his teaching and desire. And we are told that He sees the end from the beginning. That vision of the end is not for us. But we may believe in it and look forward to it and let our hearts go out toward it. For we are the helpers in God's work. This is no aimless life which we are living. We also in our little measure are makers of designs, not daubers of mere blotches of color on the wall. If we shape carefully what we do and make, at last the Great Designer will transform into the pattern of His own thought our poor arrangement and make a picture of it which shall be worthy of our immortality.

[From Zion's Herald]

All this, however—the reading of the gospel of the day in Italian, and the use of the leaflets that follow the reader—does not mean that the Bible Society, the Bible Mission, and other agencies for the distribution of the Bible in Rome is any more approved by the Vatican. Still adheres the old label that these agencies are "pests." Still the open Bible that we hold dear is not in favor. La Biblia in Italia is not free. The worshiper who at low mass follows the reader with our Bible as he reads in the vernacular, is struck with the lack of similarity between what he holds in his hand and that which he hears from the priest's lips. A worshiper with the Diodati (Protestant) version in his hand at mass would be persona non grata.

It is safe to say, however, that few having the Protestant version of the gospels care to go and hear the priest read his version. Meantime the entrance of the Protestant Word goes forward heartily. Returning emigrants are bringing it from the United States, and the Bible societies are having a circulation that shows a remarkable increase. In the last year the British and Foreign Bible Society alone circulated no less than 173,888 copies, an increase of more than 45,000 copies over the circulation of the previous year. The increase is accounted for by the fact that more people are eager to read the Scriptures, and in spite of political passion and in consonance with the revival of industry.

[What Is the Source of Wealth?]

Very frequently to-day we hear that "labor is the source of wealth." In support of this statement it is said that without the sheer physical toil of many thousands of workers in industry and agriculture there could be no capital, or wealth. It is objected to this claim by many so-called "brain workers" that it rests on a purely materialistic theory of life, which, if adhered to consistently, would result in the complete exaltation of muscle at the expense of brain. They proceed to show that what they call ability is the real source of wealth. An exposition of this point of view occurs in a recent article in the Manufacturers Record, which says in part:—

"It would be an interesting thing to find the answer to this question, 'What does land contribute to the annual income of the nation?' What does labor contribute? What does the 'canned and preserved' labor of yesterday, named

capital, contribute? And finally, what does ability contribute? Now, the land between the Atlantic and the Pacific is a fixed quantity, and it cannot be increased except here and there by deeper plowing. The labor also is a fixed quantity that can be doubled only once in forty years through immigration and the birth rate. Capital is a little more flexible, and great care can double it in from twelve to fifteen years. But ability is flexible to the last degree. Burbank with his associates and followers has increased enormously the food product; Sawyer and Edison with the electric bulb have added perhaps an hour or two hours to each man's day. . . . It is the directing mind of a general that organizes a campaign. It is a directing mind in literature that organizes a hundred thousand words into a 'Hamlet' or 'Principia.' It is the directing mind that takes thousands of tiny pieces of steel and organizes them into a wonderful whole, named an airplane, a loom, a cash register, or a Diesel engine. . . . If labor creates all wealth, why do not Lenine's factories go on? The sun shines over Moscow, the rain still falls, the earth is in its place, the coal still burns, the iron when hot meltswhat does Trotsky lack?

The metaphysician, disciplined by Christian Science, knows that what Trotsky or any one else needs is not human ability, but the understanding of Principle, the only "directing" Mind, which is the source alike of the capacity to work, or to be active, and the capacity to think.

Church Notices

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BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,-The Mother Church,-printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from The Christian Science Monitor with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

*** * *** Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUB-LISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

AST year I covered twenty-four states and never missed a single copy of THE CHRISTIAN SCIENCE MONITOR, which I was able to buy, as Love guided me daily through my extensive journey. Prior to making the Monitor my bosom friend I read other dailies, but soon learned that "an ounce of prevention is worth a pound of cure." Thus as a man "thinketh in his heart, so is he." I read and then thought materially, and consequently suffered materially; now I am free, happy, and grateful for the truth which flows from our periodicals. As always, these messengers of purity are no respecters of persons, for we know the truth abides unchangeable for all time, whether we accept or reject it in whole or in part.

M Y daughter is studying in the city of ——— and because of the excellent treatment of world news in The Christian Science Monitor she has expressed a desire that it be sent her for use in her English study. May I also take this occasion to express my appreciation of the Monitor. My time seems so fully occupied that often I do not see the paper until I reach home at night; but I find the articles so very well written and the subjects so fully covered that nearly every night, even after retiring, I am able, by the aid of a reading lamp on my bed, to get a vast amount of information from your paper. article on the Home Forum Page has frequently been a source of much inspiration to me.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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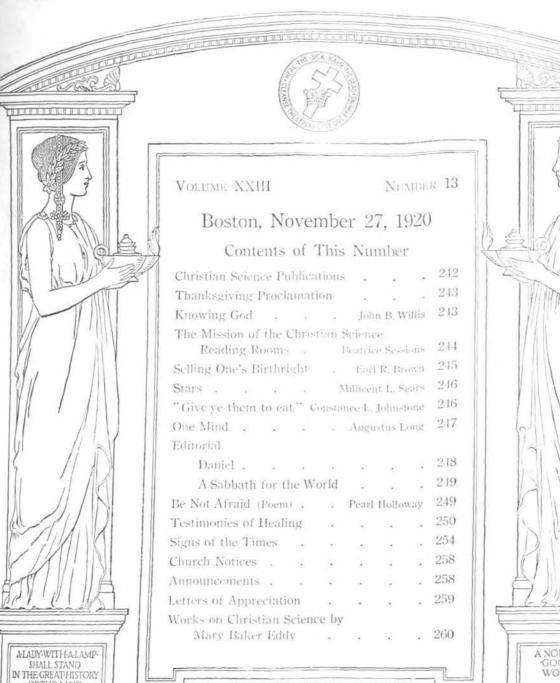
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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NOVEMBER 27, 1920

NUMBER 13

Thanksgiving Proclamation

 $T^{
m HE}$ season approaches when it behooves us to turn from the distractions and preoccupations of our daily life that we may contemplate the mercies which have been vouchsafed to us and render heartfelt and unfeigned thanks unto God for His manifold goodness. This is an old observance of the American people, deeply imbedded in our thought and habit. The burdens and the stresses of life have their own insistence. We have abundant cause for thanksgiving. The lesions of the war are rapidly healing. The great army of freemen, which America sent to the defense of liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace, as simply and as promptly as it rushed to arms in obedience to the country's call. The equal justice of our laws has received steady vindication in the support of a lawabiding people against various and sinister attacks, which have reflected only the baser agitations of war, now happily passing. In plenty, security and peace, our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties; the strength, both of hand and resolve, to discharge them; and the soundness of heart to realize that the truest opportunities are those of service. In a spirit, then, of devotion and stewardship, we should give thanks in our hearts, and dedicate ourselves to the service of God's merciful and loving purposes to

Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-fifth day of November next, as a day of thanksgiving and prayer, and I call upon my countrymen to cease from their ordinary tasks and avocations on that day, giving it up to the remembrance of God and His blessings and their dutiful and grateful acknowledgment.

In witness whereof, I have hereunto set my hand and caused the Seal of the United States to be affixed.

Done in the District of Columbia this twelfth day of November, in the year of our Lord one thousand nine hundred and twenty, and of the independence of the United States the one hundred and forty-fifth.

By the President:

(Signed) Woodrow Wilson. (Signed) Bainbridge Colby, Secretary of State.

Knowing God

JOHN B. WILLIS

He who accepts the teaching of Scripture that God is the Alpha and Omega of being, the only cause and creator, is prepared to accept the logic and naturalness of the Master's statement that to know God is eternal life. True consciousness can be explained only upon the assumption that God is constantly expressing Himself in and through man, and our awakening to this concept marks the beginning of our escape from the thrall of belief in organic life. This awakening is the dawn of spiritual day, it is the fulfillment in each one of us

of that ancient Scripture word, "And God said, Let there be light: and there was light."

In Christ Jesus this white light of revelation broke out in all its effulgence, and yet he taught us of the treasures of truth we were to find not only in him and in the wisdom of the wise, the teaching of the prophets and seers, but in the little as well as the larger events of everyday experience. As he certainly intimated, the sparrow and the wayside flower may make God's nature the better known to us, if we are but childlike and humble enough to be responsive to their speech, and this teaching appears again and again in Mrs. Eddy's writings, as when she declares that "the floral apostles are hieroglyphs of Deity" (Science and Health, p. 240). It is clear that, when rightly understood, all things are to be ours, as Paul declared. They are to yield us an enlarged and enriched sense of the greatness, the goodness, and the active nearness of God.

All this is quite in keeping with the fact that we usually gain the larger through the many lesser things; we reach the absolute through the concrete. As the sun is brought nigh in a thousand dewdrops and all the other sunlit things about us, so the nature of God is disclosed in the unnumbered reflections which, in the present imperfect state of our spiritual perception, may the more appealingly objectify the divine wisdom and beauty and bring us into closer touch with Him. A mother's love, a father's integrity, a friend's unselfishness, the nobility of character and the refinement of thought revealed in the lives of great men and in the pages of great books, especially in the songs of the great poets,—these all may bring us higher, finer concepts of the ideality of Him who has been expressed in some degree in all the good, the beautiful, and the true that is or ever was.

Spiritual understanding is thus manifested in discernment, and it alone supplies a basis for that correct estimate of values which is essential to what Christ Jesus called "righteous judgment." This discovery of the glimpses of God found here, there, and everywhere, as we companion with the prophets and moralists, the saints and sages of the past, can but beget a sense of grateful indebtedness to them. Like quicksilver, spiritually alert and discriminating thought is able to gather up and assimilate the grains of gold found imbedded in all great literatures and in all heroic lives, and this renders acquaintance with the foremost thinkers and the leading events of the past distinctly worth while the moment we are able to separate the chaff from the wheat, and thus enter into the larger and fuller inheritance of good.

The significance and need of this corrective and selective insight are the more apparent when we are face to face with some appealing aspect of so-called nature, such as the heart of a rose, the face of a little child, the cumulus drifts of the skyland on a summer's day, or the emblazonries of the New England hills when autumn is whispering its last call to the leaves. One is often almost startled by the strength of the tide of feeling created by these visions of beauty. Conscious of spiritual uplift, he is impelled to bare the head as if sensible of a great, undefined presence,—and yet he recognizes

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the material order, and may be troubled by his seemingly instinctive response thereto. Jesus said, "Consider the lilies how they grow," but was it to a material wonder simply that he thus directed attention? Are we to find the handiwork of God, the evidence of His presence and power, through the study of a material manifestation however marvelous?

Here we need to remember that consciousness always contains a factor of spiritual capacity, a susceptibility to spiritual appeal which grounds the possibility and assurance of its redemption through Christ. "Beauty," writes Mrs. Eddy, "is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color" (Science and Health, p. 247). And on page 310 of the same book she says, "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments." This discrimination between the intrusive concepts which material sense has projected, and the revelations of a beauty which despite this material handicap speaks for the activities of spiritual intelligence,—it is this which enables one to see that, rightly interpreted, these daily experiences in touch with nature may bring us increase of the knowledge of God; that spiritual discernment is the key to His kingdom, and that without the activity of Truth in us is "not any thing made that was made," for thus alone does true being appear.

From all this it becomes quite clear that the attitude of the spiritually impelled toward nature and toward life, is quickened, made alert by the realization that by virtue of inspiration and insight they have become equipped as prospectors, and at any moment may come upon the redolent footprints of Truth. This is not true of physical scientists, nor of artists and poets, in so far as they are content with materialistic philosophy. Speaking of a "flower in the crannied wall" Tennyson wrote,

... If I could understand What you are, root and all, and all in all, I should know what God and man is.

This is splendidly suggestive, and yet this great poet was lacking in that spiritual inquiry and discernment which gave the flavor of a psalm to so much of Wordsworth's verse. The nature in which the "Gentleman of Rydal" reveled, as one of his critics has said, is that "known by simple observation and interpreted by religious and sympathetic intuition." Only the idealistic thought of God and of His universe, including man, can supply the basis of, and stimulus to, that spiritual quest which always forecasts ascension. Something of intuition must always enter into our discernment of the real values of nature and of experience, and this intuitive right concept of the nature of real being is presented in the teaching of Christian Science, which recognizes and declares that the Father is ever imparting Himself to His child and hence that the more direct knowledge of God is to be gained through intuitive perception. Here is the most inspiring possibility and privilege of which one can conceive, and it is seen that our answer back to God in right concepts of truth completes the communion of at-one-ment. Socrates seems to have apprehended something of this when he voiced the thought that nothing makes a thing beautiful but the presence and participation of beauty in the beholder.

How wonderful the remembrance just here, that the relation between God and man is wholly unique, so that we can know Him as we can know no other. In human experience we communicate with each other through symbols. Something is done by one which can be seen or heard by another, and this signaling back and forth is more or less perfectly interpreted. A given sound or a series of marks awakens

a thought in the one who receives it, which is more or less identical with the thought of the sender, and by this roundabout process we get into touch with each other and establish a mental commerce. But God's thoughts may be communicated to the spiritually aspiring, to all of us in so far as we are receptive to truth, without the mechanism of signals or symbols, and this both effects and explains inspiration. In the chamber of right consciousness, "the house of the Lord," we may intuitively receive the Word of God and know for ourselves His will. How inspiringly and helpfully near this brings Him! The Comforter, said the Master, "shall teach you all things." Surely this is the acme of Christian experience, the secret of equipment for spiritual efficiency. To know God, and to know that we know Him, through the demonstration of His healing and saving presence here and now, -this is the supreme achievement, and to this each one of us is called in Christian Science.

The Mission of the Christian Science Reading Rooms

BEATRICE SESSIONS

IKE every activity in the movement, the mission of the Christian Science reading rooms should be scientifically understood if that mission is to be fruitfully fulfilled. The Christian Science reading room, as understood by the writer, was instituted by Mrs. Eddy and forms part of the activities of the Christian Science movement, and, like every branch of the work in our beloved cause, is an inspiration. Metaphysically the idea of God, the emanation of divine Mind, is the true Christian Science reading room, and no more consists of a material structure of brick or stone than does Church, which Mrs. Eddy defines on page 583 of Science and Health thus: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." The most that can be said for the brick and mortar phase of a reading room is that, like a church edifice, it represents a token of the members' gratitude for benefits derived from Christian Science.

Primarily, the rooms afford an opportunity for the public to acquaint themselves with Christian Science. They do not labor for profit as the world labors. Their profit is not in sterling or dollars. When the half year or the year ends, and there is an accounting of the stock and the receipts and expenditure, the significance of the figures is lost sight of if they only mean so much money received or expended. If a church's gift is limited in any way, it is only because of a limited view or understanding of Mind as the source of infinite good. Therefore, the profit of a Christian Science reading room is not reckoned in dollars or pounds or francs or roubles, but in the healing which is brought to mankind; for its supreme mission is to heal.

Those who are already participating in that priceless gift which the discovery of Christian Science has given them, realize its value and the magnitude of the opportunity the rooms are placing before the public. The world to-day is in need of the healing mission of Christian Science as it never was before, and to the world's cry for bread the rooms do not offer a stone. Jesus said nineteen centuries ago, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and again, "Not as the world giveth, give I unto you." These words accurately describe the attitude of the

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rooms to the public. They certainly offer rest and peace, though different to the world's conception of peace and rest, for it is a permanent peace.

The members of a branch church supporting a reading room can help by the liveliness of their interest,—and their responsibility in this respect is undoubted,—but the main privilege, of course, devolves upon those in charge of the rooms, and their chief aim should be to have, above everything, a clear perception of the meaning and significance of their mission. The more the subject is studied in the light of Christian Science, the more apparent and insistent is the demand for consecration and elimination of self. If the librarian believes he or she governs the work in the reading rooms, harmony flies out at the door and the public are noticeably less interested in what the rooms have to offer.

Although nothing can stay the divine mission of the reading rooms, the human belief in evil is "going to and fro" and "walking up and down," seeking to check the spread of the Science of Christianity. If one is watchful and honest, the work must proceed apace. Finding much joy himself in the study of the works of Mrs. Eddy, the librarian insistently refers inquirers to the textbook and enjoins its earnest study. He discovers that his work is to point out that the aim of the rooms is to further the study of the literature, and in season and out of season he is working to that end.

It will develop, also, that the easier way to answer an inquirer does not always lie along the path of personal instruction. The most effectual answer is always to be found in study in the rooms, his own experience convinces him; and while always ready to extend sympathy and interest to those who enter, he invariably finds that a period of meditative study in the rooms will far more certainly rivet the inquirer's attention and satisfy the question than will personal instruction.

Of the many who enter the rooms there are some who never heard of Christian Science before they read the name on the door or saw the literature displayed in the window, and sometimes they are hardly able to formulate a reason for entering. Some of them are weighed down under some heavy burden of sorrow or sickness, and are in search of a something they are often unable to define. To the newly appointed librarian it may almost seem an impossible task to fill the need of such a hungering multitude, and so it is impossible if the librarian is laboring under the belief that he personally is going to do any of the filling of that need. His business is to stand aside in the full understanding of what the reading room stands for and conscious that the mission of the rooms must be accomplished. In any question which he answers let him do so with all attention fixed to receive the message of Principle. Let him have such a clear perception of God's goodness and providence, such an affection for Truth, that he will exercise the greatest care that the message which the rooms have to give shall not be tainted or tinged with anything of his own personal sense or opinion. If he really understands something of Truth, he sees one thing clearly above all others, and that is, that the Bible and the writings of Mrs. Eddy lead more certainly than anything else to that perfect understanding of God which heals the sick.

Christian Science reading rooms are a living witness of the presence of the Christ, that is, Emmanuel, which is "God with us," and so we should be prepared to have the rooms always thronged with people in eager search of what the revelation of Truth is imparting to mankind. The demand for the truth is already in the world and that demand is insistent, unquenchable, and will be satisfied with nothing but Truth. Its volume is overwhelming, for our Father is not reluctant to give or inspire, and if we have the Christ-vision

even in a slight degree there will be no lack in the activity of the reading rooms, for humanity is speedily approaching, if it has not already reached, that point where as one vast whole it is wanting, above everything else, the truth which the Bible and the writings of Mary Baker Eddy reveal.

Selling One's Birthright

EARL R. BROWN

BIRTHRIGHT, as explained in the dictionary, is "any right or privilege to which a person is entitled by birth." The question arises, How does Christian Science explain birth? On page 17 of "Miscellaneous Writings," Mrs. Eddy says, "A material or human birth is the appearing of a mortal, not the immortal man." In the following paragraph she continues, "With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought,-through the travail of mortal mind, hope deferred, the perishing pleasure and accumulating pains of sense,-by which one loses himself as matter, and gains a truer sense of Spirit and spiritual man." With this interpretation, it is easy to understand Jesus' admonition, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Then, it necessarily follows, one's birthright is the kingdom of God, and comes to him in proportion as he is "born again." "The new birth is not the work of a moment," Mrs. Eddy states in "Miscellaneous Writings" (p. 15). "It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heavenborn hope, and spiritual love. Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity."

In the twenty-fifth chapter of Genesis there is a valuable lesson about Esau selling his birthright to his brother Jacob for a bowl of pottage. The bowl of pottage might be likened to "the things which are seen," which Paul declares "are temporal," and one's true birthright to "the things which are not seen," which, he continues, "are eternal." Like Esau, who sold his birthright for a temporary satisfaction of material appetite, we are tempted to overlook the sacrifice we are making by giving up our birthright. We might ask ourselves, in our eagerness to attain something: Am I doing all I can to help prove the kingdom of God here and now? Am I giving encouragement to those in need, and supporting the cause of God under all circumstances? Or am I selling my birthright for a mere bowl of pottage? Let us be careful and weigh each word, each move, each action, so that we shall not become a stumblingblock to our fellow man; let us "prove all things; hold fast that which is good."

Our seeming existence here is like one rowing a boat upstream to a promised prize—peace, contentment, plenty. The prize is for all who row the required distance. The second we stop rowing we begin to drift back, and we must cover the distance again if we would reach our goal. We cannot reach the goal blindfolded, for there might be a floating log or a derelict or a protruding rock or rapids to be passed, and we need to put more exertion into our strokes. The temptation may come to stop and drift back to our starting point; but that would never do, for we would never reach the prize, and it would be a poor example to set to our friends who are rowing the same course. We would not want to cause them to turn back because we may think the goal too hard for ourselves to reach.

In the fourth chapter of Matthew we find that Jesus refused to sell his birthright. After fasting for forty days and nights he was tempted to turn the stones to bread; but knowing his true supply he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He knew but one birthright and nothing could persuade him to give up all that he had for a mere bowl of pottage.

Stars

MILLICENT L. SEARS

THE stars for many years have attracted me. As long ago as 1900 I began to study astronomy by myself until I became familiar with the names and movements of the majority of the stars and constellations, and was groping for some meaning in the great spaces beyond them. It was not astronomy, however, but Christian Science, which taught me to look through them and beyond them, and to recognize the Principle of the universe, the infinite power which held the wind in His grasp and controlled the sweet influence of the Pleiades and governed Arcturus with his sons. Then the material universe and celestial bodies became only a faint symbol of the spiritual universe of God's creating, even as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 240), "Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens,—all point to Mind, the spiritual intelligence they reflect."

About a year ago I read in The Christian Science Monitor an article on astronomy which described a star that appeared in 1901 as a nova, or new star, but which was known to have existed before and which could plainly be located now. Careful calculations reported that its distance from the earth was so great that it took three hundred and fifty years for its light to reach us, so that it had really appeared in 1656 as we saw it in 1906. The study of this star was like a vivid illustration of the history of that spiritual star of Truth whose effulgent light this century is beginning to enjoy. The light and warmth and healing of God, good, has always been in existence, but the world was not conscious of it in definite form until "the wakeful shepherds" of whom Mrs. Eddy speaks on page vii of the Preface to Science and Health, beheld "the first faint morning beams" which led to the Bethlehem babe "who would make plain to benighted understanding the way of salvation." To quote the passage in full: "The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ, Truth, who would make plain to benighted understanding the way of salvation through Christ Jesus, till across a night of error should dawn the morning beams and shine the guiding star of being. The Wisemen were led to behold and to follow this daystar of divine Science, lighting the way to eternal harmony."

The spiritual light shone upon a waiting world and brought health and healing in its path. For three hundred years, so history tells us, this healing of all manner of sickness and all manner of disease was a concomitant of Christianity, an essential element, a natural proof of its genuineness. Then came the temporary eclipse of this light, and for centuries the eyes of the world were blinded and they did not perceive the truth. It was in the world, but the world knew it not. Then, like the star which reappeared in our celestial heavens after many years of darkness, this light of Truth was one day rediscovered, and a faithful searcher of the spiritual heavens caught with her penetrating

gaze the sight of that lost element of Christian healing. Just as the nova was first found by one scanning the skies who had studied and known all the stars that were regularly visible in the sky and so could quickly recognize the new, so was the return of that light which Jesus had once before pointed out to the world recognized, in her own healing through prayer, by Mrs. Eddy, who had been studying life with the Bible as her chart, and had sounded the depths of prevalent theories.

In my own experience, Christian Science appeared as a rising star of hope upon the darkened night of a broken and unhappy life, when, in 1903, I was lifted out of what threatened to be an invalidism to which I had been consigned just when a promising future began to beckon me. Turning my eyes toward this "daystar of divine Science," and following its beneficent rays, I was led into years of activity and health and protection from evil. It next lighted my path so that I was able to see my way step by step through poverty and hunger and lack. Relying on Christian Science I came through this experience happily and was led out of it into prosperity and success and "fulness of joy." Nothing could be better than following Emerson's advice to "hitch your wagon to a star" when that star is Christian Science.

Through a study of Science and Health I am coming to understand something of what is meant in the twelfth chapter of Revelation, by the woman who has "upon her head a crown of twelve stars," which is explained on page 562 of Science and Health, where Mrs. Eddy says: "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes."

Thus already in the seventeen years since Christian Science first came into my life I have been able to analyze and specify several distinct lines of blessing from its rays. In its first touch came physical healing and health and joy. The next study brought release from poverty, The next ray shed light on the Scriptures and I began to see the meaning in the Bible. Education, brotherly kindness, and peace I have found in it. And these, as I know, are but the beginnings of that infinite goodness which these foretell. Soon we shall learn to look out spiritually upon God's goodness just as Mrs. Eddy prophesies (Science and Health, p. 125), "The astronomer will no longer look up to the stars,—he will look out from them upon the universe; and the florist will find his flower before its seed."

"Give ye them to eat"

CONSTANCE L. JOHNSTONE

HOW often one is tempted, as a beginner in Christian Science, when asked for help, to be afraid that one's understanding is not sufficient, and to say, "I know so little; what can I do?" In reading the fourteenth chapter of Matthew, where Jesus fed the multitude with five loaves and two fishes, a beautiful lesson was unfolded to me which I would like to pass on, to help some one else, for there seemed in it to me a very clear command from Jesus, not only to his disciples then but to all who are his disciples now:

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"Give ye them to eat." The disciples were overwhelmed at the multitude, and asked Jesus to send the people away to the villages, the five loaves and two fishes seeming as nothing amongst so many. They were accepting the mortal picture, with all its limitations. How instantaneously Jesus corrected and healed that belief of lack, when he said, "They need not depart; give ye them to eat"! and looking up to heaven, he blessed and brake what food there was, and they did all eat and were filled, and gathered of the fragments twelve basketfuls. If when asked for help, one accepts the mortal picture as the disciples did, seeing only one's lack of food (understanding), he will not be holding up the Christ in consciousness, as Jesus did, neither will he be obeying the divine command, "Give ye them to eat," but will want to send the hungry away, as the disciples did. I remember an incident which occurred when Science had been known to me but a very short time. Down in the country, where Science seemed quite unknown, I was asked by some one who had been suffering a long time from very bad eczema of the hands if Christian Science could heal her, and would I help her? I replied in the affirmative, but how fearful I felt about it she did not know. Returning to London that afternoon in the train, for quite a while I was feeling full of misgivings and fear as to my ability to help her, and such thoughts seemed to run riot as: What if my understanding is not enough! She will not believe in Christian Science! and so on. Then I began to see more as Jesus saw, and said to myself: If God has given me this work to do, He also will supply the understanding. With this comforting thought I looked up to heaven (lifted my thoughts to God) and blessed and brake what truth I had. Then a sense of peace came over me, and the whole thing went out of my thought. The next day a letter arrived, with the news that the hands were healed. I did indeed then "gather up the crumbs" that remained, for the joy and gratitude, confidence and encouragement which that letter brought me would have filled more than twelve baskets.

If, when asked for help, we bless and break what truth we have, although we do so in fear and trembling, God will indeed bless our efforts. As our Leader says on page 323 of "Science and Health with Key to the Scriptures," "In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost." Even if we are not asked actually for help, we shall take healing wherever we go, if we are alert and awake to keep our "lamp trimmed and burning," always dwelling in the consciousness of good, thereby following the Master's footsteps, having that Mind in us "which was also in Christ Jesus." Then consciously and unconsciously we shall heal our brother man, as our Leader says in her Message for 1900 (p. 8): "The good man imparts knowingly and unknowingly goodness; but the evil man also exhales consciously and unconsciously his evil nature—hence, be careful of your company. As in the floral kingdom odors emit characteristics of tree and flower, a perfume or a poison, so the human character comes forth a blessing or a bane upon individuals and society." A little experience proved to me the truth of these words. When purchasing something needed, the lady serving me looked very depressed and ill. I knew her to be interested in Christian Science; so a little talk on the subject ensued. On going out she remarked, "You do not know what you have done for me this afternoon. I had a splitting headache, and it has now quite gone." My eyes

filled with tears of joy, not so much for her healing, as I knew in reality there was nothing to heal, but because I appreciated and realized more fully the meaning of the words that Jesus said once to his disciples, when they had returned from the healing work he had sent them to do: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." It was joy to know that my brother man had been freed from error, but, greatest joy of all, the divine command had been obeyed, "Give ye them to eat." In sending this article, I am hoping it will encourage some beginner not to be afraid of his "little understanding," but just to "go forward," applying what truth he knows. God will indeed bless his endeavors, and nothing makes one grow so quickly as the prompt application of what is already understood. Mrs. Eddy writes in "Miscellaneous Writings" (p. 341), "First purify thought, then put thought into words, and words into deeds; and after much slipping and clambering, you will go up the scale of Science to the second rule, and be made ruler over many things."

One Mind

AUGUSTUS LONG

In humanity's search for that which is good and satisfying it misses the mark if it looks to matter. So-called material things cannot satisfy the yearning for good. The millionaire, the rich banker, the owner of stocks and bonds—has he found true peace and happiness in these? All evidence points to the contrary. The one Mind alone satisfies the hungry heart, and unless one is hungering and thirsting after righteousness he is indeed looking in the wrong direction. The belief in minds many—in a million and one different influences—has confused the world for ages, yes, for all time.

What we need most is to know and feel the ever presence of the one Mind, the one intelligence that governs man and the universe harmoniously. The belief of many sources from which to obtain knowledge and contentment is sheer folly. Mrs. Eddy says (Science and Health, p. 326), "He, who would reach the source and find the divine remedy for every ill, must not try to climb the hill of Science by some other road." Having set out to attain absolute good one must look to God, divine Mind, for health, happiness, and completeness. Contending for the human sense of things gets one nowhere, while persistently declaring the allness of good and steadfastly knowing that the one Mind is All and governs all certainly frees us from human limitations. There is no sluggishness or stagnation in Mind. The one Mind is as constantly active as the sun is in pouring out its light and heat.

Is there any belief of sickness, sin, or limitation in Mind, divine intelligence? No. Then realize that the one Mind is your guide and cast out the superstitious belief in many minds. You will then attain your oneness with the Father, your unlimited ability to reflect Him. Mortal mind is a myth. God's creation is not mortal but spiritual. Where, then, is so-called mortal mind found? The answer is, undoubtedly, Nowhere. It simply is not. In the Scriptures we read: "Do not I fill heaven and earth? saith the Lord." Is man separated, can man be separated from God's creation, from that which is? Indeed he cannot. He is one with all that is divine. We should have no fear that matter is doing anything at all. Divine intelligence is active, is supreme, is all.

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Editorial

Daniel

THE great characteristic of Daniel was his ability to stand alone, which really is the measure of his moral courage. "Moral courage," Mrs. Eddy writes, on page 514 of Science and Health, "is 'the lion of the tribe of Juda,' the king of the mental realm." What exactly this means Daniel must have discovered long before he entered the den of Darius' lions, or, indeed, he never would have reached its threshold. The antithesis of the mentality of Daniel is the mentality of the mob. The mob finds its courage in the mesmerism of numbers: break the mesmerism, and it fades away, under your very eyes, like the smile of the Cheshire cat. To the man in the street the phenomenon is a more or less perplexing one: to the metaphysician it is as simple as the reasoning of Euclid. The mob, in a sentence, is of the earth earthy; it has set its heart upon carnal things; and its mentality is that of the materialist, instinct with fear, which is the belief that there is life, substance, and intelligence in matter.

The metaphysician, on the other hand, has made the momentous discovery of the absolute unreality of matter. From that moment it has become the business of his life to demonstrate this; and, in proportion as he makes good his demonstration, he necessarily ceases to believe in matter, and so parts company with fear. That is the lesson the wise men of the East strove to convey through the story of Daniel and that of Shadrach, Meshach and Abednego, as a matter of fact from the beginning of the Bible to the end. It is the lesson of the evolution of the knowledge of God, the understanding of Principle, in the human consciousness. As the understanding of Principle becomes clearer and clearer to a man, the unreality of matter necessarily becomes more and more With the broadening of this understanding, fear vanishes. If, that is to say, a man, by obedience to Principle, can make bread out of stones, can multiply one loaf into thousands, what becomes of the fear of starvation? If he can find the tribute money in a fish's mouth, where is the dread of poverty? If sickness can be healed and the dead raised, then the victory of the grave is abolished. student, in short, as all this is revealed to him, finds a new and a wonderful meaning in those words of Paul, written to the church in Rome, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Life is, indeed, something very far removed from any belief of the flesh. Mrs. Eddy puts this with extraordinary vividness on page 75 of Science and Health, where she writes, "Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it." Neither life, then, nor death can separate man from Principle, for man is the spiritual

reflection of Principle, the image and likeness of God. The physical life of a man, on the other hand, with its sensuous passions and pleasures, the physical death of a man with its intense surrender to the belief of reality of matter, are simply phases of the belief of life in matter, that that life can be lost, and as such are mere counterfeits of Principle.

Something of what all this means must have been manifest enough to Daniel when, in defiance of the decree of Darius, "his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel knew well enough that the time-servers and the sensualists, with their passions bred of the belief of the reality of matter, would all be professing an admiration of the wisdom of the statute which the king had signed. It never occurred to him, however, to trouble himself as to the hopes and fears of others. He knew perfectly well the demands made upon him by Principle, and he also knew perfectly well that the only danger that could really come to him would arise from any disobedience he might show to Principle. On the time-servers and the purveyors of malice he most probably never wasted a thought. To have done so, he must have been well aware, would have been to give their malice the only influence it could exert over him, namely, his own belief in it. To believe in evil is in short to give evil the only semblance of power it can ever attain, a fact the sycophants of the court gained some inkling of when they found the fate they had planned for Daniel overwhelming themselves.

Herein, then, is seen at once the protection of Principle, and the vengeance of the Lord. God, Principle, knowing nothing of evil, does not go out like Zeus to revenge Himself on the evildoer. But the evildoer, strong in his belief in the reality of matter and the power of evil, opens the sluice gates of suffering to himself through this very belief. His salvation lies in discovering and demonstrating the unreality of all that once seemed real to him, thus finding in this unreality the spiritual fact of the infinity of divine harmony. This was the secret of Daniel, and this is the secret of every man who, like Daniel, has sufficient understanding of Principle to stand alone. Standing alone simply means an ability to grasp the fact that to the individual nothing matters in comparison to doing right.

The mental pressure to join the mob is, of course, sometimes terrific, and if the nature of it is not understood it may quite easily become overwhelming. The mob is invariably guided by the senses, and it is against such a fate that majorities have to be so perpetually on guard. History has exposed the persecuting tendency of a majority, but it has left it to the metaphysician to show how this tendency comes about. It is founded on a sensuous dislike of any change or disturbance, which is characteristic of the inherent laziness of the human mind, and which develops first into anger with, and ultimately reaches a hatred of, any one who attempts to bring such change about. When the motive of the change is itself sensuous, the storm, as a rule, evaporates in a teacup. But when it is impelled by Truth, and is resisted by error, then the culmination of the struggle is likely to be terrific, as when the greatest struggle known to man was fought out on the hill of Golgotha. "Marvels, calamities, and sin will much more abound," Mrs. Eddy writes on page 223 of Science and Health, "as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth."

It is here that the grandeur of the character of Daniel stands so clearly out. The cowardice, the self-seeking, the malice, the sensuality of the time-servers being absent from



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his consciousness, he could not, and did not, fall under the mesmerism of the occasion. Where the time-servers saw an opportunity for personal advancement, he saw only Principle, and understanding Principle understood also its power of protection. With the time-servers it was different. Believing in malice, in revenge, in death, they paved the way to their own destruction. To them the lions were very real lions. So it came about that it was they, and not Daniel, whom the lions destroyed.

FREDERICK DIXON.

A Sabbath for the World

THE Sabbath which the world needs after a seeming period of upheaval is neither a mere truce with erroneous conditions nor a reaction into material inertia, but the true understanding of Principle which continues through all eternity. The word Sabbath means, of course, rest. Though the world of belief in matter may think it craves a repose constituted of inaction, the only real tranquillity there ever is or has been to desire consists in activity sustained by divine wisdom. This activity is not a struggle of conflicting forces. Neither is it listless monotony. What it is, however, is more important than what it is not. The Sabbath day which is truly to be kept holy, or wholly, is the day of the Lord, the eternity of indestructible consciousness, expressed with energetic variety. To explain it in this way is to put the truth in terms that may seem decidedly modern. Yet it is the same truth. whether it is stated in the figurative language of the Hebrews or in intellectual phrases of twentieth century English.

The Hebrew concept of the Sabbath was not merely of a seventh day but of a seventh year also, "and the sabbath of the land," we are told in Leviticus in connection with the plan for a sabbatical year, "shall be meat for you." The word Sabbath, however, does not necessarily mean seventh, except in so far as in figurative language seven has often denoted completeness in one way or another. Completeness of righteous action is, of course, the rest which is unceasing. The period of divine completeness, of quietness and assurance in vigorously expressing intelligence, is the forever kingdom of heaven. The words "work" and "rest" involve no essential contradiction. In fact, work of enduring value, produced by Principle, is restful in the most spiritually animated way. The keeping of the Sabbath, or day of rest, must continue on the workday as well as on the Sunday, in order to be whole or holy. In other words, one needs to rest in the very doing of righteous work. Only thus can one enjoy the boundless day of the Lord daily. This state of rest in action can be proved as one understands that the divine consciousness is all that can ever truly do anything. What infinite Mind does must be orderly, with no element of destruction, no jangle of limitations. Ever operative harmony is the divine Mind's state of rest.

On page 519 of Science and Health Mrs. Eddy declares that "God rests in action," and on page 584, under the caption Day, she says, "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'" The spiritual day of the Lord is indeed as a thousand years. That is to say, the time of right doing is the eternity of infinite good. The one Mind knows this eternity now. In one of his hymns Bulfinch brought this out when he wrote of

Thy Sabbath, the stupendous march Of vast eternity.

In order to experience Mind's rest in action, one needs to rejoice that the real man lives in perfect eternity now, without looking forward to some supposed heaven of inanition as a pleasant prospect.

One cannot believe that there are two creations, one spiritual and another material. Since infinite Mind with its creation is provably all there is, there never has been any room for another creation even as a supposition. That which would call itself a material world of actions and reactions, effort and weariness, right and wrong in perpetual contest against each other, is sheer illusion, without the slightest substantiality. It is futile to plead that nothingness could ever have even temporary reality. The manifestation of Principle is the only true manifestation, always has been omnipresent, and has left neither space nor time for such a belief as matter. True consciousness, without beginning and without end, is free. It has never been tainted in the slightest by evil. It perfectly resists any supposition of error, for if error could ever really be in true consciousness, it could not be eliminated.

When one knows that man lives in the eternity of good now, he is at once invigorated. He goes forward with the work of the present cheerfully, knowing that divine Love is governing actual being, no matter what may seem. Each one who reasons and acts thus is proving the spiritual Sabbath for himself. He is also realizing that the Sabbath of cessation from evil and of unfoldment of good for the whole world consists in the practice of Principle. If humanity seems to be longing for a time of quiet after a time of agitation, all must learn that the fulfillment can come only as all turn together to the divine Mind and demonstrate that this Mind is the sole cause. The satisfying quiet is not mere lethargy nor an enduring of erroneous conditions. It is, instead, the concomitant of activity for Principle. Any reluctance to be rightly active, any opposition to the unfoldment of infinite good, is the disturbing factor, and has to be replaced with full acceptance of the divine consciousness as the only consciousness that could ever be really conscious of anything. By one's own joy in serving Principle, one can determine the extent of his service, and also the extent to which he is experiencing the day of the Lord as a continuous Sabbath. On page 215 of "Miscellaneous Writings," Mrs. Eddy says: "Christian Science demands order and truth. To abide by these we must first understand the Principle and object of our work, and be clear that it is Love, peace, and good will toward men." Principle is, of course, the cause for only the one, true, spiritual creation. Acceptance of the present oneness of Principle and its creation is the way of satisfaction, the way of proving the true Sabbath for the whole world, in accord with Mrs. Eddy's statement on page 306 of Science and Health: "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,-is unfolding Life and the universe, ever present and eternal." GUSTAVUS S. PAINE.

[Written for the Sentinel]

Be Not Afraid

PEARL HOLLOWAY

BE not afraid. There is no harm
Can come to those who trust
The God who rules both wind and wave,
Whose laws are kind and just.

Be not afraid. Where'er thou art
His love is with thee still,
And all things in the end bring good
To those who do His will.

Testimonies of Healing

Christian Science has become the conscious mainspring of my life and I am deeply grateful to be able to give my testimony of its healing power. During my entire life I had been subject to colds and an almost chronic hoarseness,-and when grown took up a career in public life where I had to use my voice unsparingly. About eight years ago, this difficulty culminated, after constant medical attention, in my being told by a throat specialist of New York City that I had partial paralysis of the vocal cords due to a strain from using my voice while suffering from one of these colds. I visited the specialist daily and he performed a very delicate operation through which he hoped to remove the obstruction. This operation did not relieve the hoarseness at all, and after several consultations the final judgment was that my voice would never again be strong enough for public use.

This was very serious, as it seemed to mean not only my own career, but the livelihood of my mother and younger sister. I was very much depressed, but my mother, who was a courageous and hopeful woman, suggested that I try Christian Science. She personally knew nothing of it, but had heard of some of its wonderful results, and as for my-self—whenever the name Christian Science had come to my thought in the rush of my life work, it had struck me as some fad against which I had no particular prejudice; neither did I have for it time or inclination.

In some way my mother found a practitioner, and together we went to his office. He told me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it, which I did. I found interest in what I called its "philosophy" but I did not take in, consciously, any part of the great revelation, nor did I experience any pronounced change in my condition, but I continued having treatments and reading the book. Almost imperceptibly, it seemed, my voice grew a little clearer, so I decided to again try its use in public. On this occasion I was still very hoarse but managed to continue my work. I also continued to read Science and Health. This reading went on intermittently for about three years.

During a Wednesday evening meeting at The Mother Church I heard several testimonies of instantaneous healing, and on my way home this question came to me: "You have heard many talk of their healings in Christian Science, but have you personally ever seen a healing?" and I was forced to admit that I did not, of my own experience, know of one. Then the question came, "What about your voice; wasn't that a healing?" and I was surprised to hear what I thought was myself say, "Well, to be perfectly honest, I think it would have got well anyway." I immediately decided I would be no hypocrite and that I would not again say Christian Science healed unless I was sure beyond question. The incident seemed to pass from my thought, but shortly after that I fell on the ice, receiving a severe sprain in my right wrist. I tried to dismiss it with a perfunctory declaration that "there are no accidents in Mind" but within an hour's time the wrist was swollen and very painful; then the questions which arose after the Wednesday evening meeting came back to me and I saw that the test of my reading and work in Christian Science had arrived.

A friend called a practitioner on long distance, but, unable to get him, left a message asking for help. I retired to my room and began my own work. I knew that Christian Science was the Science or knowledge of right

thinking and that I honestly and earnestly wanted to be led to think aright. Here something was present which was most emphatically "wrong" thinking. What could I do to be rid of that something? Then I saw that that which I thought of as "something," Mrs. Eddy had called nothing, "no thing," and until it became "no thing" to me I would not be rid of it. I saw that the reason that which is called "nothing" disappears is because that which is real or "something" takes its place, fills the mental place previously claimed by "nothing," and that this change could not possibly take place because of any will of my own to have it so but that the self-operative law of right thinking would have to prove itself omnipotent and omnipresent. I felt that this was logically true and I prayed earnestly that it might become a demonstrated fact to my thought. The first thing that occurred was that the pain seemed to become an entity, to have being, entirely apart from myself, and to be attacking me; then I realized that this was what Mrs. Eddy meant by the voice of error and I seemed to look directly at this error and refuse to allow it to make itself real to me. To my surprise the mental sensation which had been screaming, "I am in agony," grew fainter and fainter until I could no longer hear it and I became conscious of the fact that my wrist was free from pain. In another hour the swelling had disappeared and in a few hours there was no discoloration. There was no mistaking the fact of healing this time, and it filled me with a great sense of wonder and humility. From the flood of light that rushed in I could see how those three years of what had appeared to be superficial reading were really the period during which the truth was gradually thinning the evil of error to the point where I could say with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." The claim of hoarseness disappeared very shortly, and since then I have had innumerable "signs following," always in proportion to my faithfulness and sincerity.

I am grateful for this great demonstrable truth going out into the arteries of human life, and I daily watch and pray to be mentally alert in supporting every idea in our church organization so wisely founded by our revered Leader, Mary Baker Eddy, to carry this message of healing to a weary world.

(Mrs.) RAY COX FLINT, Providence, R. I.

It is with a heart full of gratitude that I give this testimony of what Christian Science has done for me. It was not until I had exhausted all material means of which I knew, that I turned to Christian Science for help. I had suffered from tuberculosis for many years. I struggled along most of that time trying to do my work, and sometimes not able to work at all, until finally I had to give up completely. I went to a hospital and while there was examined by several physicians, and also had an X-ray picture taken of my lungs. What they told me certainly was not very encouraging.

I had several times been advised by friends to try Christian Science, but I always told them that although it might be all right for little things, I did not think it could do anything for a person in my condition. I felt that my time in this world was very short, and I was so full of fear that I was almost insane. I finally made up my mind that if Christian Science did not do me any good it certainly could not do me any harm, so decided to give it a trial. A friend gave me a copy of "Science and Health with Key to the Scrip-

immediately healed of the condition then existing. This

caused me to study "Science and Health with Key to the

Scriptures," and all the other writings of Mary Baker

Eddy, and a few months afterwards I was healed in five

treatments of a trouble for which the doctors said there

was no relief but in an operation. I am more than thank-

ful for the spiritual uplift which has come to me through

these and other healings, for the new meaning which my

Bible has for me, for the call to active service. My heart is

filled with gratitude to Mary Baker Eddy because she so

lived and studied the truth that she became the discoverer of

the truth that has been revealed to us, showing us how to

know God aright .-- W. Fred Gallagher, New York, N.Y.

every possible way. I first heard of it nearly six years ago,

and although at first I found its teaching very difficult to

grasp I had not read many lines of Science and Health be-

fore I was convinced that it was the truth which Jesus

taught. I think the chief obstacle to my progress was im-

patience. Instead of putting into practice the simple truths

I understood, I argued about much which I could not under-

stand. A Scientist friend pointed out to me that by putting

into practice what I understood I would gain further under-

standing. I tried very hard to do this and was most won-

derfully rewarded, for much which before had seemed to me

absurd and contradictory in Science and Health appeared

medicine regularly, but have taken none of any kind since

and have been in better health than ever before. Through

appreciation of the truth, knowing that God would guide

each step, I have taken positions which seemingly I have

been very unfitted for. I have known that God is infinite intelligence and that man, God's idea, reflects that intelligence,

that the answer to every question exists in Mind and that

Mind would unfold to man all that it was necessary for him to know. I have been able to fill each position successfully.

I have been healed of the sense of separation, worry for the

future, fear, lack, and many wrong conditions of thought.

Impatience, irritability, quick temper are yielding more

slowly, but I rejoice in the fact that they are yielding, and

our literature, church services, and testimony meetings. I

am very grateful to Mrs. Eddy and all the friends who so

lovingly and patiently helped me when the way seemed diffi-

cult. I thank God for all the blessings Christian Science

(Mrs.) GERTRUDE LINDSELL, London, England.

I have expressed my gratitude for Christian Science

many times at the Wednesday evening meetings, and in

order that I may do so before the world I am sending this

testimony to be published. Qver seven years ago I desired

to attend some church services regularly and have my hus-

band attend with me, and he chose the Christian Science

I am very grateful indeed for Christian Science, also for

every resistance to error aids its final destruction.

has brought into my life.

Before beginning the study of Christian Science I took

perfectly clear, logical, and consistent.

Christian Science has been a wonderful help to me in

(Mrs.) MINNIE TAUSIG, Los Angeles, Calif.

I have long wished to express my gratitude through the

Sentinel, for all that Christian Science has done for me and

those dear to me. It was nine years last December that

Christian Science found me, and began the work of regenera-

tion in my consciousness. It came to me in such a glorious

way, lifting me from the saddest phase of mortal existence,

when life, so called, had become unbearable. As I look back

upon it I still wonder at the power of Truth to work such

that time was practically the resurrection of the dead. Dur-

ing the nine years that have passed, there have been many

stones to remove from my path, yet I can truthfully say I am

glad that the stones were there, for in their removal I learned

many precious lessons. I am so grateful for all my physical

healings. Headaches, from which I suffered twenty-three

years, were healed, and there has not been the slightest

return. This was my first healing in Christian Science. I

have also been healed of chronic tonsillitis, varicose veins in

an aggravated form, blood poisoning, toothaches, burns, and

many other ills too numerous to mention. That for which

I am most grateful, however, is a better understanding of

God, for this is the keynote to harmony in every life. A

better understanding of God as Life, Truth, and Love, begins

at once a reform in thought, that continues until we become

I am grateful beyond words to our Father-Mother God,

to the Way-shower, Christ Jesus, to the Discoverer and

Founder of Christian Science, Mary Baker Eddy, to the

dear practitioner who has so kindly helped me over so many dark places, and to the one who helped me to obtain my first

After spending many years in religious work of an

evangelical character, I finally entered a theological semi-

pary, with the idea of being ordained a minister. At the

beginning of my third and final year in the seminary, I

found myself in a chaotic state of mind with regard to the

teaching about God. I had tried to think of God as Love,

(Mrs.) Lida Maulsby, Washington, D. C.

perfect, even as the Father in heaven is perfect.

healing in Christian Science.

I and those of my household know that the healing at

tures" by Mrs. Eddy, and after reading it a very short time tient m I was surprised to find that all fear had left me, and in less ut could iz than a week I was healed. That was a little over two years t that re ago and I am still well and feel better in every way than I Hed min have for many, many years. I am striving to be grateful to God, and to Mrs. Eddy for showing me the right way.

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but had been taught from childhood to believe that God had foreordained practically every act and motive of my life, and when certain conditions began to manifest themselves in connection with my own life, after all I had seen of sin and its results in my work, which had been to a great

extent among the poorer classes of the large cities, I determined that if all this were God's doing, then I wanted Him not.

At this time I had a complete physical and nervous breakdown, and was compelled to leave the seminary. I then tried to keep away from every religious influence, in which endeavor I succeeded fairly well until a trial came

which seemed to be sapping my very mentality.

Through the kindness of a friend, I was urged to try Christian Science, and in doing so found the God I had been looking for all my life-a true and living God, who

is Spirit and who is Life and Love and Truth—and was

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of a Bible class for years and had attended church services

also, but after we were married he refused to attend any longer. We have a son and when he was about the age of seven I realized that he would begin to look to his father as an example. Shortly after I had talked with my husband

about this he bought the Christian Science textbook, "Sci-

church. I had attended five different churches during my life and loved them all. My husband and I were members

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ence and Health with Key to the Scriptures" by Mrs. Eddy, and we began to attend the Christian Science church. During the first year of my study of Christian Science I was healed of neuralgia, and of rheumatism in my arm and hand which had caused much suffering at times for several years. Since then I have received too many blessings to enumerate, and can only say that my heart overflows with gratitude to our beloved Leader, Mary Baker Eddy, who revealed to the world the truth which Christ Jesus taught and demonstrated.

(Mrs.) Rose Yeomans, Chicago, Ill.

I wish to testify to a wonderful healing experienced several years ago through Christian Science. In 1896 I had a serious operation, which was performed by three physicians, after which they neglected to remove the silver wire with which the wounds were sewed. I went to one of the physicians repeatedly, requesting an examination and the removal of the wire. However, he did not comply with my request, but insisted that I had nervous pains, resulting from the operation. Several years later I consulted another physician, who examined me and declared that the wire was there. I sent for a specialist, who removed a piece of it, but after its removal I continued to suffer for about four or five years, unable to be up, to eat anything, or to do any work.

In this way the years passed by until a young woman came to my home who, seeing my suffering, inquired whether I had any faith in Christian Science. She brought me some books, and as I was unable to read, she read to me. Then I asked a practitioner to treat me, after which I felt as though I had been born anew. Some time later I suffered a relapse. The help of a practitioner was again sought, with the result that I was freed from all suffering. I now do all my own housework, and am as healthy and active as though I had never been ill and suffered so severely for eighteen years. I owe my freedom entirely to Christian Science and I am grateful to God and to our Leader, Mrs. Eddy, whose unself-ishness and love for humanity enabled her again to reveal to the world the healing truth as taught and demonstrated by Jesus.—(Mrs.) Wilhelmine Roden, Lübeck, Germany.

I would like to state what wonders Christian Science has done for my husband and myself, in the one short year we have been studying it. Before it came into our lives we had no God, but believed in Darwin's theory of evolution, having arrived at that conclusion after a fruitless investigation of different religious denominations. I cannot be thankful enough for the sense of peace, security, and health which has come to me through Christian Science. God's loving care has been so often experienced that I felt I must write my testimony.

We were traveling in Canada when my first demonstration was made. About seven o'clock one morning I was awakened by excruciating pains, and was in a cold perspiration. I immediately faced the argument of ptomaine poisoning. I awakened my husband who when he saw my condition thought I was passing away, but shook me and said, "Remember Science. Remember!" I said I would like to have a practitioner. He turned to see the time, and as he did so these words came to my thought: "These signs shall follow them that believe . . . if they drink any deadly thing, it shall not hurt them," and I immediately realized that nothing could affect God's child. Just then my husband turned to me and asked how I felt and I said, "I am perfectly all right;" and indeed I was. The pains and perspiration had disappeared and I was instantaneously healed.

That day I went about my work as usual, feeling perfectly well, and having no relapse.

Another instance of healing occurred when my husband's face broke out with an inflamed rash. We tried to overcome it ourselves by reading and putting into practice what we understood of Christian Science, but when on the second morning his face had become so swollen that his eyes were almost closed, we thought it best to consult a practitioner. At noon he was treated and by three o'clock the same day his face was as clear and normal as it had ever been. I know it was fear on our part which prevented us from seeing the unreality of the erroneous condition and overcoming it, but thanks to the understanding of a practitioner another beautiful proof of the power of Truth was given us.

For these wonderful instances of healing, and many more, I am thankful, but for having found spiritual contentment in some degree of understanding of God as Love I am more thankful. Before reading Christian Science, God seemed very remote indeed, now it is perfect peace to rest in the assurance that He is ever present, loving and guarding His children.

I am indeed grateful for the teachings of Christian Science and to Mrs. Eddy for her work for mankind.

(Mrs.) Edna Hitrig, Jersey City, N. J.

Prior to participating in the late war, in speaking of those who had enlisted I remarked that they who made good have the right to feel good; but how inexpressibly grateful I am to have found good, God, as revealed by Christian Science through the heavenly inspiration of our Leader, Mrs. Eddy. After the third battle of Ypres, when on sick leave in London, I was lovingly invited to attend a testimony meeting, and it came almost as a shock to find that heaven is here and now, and that those material conditions which seemed so dreadfully real were just a dream. A soldier's edition of Science and Health was handed to me and gratefully accepted.

A few weeks later came the privilege of demonstrating Christian Science, when the enemy launched his last and perhaps greatest offensive. There were many instances of Truth's sustaining power and the protection of divine Love. Finally I was wounded in both legs by a shell, but I clung to the truth as well as I knew how. Soon I was being cared for in an English hospital and was able to get in touch with Christian Scientists who had helped me before. My leg was very badly injured and the doctors wished to operate. At my request, however, they agreed to postpone the operation for a week. Christian Science treatment was asked for and given, and when the wounds were inspected the doctor was surprised to find the tendon covered with flesh, and remarked that it was wonderful. An operation obviously was unnec-I felt then as now that I could "run, and not be weary . . . walk, and not faint."

The profanity, drink, and tobacco habits, as well as selfish pride, have been overcome by this wonderful truth, and in gratitude to its Discoverer, Mrs. Eddy, I would with Paul "press toward the mark for the prize of the high calling of God in Christ Jesus."—Charles B. Burke, West Krugersdorp, Transvaal, South Africa.

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I feel prompted to write of the many blessings that have come to me since I began the study of Christian Science, which found me with health gone and faith in good shaken. To know God aright is truly health and peace, and Christian Science does give this knowledge. When it was first pre-

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sented to me, it seemed such a sane, reasonable presentation of the truth about God that I began at once to try to prove its teaching.

Not having been considered very strong from childhood, I spent much time with books, the Bible claiming some of my attention, as I had always been interested in the wonderful works of Jesus. Some of my first proofs of the efficacy of Christian Science were painless dentistry and an instantaneous healing of a displacement, for which I had had an operation but without any benefit. Then constipation, nervousness, and some difficulty with my lungs disappeared; also many faults of character. I had a practical proof that God is the source of supply. All the depressing symptoms of the grip vanished with an hour's study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

While residing in one of the extreme southern states I seemed to become possessed with the fear that I would lose my mind. Through the loving work of a practitioner I was freed from this fear and learned as never before that the only Mind there is is that Mind "which was also in Christ Jesus." Christian Science also proved to be a blessing when my baby came; it banished all fear and there was almost a painless birth. Our little son has never had a day of sickness. I have laid aside glasses, after wearing them since childhood, and now have normal eyesight. The everyday problems enable me to prove the truth. I am so grateful to Mrs. Eddy for this Science which is truly Christian and to the loving practitioners who have helped me along the way. My desire is to imbibe more and more of the spirit of Christian Science while studying the letter, and to go forward lending a helping hand to others as others did to me.

I wish to express my gratitude for Christian Science and for the Christian Science periodicals. My appreciation of them began with the first Sentinel that was given to me. As I read it I saw that the writers of the articles had found what I had been seeking all my life,—an explanation of life, and answers to many of the questions I often asked myself, such as: What is God? What is the being I call myself? Where is heaven? Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with her other works, and with much help from the Christian Science periodicals, I, too, have found answers to my questions, and whereas I once believed in God, now I am beginning to know Him.

(Mrs.) Maude Fay Wilson, Melfort, Sask., Canada.

Although I appreciated the periodicals from the first, it was some time before I felt that I could afford to buy them, and when I did so it looked as if I should have to do without many things that seemed necessary, but by putting first things first and sending the twelve months' subscription, all needful things were added. I had been reading the periodicals for three years before I began to understand what they really are, and I then saw that it was not so much a question whether I had money to subscribe for them, as whether I read and understood them. I began to see that the Christian Science periodicals are the highest human concepts of divine ideas, emanating from God, Spirit; that they are in and of Spirit, and so need to be understood, apprehended, and received spiritually. I also understood for the first time what Jesus meant when he said, "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." I knew that as I learned to understand, to apprehend,

and to receive God's ideas, that I already had them, they were mine,—and more would be given, and that these ideas would take away, or replace, the false beliefs which I had seemed to have.

In the Church Manual (Art. VIII, Sect. 14) Mrs. Eddy says, "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church." In reading these words recently, the word "duty" seemed to stand out above the rest, and I wondered why Mrs. Eddy used the word duty, which means, according to the dictionary, "that which one person owes to I had often thought of the "privilege" of subanother." scribing, but never of the "duty." In order to understand what Mrs. Eddy meant I turned to "The First Church of Christ, Scientist, and Miscellany" (p. 353) and read and pondered over the purpose and the mission of the different periodicals. Then I no longer wondered why Mrs. Eddy saw that it was a "duty." I was reminded also of what Mrs. Eddy has to say in Article VIII, Sect. 6, of the Manual: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind."

I am indeed grateful that I have the privilege, and also that I see the duty of subscribing to all the Christian Science periodicals, and so helping to spread abroad the knowledge of the truth which makes men free, the truth which cannot be lost, nor remain forever unseen. In this way I am sharing in the great work which must go on, until the words of the prophet shall come to pass, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

I am also grateful for all the physical benefits that I have received through the study of Christian Science. Weakness and weariness that at one time were constant companions are now a thing of the past. But physical benefits, however many and however great, are not to be compared with the peace and joy and happiness which come from a knowledge of God as ever present Love.—(Miss) E. ALICE TAYLOR, Patricroft, Lancashire, England.

Having received so many blessings in Christian Science I feel impelled to send in my testimony expressing my gratitude. I became interested in Christian Science a little more than nine years ago. At that time I was healed of the need for wearing glasses and of severe headaches, through the reading of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I was filled with gratitude for these healings as I had been in bondage for several years and suffered almost constantly. Once or twice since, the difficulty with the eyes returned but it was very quickly dispelled through the realization that sight is in Mind, not in matter, and can never become impaired. I have two children, and they do not know what medicine is. I am so thankful I have this truth to guide me in the raising of the children.

We have had many physical healings in our home, but like many others I am more grateful for the understanding that lifts thought above earth and its tribulations into the spiritually real. I am grateful for the privilege of church membership, and of being a teacher in the Sunday school; for class instruction, which is enabling me to work out my problems; for the Christian Science literature, and for the Lesson-Sermons. My heart goes out in gratitude to God and to Mrs. Eddy, who through her spirituality gave back to the world this new-old truth.

(Mrs.) Della D. Latch, Los Angeles, Calif.

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Signs of the Times

["Signs of Progress"-The Christian Science Monitor, Boston, U.S.A., Oct. 26, 1920]

Throughout history, whatever has truly been good has been real and whatever has been bad has been ephemeral illusion. In other words, that which has constructively expressed the divine Mind has endured, whereas that which has been even suppositionally destructive has been reduced in the end to the nothingness which it always was. Of course the really constructive expression of divine Principle has ever been spiritual idea, quite apart from the theory of matter. So it is idea that has continued. Spiritual idea has never been affected by either so-called human recognition or lack of recognition. All the while, the immortal idea of Life has remained immortal idea, continuously unfolding because of its infinite source. The spirituality of the true universe has remained the fact, in spite of human hypotheses.

It is not surprising, then, that in all ages there have been signs of progress, glimpses of the true idea. To-day, through understanding of Christian Science, it is possible to see the more clearly what the better glimpses of the past have meant. Even though a man may not have himself known the full import of what he was reasoning out, the idea of which he got the slightest perception forever survives intact, through the time of ruin which comes to all sorts of mere human beliefs. Thorough comprehension of the immortal idea involves the experience of eternity as actually here and now. By knowing and practicing what the divine Mind knows, one finds what always has been true, and rejoices in every evidence of discernment of the truth that there ever has been.

Thus one sees the essential unity of the eternal age of spiritual unfoldment. Each glimpse of the true, spiritual idea is a glimpse of the Christ. As Mrs. Eddy says on page 333 of Science and Health, "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love." In both the Old Testament and the New Testament, the genuine signs and wonders, which the soothsayers and the sorcerers tried in vain to counterfeit, represented just so much discernment of the eternal manifestation of Principle. Before such irresistible manifestation of the one cause, any spurious sense of things has to vanish.

The "signs of the times" to which Christ Jesus called the attention of the Pharisees and the Sadducees are just as important now as then. In fact, the true signs which indicate the spiritual facts of Principle are eternally the same in essence, though continuously unfolding in boundless variety because of the infinity of the one creative power. Every bit of reasoning as to the nature of true Life that ever has been good is still redounding to the blessing of all. In the eighteenth century of English literature, for instance, a period which is sometimes called in literary histories the "Age of Reason," there was much appreciation of some of the eternal facts. In the light of Christian Science, some of the religious declarations of that time appear even more remarkable today. Indeed, to-day the student of Christian Science brings to bear his own unfolding understanding of Principle on both history and current experience, thus learning something of the basic oneness of real activity.

Notice what Dr. Johnson said in one of his essays in "The Idler" in 1759: "Every man is obliged by the Supreme Master of the universe to improve all the opportunities of good which are afforded him, and to keep in continual activity such abilities as are bestowed upon him." The student of Christian Science, reading this sentence, knows that the man who is "obliged" by Principle to make use of all opportunity is not a mortal but the immortal expression of the divine Mind. That is, the real man cannot do otherwise than act in accord with the ever present opportunity to express infinite intelligence. The ability which is bestowed on this true man is not limited but unlimited. Because the divine cause invariably requires its effect to be in accord with it, the genuine, spiritual man is joyously keeping "in continual activity" his complete ability to manifest Principle.

Undoubtedly Dr. Johnson did not consciously mean all this by his reverent statement. In order to have intended the fullness of this meaning, he would have needed the revelation of Christian Science in just the way that Mrs. Eddy has given it to us for the present. The understanding of Christian Science, therefore, demonstrates the broadest possible significance of all that has ever constituted Christianity. The turning to the one Principle to-day, however, shows the essential unity of all that ever has been good. As Mrs. Eddy points out on page 271 of Science and Health, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God."

In other words, the understanding and practice of Christian Science in the twentieth century reveals the fundamental order of whatever has been genuine unfoldment of Truth. Many of the signs of progress in the present are, in some respects, the same as what seemed signs of progress in the past. If there is a real return to the immutable truth, which Abraham, Moses, the prophets, and Christ Jesus knew and practiced, this is just as actual progress as any development that seems new. The only real novelty lies in the perpetual unfoldment of the one infinite Life, which always has been the same in essence, in the nature of its existence, that could never be confined within mortal suppositions. The harmonious order of divine Life, understood in Christian Science, is unfailingly satisfying in its unity. So, on page 205 of "Miscellaneous Writings," Mrs. Eddy reiterates: "This order of Science is the chain of ages, which maintain their obvious correspondence, and unites all periods in the divine design."

[From the Los Angeles (Calif.) Examiner]

As if the high cost of living, the European tumult, and the world's industrial and social unrest were not enough, here comes a professor of medicine to pile another load upon the public back. He proposes that physicians, in addition to curing bodily ills, should look after their patients' political and social beliefs. In his own words:—

"By reason of his intimate and confidential relations with all classes in a community, the physician may administer not only to diseases of the body, but often can direct his patients in matters of public policy and antidote mistaken social theories."

A man comes to his doctor with a cold in his head. The physician, according to this professor, ought to ask him whether he is a Democrat or a Republican, whether he believes in a high or low tariff, and how he stands on the League of Nations. Should the patient turn out to be a Socialist it is the doctor's duty to point out to him the evils of his way. How the physicians themselves are going to learn just what the correct social theories are, the professor does not explain.

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[On a Recent Interview with Thomas A. Edison]

After a life devoted to the study of the so-called forces of matter, the great inventor delivers himself of the following admissions, as reported in *The American Magazine*:—

"We don't know one-millionth of one per cent about anything! Why, we don't even know what water is, we don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet, to stand up. We don't know what electricity is. We don't know what heat is... We have a lot of hypotheses, but that's all."

Hypotheses are all that the study of matter; so called, can ever produce. It can never produce a demonstrable law. The reason for this Mrs. Eddy gives in "Science and Health with Key to the Scriptures," on page 124, where she says: "Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, 'Thus far and no farther.' Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification."

[From Inaugural Address of Rev. James A. Beck, D.D., Dean of Boston University School of Theology]

. . In a word, it seems to me that it is the business of the theological school to train leaders for the church who can speak with authority concerning religious truth and spiritual ideals. I hasten to admit that this definition is open to criticism. All persons who regard the minister as chiefly a priest to stand between God and man, or mainly a rector, or spiritual sovereign to rule over men, or primarily a shepherd solicitous for the welfare of dependent sheep, or mainly an administrator skilled in keeping the machinery of organized religion running smoothly, will protest against the undue exaltation of the preaching office implied in this statement. Others will object to it as medieval in its emphasis upon authority. Time was when the clergy might discipline kings and a Roman pontiff keep a German prince standing barefoot in the snow. But that day of ministerial power is long past and never can return for a generation which is restive under all assertive and dogmatic leadership.

Ideally the service rendered by the church will be as broad and varied as the total need of human life. Great versatility is required of the man within to direct intelligently the activities of his religious household. But primarily the leader's first business is to speak so as to refresh his guests, to interpret for them in living terms the spiritual ideals of the race until courage and strength shall come again for continued achievement. And while it may be, as some contend, that the seminary should train workers for special forms of religious service, its disciples must be designed mainly to prepare competent interpreters of Christian truth who can state their faith in terms that will compel the assent and cooperation of their hearers.

Moreover, the suggestion that the preacher should speak with authority in a democratic age does not savor of medievalism except to those who conceive power in only autocratic terms. There is an authority which is arbitrary, imposed upon the people from without, compelling obedience by an appeal to force. But there is another authority before which men bow, not because they must, but because the highest within them acknowledges its right to rule. This authority appears in the power of a great idea to commend itself to the best judgment of men. . . .

It is necessary, then, to inquire as to the sources of this inward power which will make it possible for the preacher to speak commandingly. It is easier to feel than to analyze it. Many things contribute to it, but it derives principally from three sources. The first of these consists of a passion for reality. The confusions and uncertainties of modern society are only the natural inheritance of a generation enamored of unreality. There is little disposition anywhere to face facts squarely. Indeed, it appears sometimes that we have a positive aversion to facts. In politics we deal with fictitious issues, in business and industry with inflated values, in education with superficial ideals, in religion with intellectual and even moral obliquity. It must be obvious that any hope which the world may have lies with that "saving remnant" who can see clearly and are unafraid. And society has a right to expect the theological school to enlarge this remnant, for if we cannot have reality in religion, I have no confidence to expect it anywhere. But if we may have it here, then we may hope to find it everywhere at last.

I know of no way to make the Bible real except to approach it thus in a scientific spirit, that is to say, in a spirit of simple truthfulness. . . . And the theological school will contribute not a little to the passion for reality by insisting that there must be no evasion of any fact which we meet in the field of Biblical study.

But a growing sense of reality can never be satisfied with religion as purely a subjective thing. . . . On all sides it is commonly assumed that some things can be industrially and politically right which are morally wrong. This double ethical control will ever be challenged by the man who is jealous for Jesus Christ. He will insist that one is Lord and Master in the field of ethics and that his authority is always and everywhere the same. Reality in religion will always make one feel that social sin is as certainly sin as wrong conduct on the part of an individual, and that Christ came to redeem the world from all sin, collective and personal alike.

4

[From an Editorial in the Pacific Christian Advocate]

It is distinctly unfair to the boys and girls in a Christian home to find week after week on the library table the daily paper, the trade journal, the woman's magazine, the country weekly, and the popular monthly, and never to be reminded by the presence of the Christian paper that religion has a place in daily life. A child raised under such auspices will never think of Christian service as a life career. The church will be to him an institution on the side, and religion a thing restricted to Thanksgiving, Christmas, and Easter. The only way in which to secure the greatly needed personnel for the continued and vigorous prosecution of Christian work at home and abroad is daily to remind the children in Christian homes of the developments taking place in the kingdom of God.

[Introduction to a Christian Science Lecture Given at Brookline, Mass.]

I would never think of introducing to you a Christian Science lecturer if I were not thoroughly convinced in my own mind that your attention is being drawn to a message of demonstrable value, a message able to meet in a most unusual way the deepest cravings of the human soul. Students of Christian Science who have not been content with a mere academic survey of its teachings, or attracted to it solely for sentimental purposes, will tell you that you are dealing here with the most important subject of modern times, because it is their conviction that this is the only substantial hope of the future, the only basis on which civilization is to go on and up.

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We are facing a most extraordinary situation, in which every possible notion which the human mind has brought forth through the centuries is being tested to its very bottom and found, in many cases, frightfully wanting. The élite of the world to-day are literally soaked in that philosophy of relativity which prompted the irony with which Pilate asked Jesus, "What is truth?" The Roman governor, it seems reasonable to presume, was a good man, anxious to do justice to all, but so completely was he the victim of the belief that it is impossible for man to reach absolute conclusions on any matter because there were too many contradictory so-called truths, that he lacked that spirit of decision, that strength which alone a big ideal and a great faith confer, and therefore permitted what the Founder of Christian Science has called the greatest crime in human history.

My friends, Christian Science comes to you fraught with tremendous possibilities; it brings an entirely new sense of the world and an entirely new sense of man, which we hardly ever suspected before. This lecture is bound to bring fresh courage, bound to bring peremptory reasons for hope, faith in the good, charity, and self-sacrifice. There may be among us some who are morally and spiritually exhausted, whose trust in the human value is going to pieces. This lecture is given especially for them and we have the hope that they will go home with a new key to that peace "which passeth all understanding," that peace which is, after all, the only real strength of man, the only intelligent aim of our civilization.

[Sir Arthur Quiller-Couch as Quoted in Public Opinion, London]

If the kingdom of God, or anything correspondent to it, be within us . . . why that and that only can be the light by which you or I may hope to read the Universal: that, and that only, deserves the name of what is.

Let me recall a passage of Emerson: "It is remarkable" (says he) "that involuntarily we always read as superior beings. Universal history, the poets, the romances, do not in their stateliest pictures . . . anywhere make us feel that we intrude, that this is for better men; but rather it is true that in their grandest strokes we feel most at home. All that Shakespeare says of the king, yonder slip of a boy that reads in the corner feels to be true himself."

It is remarkable, as Emerson says; and yet, as we now see, quite simple. A learned man may patronize a less learned one; but the kingdom of God cannot patronize the kingdom of God. . . .

[The Literature That Has Justified the Prophets]

In an article in The Freeman a contemporary writer is spoken of as "indulging of late in a rather grim exultation over the discomfiture of the prophets of a spiritual awakening in American literature. From Emerson to Carl Sandburg, as he says," the writer in The Freeman continues, "there has been a long line of enthusiasts predicting, in Whitman's words, that 'a great original literature is sure to become the justification and reliance (in some respects the sole reliance) of American democracy,' and he points out that, after a hundred years of this brave assurance, nothing has been actually produced to justify it." Continuing gloomily, the writer of the article arrives at the great requirement which it is the concensus of opinion should be the distinguishing characteristic of the great original literature that the prophets foretold. It must be such as to produce an "aristocracy of the spirit," they all say, which shall create standards for men to measure themselves by and set up "signposts that prevent men from wandering off the highway and getting their feet entangled in quicksands. This," the article continues, "is what Whitman meant by his 'promulgation and belief in such a class or order—a new and greater literatus order . . . fit to cope with our occasions, lands, permeating the whole mass of American morality, taste, belief, breathing into it a new breath of life, giving it decision.' . . . 'The aristocracy of the spirit' (he quotes now from another writer) 'is the only aristocracy of the world worth having, for any man may enter it. But it can only be worth having and worth entering if it exacts the highest from itself. If it is to disregard, as it must, alien attributes such as wealth and popular esteem, it must replace these by titles more arduous. In order that it may have the strength to refuse to compromise without, it must refuse to compromise within. To wink at any defection from its own standards, to tolerate slovenly thought or meretricious art, to admit for one single moment that the republic of the spirit is a place of license because it is largely screened from the public eye, to forget that the rejection of the standard of the market place is justified only by the acceptance of a far sterner morality—is to have forfeited the claim to present respect and ultimate allegiance."

In all this repudiation of the modern prophets the Christian Scientist sees merely a condition such as confronted Christ Jesus when the prophecies concerning the coming of the Christ were not recognized in their fulfillment. "Having eyes ye see not," he was compelled to say of the scribes and Pharisees, who, because they failed to see what they had outlined to appear as the Christ, could not grasp the spiritual idea or behold its manifestation. To them the Christ never came. So to these bewailers of the failure of the prophecies concerning the "great original literature" with its redemptive qualities, that which they hoped to see has not appeared, because of the limits of their outlining. But to the ever swelling multitude of students of Christian Science, with its textbook, "Science and Health with Key to the Scriptures," and Mrs. Eddy's other writings, and the other Christian Science literature, the prophets "from Emerson to Carl Sandburg" have been more than justified and the great original literature which was predicted is already well on its way to being universally accepted not only as the reliance of American democracy but of the world.

[From Tarbell's Teachers' Guide for 1920]

...

The Swedish government investigated drink as regards efficiency in its army. A test was held. A squad of Swedish infantrymen were sent on the range for rifle practice. Out of a hundred shots they made thirty perfect hits. A half hour later the same marksmen were called upon to shoot again. All the men felt refreshed from the beer. They were confident of making a better record. This time they made only four hits out of a hundred shots. That day that squad of riflemen shot liquor out of the Swedish army. Also, it is being shot out of all the armies in the world, slowly but surely. And for one purpose—efficiency.

Japan prohibits liquor in her army and navy. When Admiral Togo was in this country an American officer asked him how he accounted for the remarkable success of the Japanese over the Russians. Admiral Togo replied: "The cause is not hard to find. They drink vodka."

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[George Arliss, English actor, as quoted in The Boston Evening Transcript]

Owen Wister, in his recent book, "A Straight Deal or the Ancient Grudge" (which every Englishman should read), says: "Never generalize the character of a whole nation by the acts of individual members of it. That is what everybody does, ourselves, the English, the French, everybody.



tion to God.

the next attack.

prohibition she can get.

ciple of the divine idea named man; in other words, the spir-

itual Principle of spiritual man. Now let us not lose this

Science of man, but gain it clearly; then we shall see that

man cannot be separated from his perfect Principle, God, in-

asmuch as an idea cannot be torn apart from its fundamental

basis. This scientific knowledge affords self-evident proof

of immortality; proof, also, that the Principle of man cannot

produce a less perfect man than it produced in the beginning."

claim to the contrary, no man weighed down with economic

and social complications which he must somehow overcome, but only man, who is "big enough" and needs no panaceas to

attain the harmony which is already his by virtue of his rela-

[From The Pioneer, Toronto, Ontario, Canada]

ble and emphatic is the verdict of the Canadian electors who

voted on Monday last. Canada wants prohibition, all the

of prohibition voted upon but a clear intimation to legisla-

tors, Provincial and Dominion, that Canadians mean busi-

ness in regard to the liquor traffic. It is another trench

carried in the forward movement. Full of enthusiasm, and

with renewed strength, temperance forces will prepare for

[From The Pilgrim]

most important task. . . . This welcome is also given in re-

lation to Christian Science. But here the committee goes

further. While clearly stating the incompatibility of certain

tenets of "Christian Science" (as commonly taught) with the

Christian faith, it recognizes the reality of spiritual healing;

it "would urge the recognition of the ministry and gifts of

healing in the church, and that these should be exercised un-

der due license and authority." . . . This full recognition of

the gift of healing as one of the gifts of the spirit is a real

advance, and may open the way to the recovery of a lost

[From "Religion in a New Day" by Bruce R. Taylor in The Biblical World]

decreased interest of our time in dogma, the things that sepa-

rate one church from another are becoming less clear. Every-

where there are movements toward union, and even though

these movements may in many cases have proved premature,

[The Rt. Rev. Lord Bishop of Winchester, in The Contemporary Review]

seizes the mind of an individual, a community, or a genera-

tion. . . . There are not so many alternative ways man-

made. There is one way which is of God's making. It is

blurred by the vagaries of our different tracks. But they

There is nothing to equal the power of an idea if only it

still the trend of men's thoughts is unmistakable.

Religion will be increasingly nonecclesiastical. With the

The work of the [Lambeth] Conference, on unity, was its

The honor of Canada has been vindicated. Unmistaka-

The result is not only a sweeping victory for the measure

There is then in reality, whatever sense evidence may

DIGGS. You can form no valid opinion of any nation's characteris-Design 12 tics, not even your own, until you have met hundreds of ladic its people, men and women, and had ample opportunity to taste le observe and know them beneath the surface." That is exfile. cellent advice. When you go to America and find that in from : spite of the fact that Americans speak our language, their 曲点 customs and institutions differ from ours, do not jump at the blue: conclusion that the only reason for this difference is that they are idiots, or are lacking in judgment; but wait and try to find out why these things are different; reflect that there may be a very good reason—and you will generally find out eventually that there is.

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tive, if it is to come out of the common belief that man, originally formed in the image and likeness of God, has since

enough to apply them?"

fallen and become widely separated from Him. It is difficult to see how this "fallen man" is "big enough" to find the way out of the onerous conditions imposed by his supposed fall,

even if that way can be found, as the above article indicates, in the Bible. Those who have studied and proved Christian

Science as taught by Mrs. Eddy know, however, that this

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If you go to America with an open mind and a friendly

spirit you will find the American a good friend, helpful, gen-

erous, and frequently very entertaining. Mix with him and

get to know him. Don't narrow your circle down to a mutual

admiration society of Englishmen who get in corners and dis-

cuss the relative merits of the two countries with always a

[Frederic Harrison in The Fortnightly Review, London]

We are so much accustomed to look on our old institutions

as eternal, so little given to follow anything to its logical

consequences, that the ordinary man treats with a smile con-

tingencies which he thinks to be far too tremendous to be

possible. . . . The average citizen in easy circumstances

will not see that an entirely new social atmosphere has been

created on the habitable globe. . . . Such new ideas, hopes,

courage, and ambition have never been infused into thou-

sands of millions of men and women in such mass and over

such a range of area and climate. I am not one to regret or

complain of all this rejuvenescence of humanity. But I do

[Are We Big Enough to Apply the Teachings of the Bible?]

"Men are offering us all sorts of panaceas for the indus-

trial problem,-profit sharing, stock holding, bonus systems,

or the more formidable systems of socialism, communism,

and trade unionism. Not any of them can be effectively carried out without the right kind of men to control them, as-

suming that it is wise to introduce them. . . . In the last

analysis, every great political and economic question is moral

and religious in character. . . . The teachings of the Word of

God are big enough and broad enough to meet every require-

ment of the modern day, but the question is, Are we big

The answer to the question asked in the above quotation from an article in Mayflower Universal Bible Sunday published by the American Bible Society would seem to be nega-

say, Recognize its reality, and understand its force.

sure vote in favor of their own in every particular.

question can be answered positively in the affirmative. It can be, when one is accepting and acting upon the fact that man still continues to be what he always has been, the complete reflection of God, with all that this fact implies. On page

186 of "Miscellaneous Writings" Mrs. Eddy says: "We learn in the Scriptures, as in divine Science, that God made all;

that He is the universal Father and Mother of man; that

God is divine Love: therefore divine Love is the divine Prin-

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[From Zion's Herald] Take for example, the subject of Christian doctrine. Very

often as many purely logical reasons can be given in criticism

of a doctrine as in support of it. There seems to be as much justification for rejecting the teaching as for accepting it. Which account of the matter is true? There is no other way

but to take account of the effect of these opposite teachings upon life itself. The presumption of truth is certainly in

represent efforts to walk along it.

favor of that doctrine which tends to bring us to our highest and best. The final test of good doctrine is to be found in its fruits—the difference it makes in life.

Consider, too, how valuable this method is in dealing with such subjects as literature, popular amusements, companionships, or social customs. As many reasons may be given for rejecting a book as for accepting it, or for indulging in certain forms of recreation as for refusing to indulge, or for forming as for breaking certain friendships. How shall one arrive at the truth of these matters? There is no way except to appeal to life and see what books, what amusements, and what companionships do most to enrich life. Whatever makes us cynical, whatever takes the edge off the conscience, whatever weakens faith and lessens piety is bad. On the contrary, the opposite of all these must be good.

[From The Living Church]

There is undoubtedly a danger in laying stress, as we often do, upon the social character of our religion. We cannot escape from the fact that Christianity cannot leaven a mass except by leavening separate individuals. . . .

Spirituality is a positive and not a negative quality. It is an impelling force first to be and then to do. There is always danger that it will be presented too vaguely; that it will lack definiteness. Being and doing cannot be separated in true spirituality.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Montron and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

WISH to state to you my great appreciation for sending me the issues of your paper containing the star maps, which have proved so useful to me that I cannot get along without them. I am of a scientific turn of mind, being especially fond of botany, astronomy, meteorology, and geology. I have been interested in astronomy for many years, studying it from books, sky maps and charts, and from the sky itself. In learning the constellations every map I have ever used has been unsatisfactory except that in THE CHRISTIAN SCIENCE Monitor which you send me. I have two planispheres, which have the advantage that they can be rotated to show the position of the heavens at any time, but their great disadvantage is that they are drawn so that the constellations, especially the southern, are considerably distorted, the horizon is not circular, and the distance from the east and west points of the horizon to the north is very much shorter than to the south. (The same is true of the map published in -Your maps, however, correct these disadvanwhich I subscribe.) tages; and by preserving them from month to month I have a succession of maps which show the sky at nearly all times, and I use them almost exclusively. Also your maps are clearer, more intelligible, and more neatly drawn, with less to confuse one, than are the other maps. The accompanying articles are splendid and trustworthy in all scientific details, and I have kept every one of them. I find your paper as a whole very interesting to read.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cioth, one to eleven copies inclusive (cloth only), each §3.00; twelve or more, each §2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each §2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each §3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morozco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1890, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

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Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

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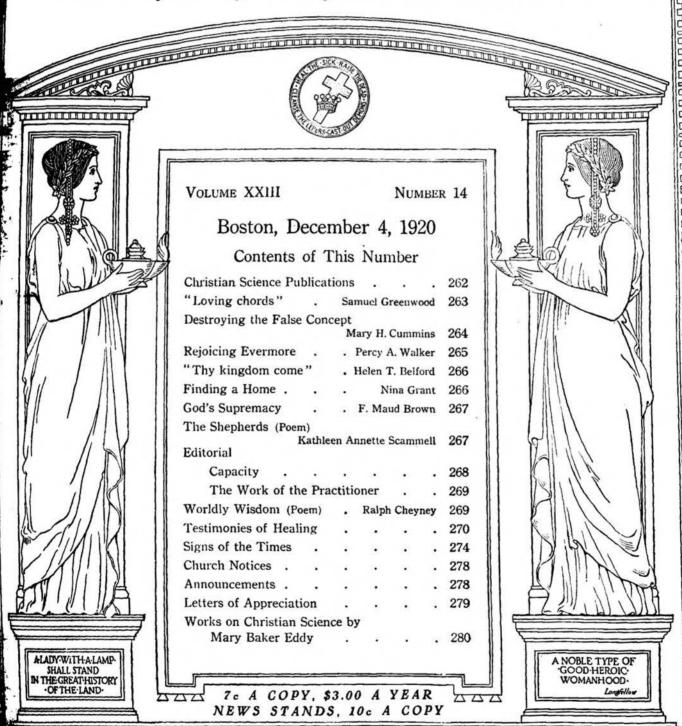


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VOLUME XXIII

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DECEMBER 4, 1920

NUMBER 14

"Loving chords"

SAMUEL GREENWOOD

No one can view the disturbed condition of the world to-day and recognize its hidden cause, without realizing that the remedy must come from a higher than human source. Mortals have been striving from the beginning to overcome the effects of error with error, but have only succeeded in adding discord to discord, until the human mind is hopelessly out of tune. The very evident conclusion is, that what the world needs and must have before its discords can be harmonized is the spirit of the Christ; that is, not less preaching but better practice; not a setting aside of the letter but more of the love of God shed abroad in human hearts.

In her Message to The Mother Church for 1902 (p. 9) Mrs. Eddy writes, "Loving chords set discords in harmony." Would that we to whom these words are addressed open our hearts to their obvious appeal, and ponder their wonderful import, until the love they call for becomes the inspiration of our motives and acts, for therein lies the remedy for every disturbing situation. There is no section of Christendom that needs not the balm of love upon its wounds, and its gentle ministry to bring peace to its contentions and allay its fears. This message of our Leader comes like an echo of that voice which stilled the storm, and called forth the sleeping Lazarus from his tomb. If we accept her inspired leadership of this great movement, and would walk in the way she never ceased to point out, we shall be found expressing the harmonies of love, otherwise our protestations of loyalty to her ideals amount to nothing.

Many years ago a young man sat at a table in a public reading room, feeling somewhat disconsolate, when some one in an adjoining room struck a few chords of such exquisite melody that they fell upon his troubled sense like "the touch of an infinite calm." The impression was so deep and lasting that he seems to hear these chords again whenever the incident comes to mind. He never knew who played the instrument, but the music came to him as the human refrain of that diviner harmony whose tones are ever sounding to the ears that are listening for them.

Is not our greatest blessing to-day the privilege to send out loving chords to still the discords which seem so insistent around us,-not the chords of a material instrument, but of loving thought? Like the quality of mercy, the outgoing of loving thoughts "blesses him who gives and him who takes." Our own salvation depends upon them. We cannot reach heaven by any other road, nor accomplish spiritual good by any other means. It is the breath of Christian living. Pray as hard as we may, study as hard as we may, deny error and affirm the truth as frequently as we may, yet we shall not be helped forward a single degree on the way to understand God without a loving spirit. Paul said, "If any man have not the Spirit of Christ, he is none of his," and his words apply particularly to Christian Scientists, for they acknowledge the infinitude of divine Love to an extent which the ordinary religionist does not. Unless we some time positively feel and give out the love we talk about, we shall spiritually freeze, for the letter apart from the Spirit kills by its very coldness.

We cannot expect the world to waken to the coming of the Christ if it does not feel the quickening touch of Christlike love. Human organizations are helpful only as they promote the kingdom of heaven on earth, and unify the thoughts and affections of men. Mrs. Eddy writes on page 81 of "Retrospection and Introspection," "The letter of the law of God, separated from its spirit, tends to demoralize mortals, and must be corrected by a diviner sense of liberty and light." In this demoralized sense, bigotry and fanaticism are easily mistaken for fidelity to a righteous cause, and superstition bars the way to wholesome and consistent progress. Are we aware of the danger that threatens us on this point? It was an extravagantly zealous obedience to the letter of the Scriptures in a particular instance, without a redeeming touch of the spirit, that executed innocent persons as witches on the free soil of New England; and the same animus is at work to-day in the intolerance that penalizes another for having a conscience of his own. Such conditions are strongly suggestive of the Inquisition, and, under whatever pretext they are employed, are inimical to the spirit of Christianity and not to be classified with it. It is true that Christianity has prospered on persecution, but it has never been guilty of it.

It should be self-evident that discord among human beings can be harmonized only by heavenly concord, not by involving them in further discords. The motto chosen for The Christian Science Journal by its Founder is the familiar text beginning, "For the weapons of our warfare are not carnal," therefore the Christian Scientist is not justified in using carnal weapons in the attempt to correct error, or to show his own faith in divine Principle. We must prove the rightness of our position by the fruits of the Spirit, not by the works of the flesh, if we would be known as practical Christians. Jesus gave this simple test by which to discriminate between his true and his untrue followers, "By this shall all men know that ye are my disciples, if ye have love one to another;" and Paul afterwards defined the nature and mode of operation of that love in language too plain to be innocently misunderstood or misapplied.

The influence of Christian Science is not human but divine, and it operates only through a loving quality of thought. It has no part nor lot in the ways of the flesh. Then wherefore the destructive propaganda directed against the Christian Science periodicals, through inside agencies? Who or what is it that would rejoice at the downfall of the Christian Science movement, and that is silently urging on this campaign of destruction and division? What is it that is desirous of crippling the activities which Mrs. Eddy instituted, under divine guidance, for the enlightenment and liberation of mankind? Is it not time for Christian Scientists to awake to the identity of the secret mental influences which are at work, and to cease carrying out the designs of their worst enemies?

Let us earnestly consider the significance of the para-

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graph on page 213 of "The First Church of Christ, Scientist, and Miscellany," from which the following is taken: "The natural fruits of Christian Science Mind-healing are harmony, brotherly love, spiritual growth and activity. The malicious aim of perverted mind-power, or animal magnetism, is to paralyze good and give activity to evil. It starts factions and engenders envy and hatred, but as activity is by no means a right of evil and its emissaries, they ought not to be encouraged in it."

The real spirit behind our periodicals is not the motives or acts of any group of workers, it is the spirit of Christian Science, the spirit of our Leader's years of love and selfsacrifice in giving them birth, and the enemies of Christian Science cannot succeed in smothering it, nor can the conflict of human opinions succeed in wholly suppressing its activity and influence. Are we to go on fighting against God, in the delusion that we are doing Him service? Do we expect to demolish error with a club? Or by what rule have boycotts become the divine means of adjusting disputes? If we believe that certain persons are in their wrong places, which is the more Christian and scientific way,—to hate them out, or to love them into their right places? We are in a position to know that resentment and animosity bear no relation to the divine Spirit, and can impart no healing touch; then why indulge them, since we also know that the measure we mete will be measured to us again, whether it be of good or of evil.

It is apparent that our periodicals are the only organs we have, and therefore the best we have, and an organ does not cease to be an organ simply because it is temporarily disabled. If such a condition exists, it is an appeal for healing, not for destruction. For a human being to sever all connection with his organs on the plea that they are not in a healthy condition, and no longer represent his legitimate estate, would benefit no one but the undertaker. It has been established that voluntary starvation of one's organs means suicide, and such a course should not commend itself to right thinking people. Let us cultivate the get-together not the put-asunder spirit, or we shall not bring out "the natural fruits of Christian Science Mind-healing." Let us not become so absorbed with the clamor of the human dream that we neglect to look up and see the wondrous vision of Christian Science, and what it holds for mankind; nor so intent upon the discords around us that we forget to strike the "loving chords" that will set them in harmony.

The carnal mind has been saying as of old, "This is the heir: come, let us kill him, that the inheritance may be our's." And it has again attempted to crucify the Christ upon the cross of human personality, with the belief of personal good on the one hand, and the belief of personal evil on the other; and between these two thieves, false belief would extinguish the spiritual idea. But after the crucifixion came the resurrection; and we can rejoice in the assurance that the efforts of evil will fail, as they have failed in the past, and that our beloved cause will emerge triumphant from this ordeal, without even the prints of the nails wherewith to establish any connection between personality and Principle.

Destroying the False Concept

MARY H. CUMMINS

WHEN Christ Jesus said, "Forgive, and ye shall be forgiven," he gave utterance to a metaphysical law the meaning of which, however much it may have been understood by the spiritually illumined who heard him, had certainly been hidden from the world for centuries until Christian Science again brought it to light. To forgive in the generally accepted meaning of the word is simply to condone, and such an attitude of thought accomplishes little or nothing either for the forgiver or the one forgiven. When, however, through an understanding of Christian Science one comes to perceive something of the meaning of forgiveness, he sees that not alone is it the greatest thing he can do for his fellow man but also the greatest thing he can do for himself. To forgive simply means to destroy in human consciousness the false concept with regard to another, to see God's man as the only man, and just to the extent that one does this for his neighbor is he winning his own forgiveness.

It is quite impossible to bring out the true concept of man in one's own human experience while holding the wrong concept with regard to others, and yet is not this what we frequently try to do? Similarly, it is not possible to bring out the true concept for one individual successfully while holding the false concept of another. Not until we free the whole world in our thought, not until we refuse to accept the false concept with regard to any one, no matter how unideal he may seem to be, shall we know what complete freedom means, for "with what measure ye mete it shall be measured to you again."

Some of us have known what it is to work conscientiously for days, yea, even weeks or months, to obliterate the false concept in some degree for ourselves and thus bring about a desired healing, and all at once we have awakened to the fact that what we had to do was to obliterate it with regard to some one else, to see this other in his true selfhood as a child of God. It may not have been an easy thing to do, but it was the mount of true vision which we had to ascend before we could win our freedom. That this other may not as yet have awakened to the truth of being, that he may still be enshrouded by the Adam-dream, does not alter the situation in the least so far as we are concerned. Our part is to see the true concept, God's man, and in thus forgiving our brother we shall find our own forgiveness; for it is a fact that as we allow ourselves to hold our neighbor in the thralldom of false belief we are really holding not him but ourselves, and in order to release ourselves we must release him also, for thus only do we fulfill the law of Love.

In reading those wonderful verses in the one hundred and thirty-ninth psalm which depict so graphically the ever presence of God, we do not always realize that they refer also to man, for Mrs. Eddy says, on page 306 of "Science and Health with Key to the Scriptures," "But man cannot be separated for an instant from God, if man reflects God." So whether in the heaven of human aspiration or in the hell of human degradation it is ours to find the true man of God's creating, who is lovable as the Father is lovable, pure as the Father is pure, notwithstanding sense testimony to the contrary. That which the world sees and accepts, that which the individual himself perhaps sees and accepts, is merely the lie about man, and our refusal to indorse this and call it true may be the very first blow which will strike off the shackles of his enslavement and set him free.

How divine is this method of salvation! What a wonderful thing it is to learn that in seeing the true man metaphysically, as the Father's beloved son, we help to free all. No man can really work out his own salvation without helping to work out his neighbor's at the same time. Students of Christian Science have sometimes been accused by those who know nothing of Christian Science of selfishly devoting themselves to the working out of their own problems. Nothing could be farther from the truth. That to which the student of Christian Science has devoted himself is the working out of the world problem, and he well knows that only as he



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false and call it true. We should refuse to indorse anything

but the basis stated by Mrs. Eddy on page 259 of Science and

Health, where she says, "The Christlike understanding of

scientific being and divine healing includes a perfect Principle

and idea,-perfect God and perfect man,-as the basis of

thought and demonstration." Thus we place ourselves unre-

servedly on the side of Principle, to become co-laborers with

Christ, and to prove here and now, to some extent at least,

that the only man who ever existed is the beloved son in

Rejoicing Evermore

PERCY A. WALKER

With a song in my heart I greet the day

For God's dear love shines on my way:

could sing if it became necessary to take up a task such as

that undertaken by Shadrach, Meshach, and Abed-nego, that

of standing for Principle to the extent of passing through the

furnace, and facing the hostility of the king and court.

The solution is of course simple. To these three men whose

thoughts were filled with Truth and Love there was no fur-

nace through which they must pass. They perceived the

image and likeness of God and the working of Principle,

whereas the Babylonian, being a materialist and looking to

matter for life and intelligence, saw only what appeared to

him certain destruction. These exponents of Principle had

the Mind of Christ, that consciousness of good in which fear,

hate, resentment, malice, destructive criticism, or pride had

no place. Consequently, when they were thrown into the

furnace, the flames had nothing in them to feed upon and

they could sing and rejoice, for divine Love was surround-

things to the truth, the pillar of fire became a symbol of God,

of light and protection, enveloping them and forming a par-

tition between them and the Egyptians so that their enemies

could not penetrate it or even see them. To humble followers

of Truth making their stand for Principle to-day, "the pillar

of the cloud by day" and "the pillar of fire by night" are just

as available now as they were in the wilderness to the Is-

piercing the darkness of mortal mind and obliterating the

claims of error, for darkness is merely a negation, the seem-

ing absence of light. In the same way the belief of life in mat-

ter in whatever guise it presents itself, be it sickness, sin, sor-

row, poverty, hate, malice, or even death, is nothing but the

supposed absence of God, the belief that God is not omnip-

otent, omnipresent, omniscient. As soon as one realizes the

allness of God the error is cast into the unquenchable fire, but

man never was and never can be anywhere but in the arms of

divine Love, inwrapped with the tender, loving care of the

Christ, the healing Life and Truth. Mrs. Eddy says on page

565 of Science and Health, "This immaculate idea, repre-

sented first by man and, according to the Revelator, last by

woman, will baptize with fire; and the fiery baptism will

burn up the chaff of error with the fervent heat of Truth and

Love." Instead of Shadrach, Meshach, and Abed-nego be-

coming the victims of injustice, intolerance, and terrorism,

they were instrumental in showing to Nebuchadnezzar, the

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When one is expressing Principle the light of Love is

raelites and in Babylon to the three young Jews.

To the Israelites of old, journeying from the false sense of

What can I do but sing?

And the task that the day may bring,

The suggestion presented itself, however, as to how one

THE following poem, which appeared in a recent Sentinel,

whom the Father is well pleased.

I greatly appealed to the writer:-

so fulfilling the law of Christ.

belps to free the entire world can he free himself. As a

matter of fact the greatest thing he can do for the world is to

begin to work out his own salvation scientifically, for in this

way he is doing his part to destroy the sum total of evil, and

If our demonstrations drag let us stop and take a mental

survey and see if we are allowing the false concept of man to

lurk anywhere, for so long as there is a peg upon which the

false concept can hang it will stick there and torment not the

one we are holding the false concept of but ourselves. Ani-

mal magnetism is only too ready to supply us with such pegs, any number of them, in fact, and we may call them Mr. this

or Mrs. that or Miss somebody else, but they are merely

pegs upon which we are hanging the false concept of man,

and the sooner we knock them out and let the falsity slip

away the better and happier it will be for ourselves and all

concerned. We are not dealing with sin, disease, or death, or

with imperfect man; we are dealing with the lie which claims

that these things exist, and until we begin to deal with the lie

in its entirety, as well as with the phases of it which present

themselves to our individual attention from day to day, we

are not fulfilling Love's demand with regard to our fellow man.

ingly be insnared into accepting the false concept, and self-

righteousness is one of these. Self-righteousness is always

ready to deny the falsity for itself but not so ready to deny

it for another. The stand-aside-for-I-am-holier-than-thou

attitude of thought accepts the false concept and calls it some

person or set of persons. Humility, meekness, love, com-

passion—the Mind of Christ—know no such selectiveness;

it is as ready and glad to deny the falsity for another as for

itself, for it looks forward confidently and rejoicingly to the

time when we shall "all come in the unity of the faith, and of

the knowledge of the Son of God, unto a perfect man, unto

If this, then, be the demand upon us even with regard to

those who are still bound by the belief of life in matter, what

shall be said of the demand with regard to those who we

know are striving for a greater understanding of Life as

Spirit? What are we doing when we allow ourselves to dwell

the measure of the stature of the fulness of Christ."

Many and insidious are the ways in which we may seem-

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doing we are only exploiting the false concept and calling it

upon the unideal in such a one, to hold this up to view and call the attention of others to it? Malpractice may not be a pleasant word for us to face, but we had much better face it

than allow ourselves to be used by it, even ignorantly. Let us

think of this the next time we are tempted to say or write that which emphasizes the unideal in our fellow worker, for in so

Years ago the writer read a book which had to do with the life of a young man who went as a missionary to the Fiji

Islands. In process of time his wife joined him there and entered with him into the work. After a few days' sojourn in her new environment she asked him this question: "What

kind of people are your coadjutors?" To which he replied, "They are the Lord's people." "Does that mean," she asked, "that you will not discuss them, even with me?" "That means," he replied, "that I cannot discuss them, dear,

even with you." Many times in later years has this brief dialogue recurred to thought and proved helpful. How beautiful it would be if when our opinion is asked with regard to a fellow worker our reply should be such as would gently and lov-

the real man. How greatly such an attitude would help to free everybody concerned. When we thus decline to provide the false concept with the prop of personality, we cease to perpetuate evil, for to perpetuate evil is merely to accept the

ingly detach thought from the false concept and center it upon





king, the spiritual idea, which resulted in his making the declaration, "There is no other God that can deliver after this sort." Let us watch, labor, and strive more faithfully each day to radiate the truth, thereby becoming worthy of the name of Christian Scientists, in order that in the time of trial and temptation we may absorb none of the error of sinful belief, but be able "to quench all the fiery darts of the wicked."

"Thy kingdom come"

HELEN T. BELFORD

THE great prayer which Jesus left the world should prove a constant source of help and inspiration; but unless people are on guard the words of the Lord's Prayer come trippingly on the tongue and the mechanically repeated phrases offer mortal mind an opportunity to wander and stray into many fields of thought. On page 16 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives for each separate clause of the prayer the corresponding spiritual interpretation. In the study of these, one may find absolute Christian Science. Take for example the expression, "Thy kingdom come." Can anything be more clear, more convincing, more healing than the spiritual sense which Mrs. Eddy gives of these three words, "Thy kingdom is come; Thou art ever-present"?

The belief that good is something elusive at best and obtainable only by a lucky chance, or that only by dying can one find God, has imposed itself on the human race for so long that it has been accepted as truth. So universal has the acceptance been that poets and philosophers have attempted to immortalize this false belief about good. Pope writes, "Man never is but always to be blest," and all this in the face of the countless assurances found in the Bible of the everlasting now of God, good. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation."

The twentieth century has witnessed the destruction, almost in the twinkling of an eye, of many of the material kingdoms of this world. So wholesale has been their elimination that the very word itself has lost much of its original meaning, standing for a seeming substance that proved to be but shadow. In the time of Jesus the word kingdom stood for the acme of mortal power; it represented the state where matter was raised to the *n*th degree. As the vehicle for conveying thought then was either by parable or descriptive story, it was most natural for Jesus to use the word even when referring to the reign of Spirit, for thus could people more readily realize the omnipotence of God, which Jesus desired to convey.

It will hardly be denied that when breathing the words, "Thy kingdom come," mortal man all unconsciously pleads for God's kingdom some day to come. A student of Christian Science utters the scientific interpretation, "Thy kingdom is come; Thou art ever-present," with a heart full of gratitude that, as he has applied the truth Christ Jesus taught, and as given again to the world in Science and Health, he has been able to understand the statement of the seventeenth chapter of Luke, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Again, a king or ruler was supposed to be, through virtue of place, all-powerful; his word was not to be gainsaid; his kingdom was his stronghold where his law was supreme. A student of Christian Science replaces the material belief with the spiritual idea of kingdom. He knows it for the place—and there is but one place—where God's law is all-powerful, ever present, here and now. God's law means the law of good, the law of harmony, infinitely unfolding to those who are awake to note its unfoldment.

World conditions at this particular time seem unsettled, full of activities that threaten and menace. Anarchy and misrule would seem to impose their reign on men. Mortals, confused and disturbed,—even the wisest,—seem to hesitate, knowing not what path to take or which way to turn. Students of Christian Science can view with perfect equanimity the sense testimony that would endeavor to terrify and alarm them. They should and do know that right where there seems to be the reign of destruction and disorder, God's kingdom is. A full realization of this will keep them in perfect peace.

"Thou art ever-present." This last clause of the interpretation contains the alpha and omega of Science. This ever presence of God, good, seems almost too wonderful to be true to the student when he first begins to think about it. The meaning of ever present is as infinite as God. David voices it in a psalm of praise: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me."

Glimpsing the realization of the ever presence of God gives a new meaning to all life. The weary mortal lifts up his head and the sky takes on a deeper blue, the myriad tints frost gives to autumn glow and radiate with the wonder of it. The hills seem benignly to show Mind's infinity and eternality. Mind fills all space, leaving no room for the counterfeit that would express its presence by every form of error that spells woe and disaster to man. So, when one says, "Thy kingdom come," and breathes its scientific interpretation, he gives the lie to all that mortal mind would have him believe of the manifold pitfalls that are lying in wait to trap him and destroy him, whether it be the germs so dear to material medicine or conditions of industry that would affect his supply. This prayer becomes, then, no mere selfish petition for blessings or personal benefits, but a scientific statement of truth, whose utterance blesses alike all mankind; it is knowing that man dwells "in the secret place of the most High," and that secret place is God's kingdom, where the law of good is the only law there is, and "of his kingdom there shall be no end."

Finding a Home

NINA GRANT

AT a time when much is being said about the difficulty of finding a home, and suggestions of fear and worry seem very insistent, the writer has been greatly helped through studying the meaning of home as revealed in Christian Science. On page 254 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we find these words, "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God." Could there be a message more fraught with tender encouragement, the love that reassures and comforts, when all around there seem to be doubt and uncertainty? Man's true home, then, is heaven, and in Science and Health (p. 587) we have a very definite statement of what heaven really is: "Harmony;

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the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul."

It can easily be seen that heaven, therefore home, is not a particular locality; it is a state of harmonious consciousness which can be attained anywhere, at any time, and is in fact now awaiting all who are willing to think rightly. If we would claim and prove for ourselves the harmony of true home we must cease from mentally outlining it as a material structure of bricks and mortar, which we are going to obtain for a certain amount of money, and we must seek it in the only way anything harmonious and lasting can ever be found, through correct thinking governed by divine Principle, which we learn in Christian Science is Love, God. This will mean that we shall admit as man's consciousness only the truth, seeing man and the universe as the image and likeness of God, wherein is no imperfection, no anger, strife, or materiality. Thus we shall begin to experience the joy and peace that accompany all true thinking, for we shall be realizing man's unity with God, and proving it in our daily living.

Every time we correct a false suggestion that depicts God as less than All, the only cause, and man as other than the perfect effect of this cause, we are taking a forward step into our house, the "house not built with hands" but of divine Love's building. The reign of Spirit in consciousness means that we let God, divine Love, govern our thoughts and actions; that we joyfully welcome every opportunity to express kindness, tenderness, the real sympathy that uplifts and strengthens and longs to share good with all. Thus we shall entertain angels in our home, our consciousness, and we shall find that the unwelcome visitants of discord and disease have vanished from sight, blotted out by the love that casts out fear and all the ills that go with it.

The student of Christian Science is sometimes confronted with an insidious suggestion which whispers that he will have greater harmony or do better work in certain surroundings or in the company of certain persons, thus tempting him to look for good in material places and persons, rather than to God, Spirit. We need to remember that because God, good, is All, good is ever present, perceived as easily in one place as in another; that man is God's image and likeness, and if we honestly and sincerely seek the true man everywhere, we shall never be separated from the expression of the true likeness. We shall, in fact, find it here and now in proportion as we judge not according to the testimony of the physical senses but according to what we know to be facts; namely, that a perfect spiritual creator could not create anything material or imperfect.

Christian Science teaches that God is Mind, the creator of ideas, and if we remember that man as Mind's idea has been eternally dwelling in Mind, that he has no being apart from reflecting or expressing this Mind, we shall never fear homelessness, nor experience it, for this right knowing unfolds to us the permanent and true sense of home, in place of the material and therefore temporary sense. This may not mean that we shall never change our present human sense of environment for a different one, but it does mean that wherever right activity demands our presence there we shall find the joy and peace and harmony that constitute home awaiting us, for man, reflecting God, is never separated from right ideas, which include beauty, purity, and love; and knowing this, he is able to demonstrate the presence of these qualities in harmonious surroundings. As the psalmist said, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." On page 578 of Science and Health Mrs. Eddy has given us the spiritual

sense of the twenty-third psalm, the last verse of which reads, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [LOVE] for ever." There is now man's true dwelling place, and there he is the loved and honored guest of God.

God's Supremacy

F. MAUD BROWN

In writing a play an author is free to place his characters in whatever circumstances he may choose for them. Shakespeare provided for Prospero an enchanted island with Ariel and all his satellites waiting to serve him; Jacques he exiled to the forest of Arden; and to Portia he gave a home at Belmont, where she lived in the state befitting a great lady. Clearly an author may do exactly what he will with his own play because there is nothing to thwart his wishes, and, if we do not press the comparison too far, this illustration may help us to understand better God's supremacy in His realm, which is the whole universe.

In Christian Science we learn that God is divine Mind, and Mrs. Eddy has said in "Science and Health with Key to the Scriptures" (p. 469), "We can have but one Mind, if that one is infinite." Thus we see that in the whole of God's universe there is no other mind to oppose His will. The human author's freedom faintly shadows forth God's omnipotence. As God creates and governs the universe, so it is; and because God is absolute good all creation reflects His goodness. It is a comforting thought that no power exists to pervert what God has made or to rob us of His blessing.

Man created by God is the exact opposite of the puppets of a human author. The real man dwells always as idea in the infinite Mind, for there is nowhere else for him to be, and he expresses continually the activity, the intelligence, the loving-kindness of God, who is his Life. We can only begin to understand man's oneness with God as we learn step by step in our daily lives to obey the injunction of Paul, "Let this mind be in you, which was also in Christ Jesus."

[Written for the Sentinel]

The Shepherds

KATHLEEN ANNETTE SCAMMELL

HARK! The angels softly singing,
Making bright the night with praise—
Pæans through the darkness winging:
Joy and peace be, all thy days!

How the listening shepherds wonder, Wrapt with awe at heavenly sound; Sweetest vision! Long they ponder On its messages profound.

Through the years their flocks attending, Month by month with patient care, Now the glory God is sending Flows revealed through faithful prayer.

Jesus, Way-shower, comes to lighten Human misery and woe! May the world with welcome brighten! Come, to Bethlehem let us go.

Let us, with due homage spoken,
Teach the meaning of this birth—
Worship and revere this token
Of divinity on earth!

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FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

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Editorial

Capacity

THE world, which uses all words with extraordinary slovenliness, does a greater despite to genius than to most of them. To hear the man in the street speak, it might be imagined that genius grows on every apple tree, whereas it grows only in the garden of the Hesperides. That, surely, is only what a certain great writer was endeavoring to get said in the well-known line, "Soul discontented with capacity." Landor's philosophy, however, knew little enough of soul, except from a purely sensuous human standpoint. If he had understood that Soul was, in reality, a synonym for Spirit, and so for God or Principle, he would have known that capacity could be nothing except the reflection of Soul or Principle, and that as this capacity broadens into a fuller reflection of Principle, it becomes just all there is of genius. That is what Mrs. Eddy means in writing, on page 313 of Science and Health: "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." The genius of Jesus, in other words, lay in his perception of spiritual realities: the genius of a Plato or a Shakespeare exists in an almost innate realization of the fact that, in spite of the evidence of their physical senses, there is something to be learned outside the realm of matter.

The genius of Christ Jesus, then, was a purely spiritual faculty which enabled him, in teaching, to personify the belief of life in matter as a liar, and so to dismiss human fatherhood, to the Jews, in the phrase, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Jesus, in other words, was the first man to perceive the utter unreality of matter. This enabled him to give the overwhelming demonstrations of its unreality manifested in walking on the waters, feeding the multitude, and overcoming death. Plato showed his genius, while living a sensuous life, in struggling to evolve a theory of mental causation based on the human mind; Shakespeare, in a poetry, instinct with an unconscious Platonism, which could express itself in lines like,

We are such stuff As dreams are made on; and our little life Is rounded with a sleep.

True capacity, then, is the capacity of Soul, the appreciation of the unseen things of Spirit. Material capacity is displayed in the exercise of the human intellect, divorced from any realization of the fact that, as a great scholar translates Paul's wonderful saying to the church in Corinth, "The things we see now are reflections from a mirror which we have to make out as best we can, but then we shall see realities face to face." As, that is to say, the individual gains even a slight understanding of spiritual things, he realizes that material phenomena are not by any means just

what they appear to the human senses, and thus, as his human capacity is supplanted by spiritual capacity, he begins more and more to comprehend the reality of being, to see, as Paul puts it, face to face. How this process develops, Mrs. Eddy has made clear on page 128 of Science and Health: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity." Thus the genius of Christian Science manifests itself in demonstration rather than theory, in works rather than in words.

A man's true capacity, then, is summed up in his ability to understand spiritual things; and, obviously, the greater this understanding grows, the more fully he becomes able to demonstrate the genius of Christian Science in healing the sick and repeating the other mighty works performed by Christ Jesus. Consequently, the only way in which to increase his spiritual capacity is for the individual to strive for the Mind that was in Christ Jesus. He must set to work to destroy all that is unlike Principle in human consciousness, and only in the degree in which he is successful in this for himself can he hope to be of any assistance to his neighbors. He must take up arms against every form of mental sensuality, since only as the carnal mind gives place to the Mind of Christ can he hope to see realities face to face, and until he begins to accomplish that end, it must be impossible for him to see the perfect man instead of his sick and sinful counterfeit, and so to heal the sick and the sinner as Christ Jesus healed them. "In healing the sick and sinning," Mrs. Eddy writes on page 141 of Science and Health, "Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God.'"

The ability to heal scientifically is, then, the test of a man's spirituality, and this spirituality exists in the ratio of his capacity to understand Principle, and to live in obedience to it. As a man's spiritual capacity increases, however, so must his capacity to transact his daily affairs. He will become a better statesman, a better lawyer, a better business man, a better writer. Mrs. Eddy states this quite plainly not only in the passage already quoted, but on page 166 of "Miscellaneous Writings": "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified." There are people in the world still mesmerized with the old theological belief that a man's capacity for the affairs of the world should decay in proportion to his spiritual growth. But, as long as it is a man's business to give advice as a lawyer, to guide the affairs of state, to preach sermons, or to make boxes, his work should be better and more intellectually done, because he has realized that his intellectual and mechanical capacity is subject not to any supposititious material law, but is the reflection of infinite Mind. A bad carpenter could scarcely have been a good healer, and it is to be suspected that Paul made as good tents as he wrote good philosophy.

In a world evolved by spiritual causation, it is obvious

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that capacity, like everything else, must be spiritual. But a supposititious world of counterfeit, sensuous impressions can exist only by reason of the fact that there is a real spiritual world to be counterfeited, and because the counterfeit owes its supposititious existence to the reality. Therefore was it that the writer of the book of Job made the Lord answer out of the whirlwind: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Where-upon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

FREDERICK DIXON.

The Work of the Practitioner

THE one who asks such a question as that in Jeremiah, "Why is my pain perpetual, and my wound incurable, which refuse the be healed?" needs simply to experience the calm and grateful sureness of Christ Jesus, when he said before there seemed to be any change in the case which he was considering: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." He knew that the presence and power of Principle are immediate, even when the human senses testify to the contrary. Thus he could rejoice in all circumstances, because he understood health and happiness as spiritual activity, sustained by Principle and forever untouched by any supposition of matter. This understanding constituted his practice of Principle and made him a truly good practitioner.

Each one who turns to and relies on divine Principle is, to that extent, a practitioner of Christian Science. The very reliance on infinite Mind for all good is right practice and is undeniably effective. In other words, each one's work is simply to turn in the right direction. "Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually," as we read in Hosea, has been the exhortation of religion from time immemorial. Christian Science, however, shows one not only the necessity for turning but how to turn. That is why Mrs. Eddy wrote "Science and Health with Key to the Scriptures," and her other works, that she might show in every possible way, with metaphysically scientific exactness, how each one may turn to Principle and prove healing through the turning.

Strictly speaking, there is but one practitioner, but one who practices perfectly, and this One is the divine Mind, the source of all real action. Even the slightest turning to this Mind, to this Principle, is beneficial, for Principle is ceaselessly operating as right activity to take the place of any suppositional limitations or errors. The instant one turns to the sunlight, one gets the benefit of the sunlight. One does not even have to have faith in the sunlight or to understand the sunlight in order to enjoy its radiance. As Mrs. Eddy says in "Miscellaneous Writings" (p. 33), "It has not proved impossible to heal those who, when they began treatment, had no faith whatever in the Science,—other than to place themselves under my care, and follow the directions given. Patients naturally gain confidence in Christian Science as they recognize the help they derive therefrom." Yet on page 4 she also writes: "It is often said, 'You must have a very strong will-power to heal,' or, 'It must require a great deal of faith to make your demonstrations.' When it is answered that there is no will-power required, and that something more than faith is necessary, we meet with an expression of incredulity. It is not alone the mission of Christian Science

to heal the sick, but to destroy sin in mortal thought. This work well done will elevate and purify the race. It cannot fail to do this if we devote our best energies to the work." It is, of course, the absolute understanding of Principle which heals both sin and sickness; but this understanding is essentially simple and is truly ever present because it inheres in the omnipresent divine Mind. The one Mind is ever available as the one thoroughly efficient practitioner to whom to turn.

What are humanly called practitioner and patient are merely two states of human thought turning together to the one Principle and its expression. In this turning, the worst phases of such states of human thought necessarily vanish in the presence of the true idea, and the result is an improved condition for all concerned. Of course that state of belief which has been improved already by the disappearance of its worst phases serves to show with constantly increasing helpfulness how the turning in the right direction can go on. Yet, in the last analysis, it is always God, the divine Mind, infinite Principle, that does the healing work. The whole credit belongs to the one intelligence.

If, in any case, healing has not seemed to come about, the fault always lies with the so-called mortal mind, which supposes itself to be the opposite of the one omnipresent divine Mind, though this true Mind is really all there is and ever operative. The remedy for this fault is neither self-condemnation nor condemnation of another. Instead, it is to turn the more prayerfully to Principle in order that the very supposition of mortal mind as a cause or influence in any way may subside before the glorious allness of spiritual perfection. Patient consecration must invariably bring relief. In fact, the quiet determination to turn wholly in the right direction inevitably leads one to seek exactly the right help and to find it as the actual consciousness of harmonious activity. When two, called practitioner and patient, are earnestly turning together to the one Principle and its spiritual idea, it is foolish to blame either the one or the other for any seeming inadequacy. By ceasing utterly any such blame-placing, and by resolving instead to prove here and now that the divine Mind satisfies, one finds the very sense of inadequacy vanishing before the manifest goodness of God.

As Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 161): "Lest human reason becloud spiritual understanding, say not in thy heart: Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. Trust in God, and 'He shall direct thy paths." Instead of thinking, "Why cannot I be healed?" or, "I do not see why I cannot be healed," one needs to spend his time and effort in learning, knowing, and proving why the true healing is possible and sure here and now, in spite of any seeming. The fact is that the one "I," the great I AM, is already whole, and is manifest as perfectly harmonious spiritual man in the divine likeness. To accept this truth is to practice Christian Science and to demonstrate it satisfactorily throughout experience. This is the right understanding, which is more than faith and which unfolds through the simple turning to Principle.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Worldly Wisdom

RALPH CHEYNEY

POR every task and enterprise
That he has finished or begun,
The man who's really worldly wise
Will pray each day, "Thy will be done"!



Testimonies of Healing

Christian Science was presented to me when I needed it, but not knowing its efficacious power for good, I resisted it until the assuring statement was made, "Why, don't you know it is right for God's man to have success?" and then a desire to hear all about it was gratified. The financial problem confronting me was solved, acute indigestion brought on by worry over this problem was healed, and business success followed. Through the study of Christian Science I have learned to know God as divine Principle, in accordance with whose laws problems of all kinds have been worked out satisfactorily. Many demonstrations for myself, family, and others have proved the truth of Mrs. Eddy's words on page 17 of Science and Health, "For God is infinite, all-power, all Life, Truth, Love, over all, and All."

The Christian Science periodicals are of inestimable value to me, especially *The Christian Science Monitor*, and a day without it means the loss of a spiritual feast. Gratitude is expressed constantly for our dear Leader, Mrs. Eddy, for the revelation of the truth in Christian Science, and its blessings in our lives. For twelve years or more it has been my only physician, potent to heal, to purify, sustain, and uplift thought. The following statement from Science and Health (p. 495) has always been most helpful, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea."

(Mrs.) MINNIE W. BURLEY, Los Angeles, Calif.

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Having so many times received help from the testimonies in the *Journal* and *Sentinel* I desire to share with others some of the blessings received through Christian Science.

My first attendance at a Christian Science service was indeed not of my own accord, but to satisfy the rather persistent but loving requests of a member of my family. I am sure no one was ever more averse to Christian Science than was I, having on numerous occasions very vigorously and openly condemned it. Consequently, it was with no little reluctance that I finally consented to attend a Wednesday evening meeting. I shall never forget that first meeting. Its personnel, many of whom I knew to be people very prominent in the political, business, and social affairs of the community, so impressed me that I was forced to acknowledge that Christian Science must surely be something to be desired. This admission was, however, quickly overcome by my strong prejudicial attitude. I well remember how at the opening of the meeting I had no desire to hear the words read from the desk, but each one seemed especially for me, and in spite of my resistance they sank to the very depths of my thought, causing a seeming stir that surely made me "of all men most miserable."

As the meeting progressed, however, I somewhat relinquished my inimical attitude and found myself really becoming interested, and at the conclusion I was forced to admit that I had had an entirely wrong concept of the teachings of Christian Science. Although conceding this, I was not desirous of talking further on the subject, as I was quite sure I could never become reconciled to it and really had no intention of attending a second meeting. Nevertheless the next Wednesday evening found me again in attendance and soon the midweek meeting was looked forward to with anticipation, for the testimonies were to me certainly "glad tidings." I soon found myself reading the Christian Science textbook. Finally I became aware that certain discordant physical conditions were no longer manifesting themselves.

For several years I had suffered from stomach trouble, the attacks seeming to be due to eating certain foods and to eating anything, however small a particle, before retiring. It was not an uncommon occurrence upon awakening to be unable to get out of bed until certain so-called laws of materia medica had been adhered to. I now found myself eating what and when I pleased, with no ill effects. I was also soon able to lay aside glasses, which I had worn for some time and which had seemed indispensable in my work. These conclusive proofs of the omnipotence of God were followed by many others. Even then I was not sure but that the benefits to be received from Christian Science were confined to the physical. Little did I realize what was in store for me. All this time there had been a purifying process going on in thought, of which I was seemingly un-What a revelation when I awakened to the fact that I had been released from the state of moral degradation in which Christian Science found me. Old desires and habits had passed away and the very thought of them was extremely unpleasant.

I had been continually aware of what would be the ultimate of my habits and had on several occasions tried hard to overcome them, but with little success; the moral courage was lacking. What the human will had failed to do the still, small voice of Truth had accomplished. Then it was that I was able to comprehend the reason of my discomfiture at that first meeting; it was the still, small voice of Truth which was transforming my thought and routing the colossal evils that had intrenched themselves there.

Naturally I am very grateful for the physical healings, but for the moral regeneration experienced I am unable to express my gratitude in words; only those who have been blessed similarly can appreciate what is in my heart. For this rich legacy of our devout Leader, Mrs. Eddy, and for every activity of the Christian Science church I am certainly very grateful. In the Orient where multitudinous evils and mesmeric suggestions attack from every side, our literature is surely a "shield and buckler."

W. E. SPERRY, Shanghai, China.

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One of the most wonderful and complete healings came to us when I was young in the study of Christian Science and had not much knowledge of the letter. One afternoon in October, 1913, I received a telephone message that my husband, while riding his motorcycle, had been struck by an automobile and had been taken, in an unconscious condition, to a hospital about ten miles from home. Right here my work in Science began. Not a shadow of fear entered my thought, being kept out not by repeating a great many words, but by confidence in the course I was about to pursue. A few questions were asked and, if the answers indicated any fear or doubt as to the outcome, these were immediately denied mentally. Arrangements were made for me to go to the hospital as quickly as possible, for the surgeons there were waiting for my consent to operate on the unconscious patient. Clinging steadfastly and calmly to the thought that God is never unconscious, neither could His idea be, I finally reached the hospital, where relatives and friends who had arrived before me were waiting in speechless anxiety, all influenced by the doctors' verdict. I passed by them quickly and went unattended to the ward to which my husband had been taken, sought out his bed, and found him fully conscious. He answered my few questions, and I shall never forget the authority with which I spoke.

I then sought the doctor in attendance and introduced



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myself. Yes; they were waiting for my consent to operate, as the skull had been fractured. So clear was my realization of the truth and firm the mental denial of this verdict that I simply heard his words, without consenting to what they were intended to convey. I said that I would not consent, meaning that it would not be necessary, and expressed the wish to take him home with me. He asked me if I realized the seriousness of the case, and said that if I insisted on taking him home I must sign papers releasing the hospital from all responsibility. I consented to leave him there, but requested that I be notified of any change in his condition. No change occurred. On Thursday, the next visiting day, I went to see him and he was so much better I could have taken him home, but did not have proper clothing for him. On Saturday he came home with very little evidence of his experience. Whether the skull was really fractured or not I do not know, por do I care. I never said it was, but this I do know—that after a thorough examination by doctors and nurses, the decision was a fractured skull, which must be trepanned, for which operation they stood ready and anxious,

A little over two years ago our son, then ten years old, was stricken with a very severe form of neuritis. He suffered intense pain and the cords of his neck and shoulders were so contracted as to cause his head to be drawn very much to one side. After this condition was relieved his muscles became just as relaxed as they had been contracted. He lost all control of his body, the right hand hanging perfectly limp and helpless. He could neither think nor speak intelligently. Through the untiring efforts of a faithful practi-

tioner, he is now perfectly well and strong.

Another healing through Christian Science was the complete removal of a growth on my eyelid. For a number of years this white growth had been slowly developing; its progress was so slow as to be scarcely noticeable, and as it did not cause me any pain I gave it little thought, even as a blemish. About two years ago a friend, noticing this condition, asked what it was. Then for the first time it occurred to me that I was not doing right in disregarding it. Just one treatment was given and the blemish and treatment were dismissed from thought. I did not think of it again until several months later, when I became conscious of its absence. I do not know when or how it disappeared; that is, whether it went suddenly or by degrees. I am very grateful for this experience, not only for the removal of the growth, but because it proved to me that my understanding of the truth had been rightly applied.

I am deeply grateful for the privilege of following the teachings of our revered Leader, Mary Baker Eddy, in the way our Master taught.—(Mrs.) CHRISTINA EMERY, Yonkers, N. Y.

It is with much gratitude to God and to Mrs. Eddy that I give my testimony, trusting that some one may be benefited by it.

Fourteen years ago I was badly affected by rheumatism. After giving materia medica a thorough trial, without results, I found myself one day sitting alone in my room wondering what I could do next. In a few moments my neighbor came to my door to ask me how I was. I answered, "Very, very bad." Then she said to me, "Have you ever tried Christian Science?" I said, "No; what is it?" She said, "It is the work that Jesus Christ did when he was on earth." I said, "I am willing to try anything that will relieve me of these pains." She then told me of a practitioner who lived across the street from me. I went to see her. She was very patient with me and told me how good God is, how He loves His

children, and then asked me if I felt that I could trust myself to His care. She gave me one treatment that afternoon and when I left her I was in perfect health, walking with ease, and without any pain whatever.

My desire is that this testimony may come to the attention of others who are suffering, and that they, too, may come to divine Love and get rid of all their burdens. I am grateful for the healing and for the spiritual awakening that came to me.—(Miss) LAURA B. TANNER, Poilland, Ore.

4

I wish to express my gratitude for the healing that has come to me through Christian Science. Eight years ago while in despair over an illness, which resulted in an operation and had left me with the fear that I might never be strong again, I asked for help in Christian Science. In these dark hours the ray of light that first came to me was, "Ye shall know the truth, and the truth shall make you free."

After a few months I began the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and as this great truth unfolded to me, I was healed. Later when I passed through a great sorrow, this truth which Jesus taught centuries ago and which Mrs. Eddy rediscovered and gave to the world in her textbook, again sustained me. The light came to me in the darkest hour, and I was healed. I was instantaneously healed of influenza and chronic constipation. For eight years Science and Health has been my only physician. I thank God for Christian Science, which is healing all mankind.—(Mrs.) Helen I. Hocking, Pasadena, Calif.

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I should like to express my gratitude for Christian Science, and hope it may encourage some one as I have been encouraged a great many times by reading the testimonies of others.

I am very thankful to God, and to Mary Baker Eddy, who by her honest, earnest effort found the truth that Jesus taught would make us free, then revealed it to us through the textbook, "Science and Health with Key to the Scriptures." Through the understanding I have gained by reading it I have experienced many physical healings, including neuralgia, headaches, colds, rheumatism, and the fear that something disagreeable was about to happen to me. I have learned in Science that nothing disagreeable can happen to man as the image of God, and in exactly the same proportion that I conquer fear by holding to this thought I am freed from the disagreeable things which seem to happen.

When we apply the truth earnestly with the understanding gained from the study of the textbook, we have the remedy for every ill. I am very grateful for all the literature, for the Lesson-Sermons, the Wednesday evening meetings, and the lectures, and to all those who have helped meto understand Christian Science.

(Mrs.) PEARL E. CLAUDIN, Peoria, Ill.

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I should like to express my deep gratitude to God for the blessings I have received through Christian Science. In 1916, while doing military service on the frontiers, I contracted a so-called incurable disease and had to undergo treatment in the hospital. However, the trouble kept reappearing, and each time I had to follow medical advice. At the beginning of 1919 it manifested itself again, but in a much more alarming way. I resolved to turn away from materia medica, and to try Christian Science, which was not entirely new to me, for my parents are Scientists and often

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spoke of this wonderful truth, but up to that time I had felt no interest in it.

I called on a Scientist who gladly guided my first steps in this teaching. After reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy for two weeks, I saw my condition improve, and had also lost all desire for liquor and tobacco. Three weeks later I was completely healed. On two occasions attacks of grip were overcome in two days.

The most striking demonstration I have had, however, is the one following an accident to my right eye. The eye having been hit, I immediately tried to realize the truth, but did not do so clearly enough, as about ten days later the eye began to be painful. I immediately did further work as taught in Christian Science, but as the condition grew worse and fear increased, I decided to ask a practitioner for help. She began treatment at once and in a short time I was much relieved. I still could not see with that eye, but with constant and faithful work I overcame the fear and at the same time recovered my sight.

I cannot find words with which to express my deep thankfulness to God, and to Mrs. Eddy for her beautiful revelation of the truth. I am especially grateful for the moral uplift which I have received since beginning the study of Christian Science.

WILLY SCHAUFELBERGER, Geneva, Switzerland.

4

I send this testimony to the Sentinel to express my gratitude, and to help some one who is seeking the truth as I was. While reading in one of the periodicals an article, "Count Your Blessings," I thought how grateful we ought to be that we know a little of Christian Science. As I pause and count my blessings I know it would take many pages to recount them all, for we have had many in our family during the last eight years. The first healing was that of my sister, who had had a nervous breakdown and St. Vitus's dance for over a year, and was helpless when a practitioner called the first time; on the second visit my sister was up, doing some embroidering. She was in the hospital and the doctors and nurses could not understand her case, it seemed so remarkable to them. One week she was a complete wreck, helpless as a baby, the next week she was up and doing fancywork. We said nothing, but just took her home from the hospital, and thanked God, for we knew it was God who had healed her. Her healing has been permanent.

My mother has been healed of burns, scalds, coughs, colds, sprained ankle, a smashed finger, and many other things. She has also been able, just through reading the Christian Science periodicals, to lay aside glasses which she had worn for over fifteen years. She is now able to do all the work about the house and yard. I was healed of severe sore throat which I seemed to have every little while, summer and winter. Three years ago I had a very severe attack and I asked for help from a practitioner, which was very lovingly given. In three days I was completely healed and have not had a sore throat since. Last summer I was spending a few days with friends out of town, and was saved from drowning when caught in an undertow while swimming. My mother, who was at home, did not know I was in danger, but felt the need for doing protective work, through which I was saved, although she did not know she was working for me.

A short time ago, one evening while at work, I was closing a large window, and it slipped and fell on my arm and hand. The pain was so severe that it brought the tears to my eyes. I stood still, declared the truth, and then got ready to go home, although the arm and hand pained me very much.

I continued declaring the truth and did not say anything to any one. The next morning I was able to help my mother get out a large washing and then go to work the rest of the day. I was healed. I have also been healed of sick headaches, from which I had suffered as long as I can remember. For this and many other healings which I have had I am grateful. I am very, very grateful for the overcoming of a very bad temper. As I study Christian Science, and know the truth, I become more kind and loving, and more considerate.

I am grateful that I have been able to subscribe for all the periodicals, for there is so much good in every one of them that we cannot afford to miss one. When problems confront us we have but to pick up "Science and Health with Key to the Scriptures" by Mrs. Eddy, or the Journal, Sentinel, Monitor, or the Lesson-Sermons, and we always find what we are looking for, and just what we need to help us solve our problem.

My heart is filled with love and gratitude to God, and to Mrs. Eddy for showing us the way. I am also grateful to the loving practitioner who was ever ready to help us to see the light.—(Miss) Belle Bartell, Milwaukee, Wisconsin.

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Although I have only known of Christian Science for a little more than one year, I feel impelled to express my deep gratitude for all that it has done for me. I heard of it in a time of great need, when the wail of Job, "Oh that I knew where I might find him!" had been constantly with me for many months, and I seemed not to be able to find any response. Christian Science has healed me of very severe nervous headaches which I had had for a great many years. It has also healed me of very great night terrors, from which I had suffered for over thirty years and which tendency was considered by a specialist to be inherited and incurable. These attacks left me in a very exhausted condition, with weak heart action.

Christian Science has changed me from a semi-invalid into a healthy woman. Through a sudden realization of the truth of the words, "They shall run, and not be weary; and they shall walk, and not faint," I am now able to walk more than I have ever done in my life and to stand any ordinary or even excessive exertion without fatigue. I am especially grateful for this healing, as I had been told by a London doctor that I must make up my mind that I could never be as strong as other people and must always rest a great deal and avoid getting overtired. There are many other benefits and healings that I have received through Christian Science and for them all I am deeply grateful, also for the loving help I have received along the way. Above everything, I am grateful for Christian Science as a demonstrable religion, and to Mrs. Eddy for teaching me to know God as divine Principle, which has enabled me to find a satisfying response to Job's desire in the words of Paul, which Mrs. Eddy quotes on page 304 of Science and Health, "Neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

(Mrs.) GLADYS O'CONNOR, Southsea, Hants, England.

4

I wish to express my gratitude for Christian Science. The application of the truth as taught in Christian Science has healed many diseases in our family, has equalized demand and supply and brought such happiness into our lives as was never before experienced.

Because of the wonderful change Christian Science had made in my life, a sister began its study, and her two chil-

rapid and permanent.

dren were sent to the Sunday school of The Mother Church.

During the following winter her little girl, aged seven, mani-

fested what materia medica designated as pneumonia. The

father was not interested in Science although willing that

his children should attend the Sunday school. A physician

was called and pronounced the case a very severe one, both

lungs badly congested, and the fever high. On the fourth

day the child seemed to be much worse and the physician

said it would be from seven to eleven days before the crisis

was reached and that she was a very sick child. After he

had gone the mother said, speaking more to herself than for

any one to hear, "I would like to call a practitioner." In-

the house while the mother went across the street to use a

neighbor's telephone, but the little girl's "Do, mother" was

too imperative to be resisted. Twenty minutes after the

arrival of the practitioner the child fell into a long and

quiet sleep, from which she awakened much improved.

When the physician called the next morning he was greatly

puzzled by her condition, declaring both lungs entirely free

from congestion, and the fever gone. Her recovery was

This is but one of the many reasons why we are grateful

to God, whom we have learned to know through Christian

Science, grateful to Christ Jesus the Way-shower, and

(Mrs.) Myrtle A. Stephenson, New York City.

Words are inadequate to express my gratitude for what

a slight understanding of the teachings of Christian Science

has done for me and mine. I have experienced the healing of two felons and the prevention of two, which proved to

me that Science is a preventive as well as a curative agency.

break of the war my husband was one of the first to be

called, and the suggestion came repeatedly that piano in-

struction was a luxury, and that during the period of the

war my income from it would cease. I met these suggestions

with a flat denial and declared that God is the source of

my supply, with the result that my class increased to just twice as many as I had had previous to the war. My hus-

band was in the service nineteen months and during that

time experienced many trials and severe tests, but came

through unhurt, due to Christian Science, which had taught

In a business way it has proved invaluable. At the out-

grateful to Mary Baker Eddy our revered Leader.

Calling a practitioner meant leaving the child alone in

stantly the child said, "Do, mother."

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work as usual.

him to rely on God alone, and to know that He is omnipotent and omnipresent and that we are never for an in-

stant without His protecting care. Very recently I had another proof. My finger was caught in the clothes wringer and the nail completely torn off. I stopped only long enough

to bandage it in order to keep it clean and went on with my work, with no ill effects whatever, and a new nail replaced the old one in a very short time. About three weeks ago my husband experienced an instantaneous healing. He complained of feeling ill and had a very high fever, with

evidence of influenza. I read the Lesson-Sermon to him and repeated the ninety-first psalm. While I was reading he fell asleep and when he awoke, about an hour later, the fever had entirely left, and the following day he went to

It would require too much space if I were to tell of the many, many demonstrations we have had, but where there was formerly discord there is now harmony, and lack has been replaced by plenty. In fact, every need is met when Science is rightly applied. For the better understanding I

am gaining of the Bible I am grateful. My sincere desire is to live the life of a true Christian Scientist, to have more of that Mind "which was also in Christ Jesus."

I am thankful to God, the giver of all good, and deeply grateful to Mrs. Eddy for her unselfish and untiring efforts in rediscovering the truth and giving it to the world to free all mankind.—(Mrs.) Anna E. Juerling, St. Louis, Mo.

I wish to verify my wife's testimony in regard to my healing, which was instantaneous, and the help we both have received many times through the application of the truth as taught in Christian Science.—WILLIAM JUERLING.

With a heart filled with thankfulness to God for the truth as taught and demonstrated by Jesus, I can again voice my praise and thanks for the power of Truth over all evilsin, sickness, and death. My first healing, which was of appendicitis, in 1912, convinced me that "with God all things are possible." As Mrs. Eddy says in "Retrospection and Introspection" (p. 60), "Science saith to all manner of disease, 'Know that God is all-power and all-presence, and there is nothing beside Him;' and the sick are healed." In my first experience I was healed after all material remedies had failed. Not so the next time, for I knew that God is the only healer, and needed and wanted only His help. I realized that only the omnipotent God could possibly help me in this case. I was paralyzed, could not speak a word, my entire right side was helpless. My brain was also affected. It was only another opportunity to prove God's allness and the promise, "He shall call upon me, and I will answer him:

I will be with him in trouble; I will deliver him." This healing has seemed slow, but there are no regrets, for it has been three years more of spiritual thinking, gaining understanding and wisdom, -God's most precious gifts. I am so glad to be able to make our own demonstrations, so thankful for the good this blessed truth brings to humanity. I am grateful for our churches and literature, am grateful to all who are helping to establish the reign of peace and harmony on earth. I am grateful to God, to Christ Jesus, and to our dear Leader, Mary Baker Eddy.

(Mrs.) EMILY WOOLEY, Graham Station, Calif.

When I first heard of Christian Science I had come to the end of my resources. Physicians had repeatedly told me my trouble was incurable because it was inherited from my mother. I had never, since my earliest childhood, known what it was to be entirely without pain in my head, which resulted in other suffering and much hindrance to my daily duties. At this particular time I had had hay fever for the third time, and during sleepless nights I asked myself if God does indeed send afflictions, as I had been told, to purify His children. The name Christian Science had a restful sound. and I decided to try it although I did not know at all what it was. I sought the help of a practitioner, who assured me that God is the healer of all our diseases. My healing was complete. It is some years since this healing occurred, and I have not had the slightest return of either trouble.

Through the study of Christian Science I have learned to turn to the divine Mind with every problem, whether mental, physical, or financial. For the spiritually uplifted thought gained by knowing God as the only healer, and by realizing His constant care and protection, I owe never ending gratitude to Mrs. Eddy, who says in "Miscellaneous Writings" (p. 206): "Good is my God, and my God is good. Love is my God, and my God is Love."-(Mrs.) ANNA KROUGH, Minneapolis, Minn.

Signs of the Times

I"Fluxation"—The Christian Science Monitor, Boston, U.S.A., Oct. 30, 1920]

The dictionary definition of the word "fluxation" is: "The act of flowing or passing away." The scientific or real meaning of the word is given in the Revelation of John where we read, "And he that sat upon the throne said, Behold, I make all things new." Throughout all the activities of the world of to-day, in religion, in politics, in labor, in society, fluxation is the term which can most truly be

applied. Then, as revelation is the perception of eternal Truth, it must be God who is making all things new.

One must not, however, get confused by this picture from Revelation, which is but one instance of the imagery of Eastern figurative language. God is not a superman looking on at a material world of mortals, and improving His own creation by making all things new. God is divine Mind, and with Mind the process of making new is a purely mental process through which minds many are expelled before the understanding of the omnipresence of the one Mind.

The present "making anew" is explained by Mrs. Eddy in the Preface to "Science and Health with Key to the Scriptures," where we read, page vii, "The time for thinkers has come." Before the light of Christian Science was shed on the world, Christendom had very generally accepted an anthropomorphic or manlike concept of Deity. This was partly due to the fact that the Bible is an Eastern book written in a symbolic style quite unfamiliar to the Western mind, and partly to the great effect of the literature and art of the earlier centuries. This concept of a manlike God did not bear much investigation, in fact it was not supposed to be wise to inquire too closely into divine things. Until the advent of Protestantism the Christian world was practically undivided, and in the Protestant belief itself the main divisions have been about forms and ceremonies and questions of church government. No such revolutionary religious teaching as Christian Science has come to the world since the days when Jesus, at the well of Samaria, taught, "God is a Spirit: and they that worship him must worship him in spirit and in truth." When Mrs. Eddy wrote, "The time for thinkers has come," she had perceived that the peace of the world is the peace of ignorance that God, Spirit, is Mind, and that this Mind is ever making all things new through destruction of ignorance. She perceived that the world was, in a degree, ready to waken, and so the time for thinkers had

The less God, Spirit, Mind, is understood, the more easily can mortals be persuaded to rest peacefully on the thinking of others, and the awakening from the ideal of autocracy, where one man or one group does all the thinking, is bound to be heralded by the breaking up of this false sense of peace. Recognizing this, Jesus, long ago, announced his mission by saying, "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

Thinking, of course, is not necessarily immediately correct thinking. It is never found in human experience that any one will immediately do anything correctly. By a process of practice he has to overcome his own fears and awake to the realization of the possibility of his accomplishing the task. It is not otherwise when the divine is displacing the human in understanding. First a man begins with misunderstanding, he has begun to think, he has awakened from the apathy of ignorance, but he has not yet learned to think correctly because he is afraid he cannot, and his fear is the cause of his misunderstanding. This is the state in which the teachings of Jesus appear as a sword, mowing down the wrong

thoughts in order that the thinkers may arrive at truth. This is the state of fluxation in which all things are made new. This is largely the present world problem, and it is necessary to see it as such in order to perceive the method of working out the solution. Christian Science alone contains this solution, for it teaches men to think correctly, that is, to understand God, Mind. In proportion as a man understands God-and God is Mind-his understanding is divine and his thinking becomes in the same ratio the reflection of the divine Mind. It is in order to arrive at this correct thinking that it becomes necessary to get rid of ignorance and fear. Christian Science thus classifies ignorance and fear as the so-called mortal or human mind, the cause and result of sense testimony, the mesmerism of misunderstanding, and shows how this may be proved untrue through the practice of divine understanding.

When misunderstanding seems most active one may feel reason for despair, but this reason is based on sense testimony. In reality it is the dawning of spiritual understanding which is revealing the misunderstanding in the process of destroying it. Fluxation, therefore, in a material world is not to be deplored but is to be looked upon as the activity of that sword of spiritual knowledge which was brought by Christ Jesus. The very possibility of misunderstanding predicates a truth which the misunderstanding is about. Christian Science shows that if there is a truth it must always have been true and must be true now. Thus the truth is the reality, the misunderstanding the unreality. It is therefore clearly of great practical importance invariably to take the side of Truth and never argue for misunderstanding or error. In Science and Health (p. 153) we read, "Neither sympathy nor society should ever tempt us to cherish error in any form, and certainly we should not be error's advocate." And again, on page 385, "You say that you have not slept well or have overeaten. You are a law unto yourself. Saying this and believing it, you will suffer in proportion to your belief and fear." Fluxation, therefore, can only be directed aright by steadfastly holding to scientific truth or divine understanding even though this necessitates denying the senses. Read in the light of Christian Science the Bible is the chart of right activity, but neither the Bible nor Science and Health can be correctly read through the mesmerism of the statement, "I cannot understand." The realization that divine understanding is the perception of Truth and is man's birthright, followed by the honest endeavor to grow in spiritual knowledge, will eliminate fear and destroy ignorance. Then error will have flowed or passed away, and given place to the truth.

["The Thought of God"-From Appleton (Wis.) Post-Crescent]

The thought of God is one which everybody has. We may not give God the same attributes nor call Him by the same name. We may not always believe that the thought has an answering reality, but there are few so crude and untaught but have moments when across the field of their mental vision there drifts the thought of God. Where does the thought come from? The race seems always to have had it. You can go back far enough to get behind some things, but you cannot go back far enough to find a world without the thought of God. The race started with it. Almost if not quite the first act of conscious being was a recognition of man's responsibility to the supreme power that rules the world.

Was it invented? In the annals of the race we have preserved the names of many of the sages and philosophers and statesmen and poets and pioneers and history makers and world builders, but you will search in vain for the name of the



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man who invented the thought of God. Is it a superstition? If so, some of the cleverest people in the world have embraced it. The people who believe in God are not all fools and mental incompetents. If it be a superstition, what lends plausibility to the thought? It has lasted too long to be a lie. Is it an evolution? If so, from what has it been evolved? It was full-grown when first seen. It is not the kind of thought that is produced so much as the kind that produces. . . .

If, then, it is a thought that every one has, that the race has always had, if it is not an invention nor a superstition nor an evolution, where did the thought of God come from? The most plausible explanation is that it has come as every other high, straight, true thought has come-from reality. Back of the thought of God is the fact of God. Men have thought God because God is.

[From The Congregationalist and Advance]

... If the democratic nations of the earth have not at the moment available to their command "supermen," they must advance in the art of self-government. They must learn to keep themselves steady, self-controlled, clear-headed, rightminded, so that as many members as possible of the body politic, through their personal lives and activities, shall be contributing to the stability and prosperity of the nation and of all peoples. In the last two decades it has been the fashion to put propositions "up to" Roosevelt or to Wilson, or to some governor or premier, when those who submit these problems should be having an active and perhaps determining part in their solution. No man at the top can alter unchanging laws. No government can assume for its citizens the duty of the individual to labor, to save, to give, to serve, to make the citizen's full contribution to his nation and to

The other lesson is that if democracy has no plethora of great men, it must utilize those who through the traditional and orderly processes employed by free peoples rise to the top and are intrusted with power such as kings and emperors once wielded. As a son reveals the influence of the home in which he was reared, as a minister is largely what his parish makes him, so the President, the congressman, the governor, gains or suffers in proportion to the amount of active and genuine cooperation and confidence, or the lack of them, exhibited by those who put him in his office.

[British Opinion on the Mayflower Celebration as Reported in Public Opinion, London, England]

The Rev. Charles E. Raven, speaking in Westminster Abbey, said: "Here in this mother church of the communion from whose tyranny they [the Pilgrims] went into their voluntary exile, we, just three centuries later, are met to glorify God for their going, to commemorate before Him the wonder of their achievement, and to draw from their example whatever we can of heroism and sacrifice. For it is the triumph of these pioneers of religious liberty not only to have bequeathed their own spirit to their descendants and successors in the great land in which they found refuge, but also, like Greece of old, to have conquered their conquerors. . . . In their own day, like all prophets, they were rewarded with stones; now three great nations unite to honor their sepulchers, Great Britain and Holland and the United States; the Episcopal and the Free Churches can join without reserve in tribute to their memory."

"The Prime Minister . . . says: 'The Mayflower celebrations recall one of the most moving episodes in British annals. The measure of human progress is determined by the high faith and ennobling purpose of its pioneers. By the

alchemy of faith the Pilgrim Fathers transformed their experiences and sufferings into a great adventure. Its history and theirs will ever be a source of pride and inspiration to religious leaders in every land."

[From The Freeman]

. . . The French Deputy, André Paisant, in opposing discrimination against foreign workers in France . . . was wise enough to see that laws preventing the movements of persons or of merchandise across international boundaries cut both ways. In noting the exchange of laborers between countries he said, "We have need of each other. We give and receive. France needs economic expansion. After so many lost years she ought to throw her intelligence and her products on the world's market. It would be folly to choose such an hour jealously to close her frontiers." Each nation has its characteristic talents and serves as a school for the Their diversity binds them together in a unity "which can do more," said M. Paisant, "for the peace of the world than all of the armies combined, and humanity will find its equilibrium and harmony only when on wideopen frontiers men may pass freely over all roads, taking to each country and bringing back from it whatever may contribute to the well-being of the world."

Untroduction to a Christian Science Lecture in Hartford, Conn. 1

I think it may be said that there is to-day a universally increasing desire to know the truth about all things, that mankind is approaching this task with a more open mind, that such hindrances to progress as ignorance, pride, prejudice, and outgrown tradition are less in evidence, and that men and women are consequently reaching more intelligent conclusions. But Pilate's question, "What is truth?" is still unanswered in the inquiring heart of many a sincere seeker who will not be satisfied with half truths but must know the whole and final answer. I assume there are many such seekers in this audience to-night. To you and to all other inquirers we can gratefully say that Christian Science has completely answered that question and proved it in untold numbers of instances where its teachings have been applied. Speaking of this Mrs. Eddy has written in "Science and Health with Key to the Scriptures" (p. 149), "To-day there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease."

[From New Brunswick (N. J.) Home News]

An Episcopal clergyman of Cleveland, passing his vacation in the East, said recently that the Christian Science church is growing rapidly all through the West. And a New York man, who is not a Christian Scientist, wrote to a Newark friend last week: "I have been going around Sundays to different churches this summer and have found a handful assembled at the various services, but at Christian Science meetings hardly a seat to be had, and during the week, on Wednesday evenings, just the same. How shall we account for this?"

The above inquiry is answered as follows by the Christian Science Committee on Publication for the State of New Jersey in the Newark (New Jersey) Call:-

"The same question has been asked by many others, and seems to be of general interest, hence I am emboldened to ask space for its answer.

"Christian Scientists believe, and are convinced, that the

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Word of God, rightly declared and understood, brings healing to all who meekly and gladly 'hear what the Spirit saith unto the churches.' They also have living and abiding faith, based on demonstration, that every Christian Science church service is a means of healing for all who are humbly seeking to know God aright. Consequently Christian Scientists attend all their church services, not as a duty or a task, but as a joyous opportunity. They look forward eagerly and gladly to each service as a further step toward the knowledge of 'the kingdom of our God, and the power of his Christ.' Jesus declared, 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' Christian Scientists are seeking, therefore, a present demonstrable knowledge of 'life eternal,' and also to manifest and express their gratitude and gladness for ever increasing proofs that God's will is 'done in earth, as it is in heaven.' They are also impelled to go gladly to each one of their services that they may aid in imparting to others the healing gospel by which they themselves have been so abundantly blessed."

[Business Without Fear]

Recently one of the world's great rubber concerns printed upon the front cover of its principal "house organ" an article written by B. C. Forbes for the Philadelphia Public Ledger, that dealt with business readjustment in the United States. The following is an extract: "A reader sends this Biblical sentence, which he commends to American business men at this time: 'For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.' Let America cast out the 'spirit of fear' and bring to bear upon the different transition problems now being grappled with a 'sound mind,' and it will be found that the troubles we are now suffering were but a necessary chastisement to fit us for the work that lies ahead of us, a work of infinite importance to the well-being not only of the people of this country but the whole world." That this great corporation with offices all over the world should have deemed the article so important, and that such expressions should find their way into the press is still another sign that the public is awakening to what are the real factors in business.

[Whisky to Be Stricken from the Supply List of the Medical Department of the United States Navy]

A recent order issued by the Surgeon-General of the United States Navy is highly significant of the attitude of the Navy Department toward the enforcement of prohibition. Drunkenness among the sailors both in times of peace and of war has always been more or less of a problem for this department, so that it is not surprising to find strenuous efforts and stringent methods being used to prevent it by those in authority. That which is significant is the positiveness with which the naval medical officers declare that whisky is not necessary for medicinal purposes. Although they modify this with an "except in rare cases," they propose to use in these rare cases only ethyl alcohol. The Naval Department also states that alcohol used aboard ships for other than medicinal purposes is being denatured by the addition to it of certain substances which make it undrinkable and that the containers are being plainly labeled "Poisonous." In the Surgeon-General's order he says:-

"Only in cases of extreme emergency will the purchase of intoxicating liquors be permitted, and each purchase shall be made the subject of a special report to the bureau, stating clearly the circumstances that necessitated such a purchase.

"No further use of whisky will be made from naval medical supply depots except hospitals, and when the supply now on hand at the supply depots has become exhausted, no further purchases will be made and whisky will be stricken from the supply table of the medical department of the navy.

"When whisky is no longer available and a medical officer deems alcoholic stimulation absolutely essential for the preservation of human life, the ethyl alcohol obtainable from supply officers may be prescribed and used in such vehicle as the individual cases demand."

[Are the Ethics Taught by Christ Jesus Applicable to Present and Future Ages?]

The remarks of the Reverend R. J. Campbell, speaking at the Church Congress at Southend, are summarized in The London Times in part as follows:—

"It was often insisted that our Lord did not teach a complete ethic . . . that he could not have foreseen the new and complicated moral obligations thrust upon us by modern industrialism and the far-reaching potentialities of international democracy. There were those apparently who could find more in Aristotle than in Christ for the regulation of citizenship and an adequate understanding of its responsibilities. But before admitting this, it was requisite to ask ourselves how far modern economics and the relation of employer and employed represented a transitory stage in human development, and whether they were likely to be superseded by something which relegated material self-interest to the background and stressed another motive of action than the mere desire to accumulate.

"'I will hazard the suggestion,' he said, 'that the future will show a great change in these respects, a change so tremendous as to be almost inconceivable to our generation. Society cannot long continue as at present organized; there are mighty forces at work to bring about its disruption and reintegration on other lines. . . . Will our thoughts always continue to center round questions of what we shall eat and what we shall drink and wherewithal we shall be clothed, or can we be set comparatively free from the contemplation of these things to address ourselves to the more fundamental problem of the kind of manhood that is best worth cultivating? Dimly we can discern a new world struggling to the birth wherein shall be none of the present occasions of bitter strife and mutual antagonism, nothing to make wars about, a world wherein production shall be easier and vastly more abundant, and the passion of acquisitiveness be unknown because without point or meaning."

[From The Living Church]

The most heathen province in the world is not found in China or Africa but in the great field of international relationships. This mighty realm of diplomacy, this great province of international relationships, is further removed from Christianity than the most heathen province in the most heathen country in the world. It has scarcely been touched by Christianity. Pagan ideals and pagan forces prevail here. . . . A great Scotch preacher in a sermon on "The War and the Sin of the World" says, "The war was brought on by the sin of a Christendom which has limited Christ's authority to private occasions and has excluded it in social and public affairs."

[From "Universities and Social Progress"—by J. L. Stocks in The Pilgrim]

It is only recently, after great provocation and with much reluctance, that society has brought itself to take any responsibility whatever in the matter of education. . . . And when society assumed responsibility for education, it con-

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fined itself at first to the elementary stages and only very gradually and tentatively widened its sphere of operation. There is still no university which is formally owned by the [British] nation and administered by its servants in its name. . . . We must put aside our skepticism and our timidity, and frankly adopt a definite and simple idea. We must nationalize our universities and establish free university education, as we have already established free elementary (and to some extent secondary) education. . . . We must open the universities to educational promise and nothing else, and accustom ourselves to the notion that there is one thing that money will not buy, namely, education beyond a certain age for boys not fit to profit by it. This and nothing less, it seems to me, is the program demanded by the times in which we live. ... The adoption of this solution would of course involve the abolition of the distinction between scholar and commoner. It would also involve considerable expenditure on grants to students from public funds. But the cost is a mere detail, and with details I do not propose here to deal. It is with the question of principle, of justice, that I am alone concerned. I want to know whether this principle seems to others as plain as it seems to me. If so, let us go to work to realize it.

[From The Independent]

If one hydrogen atom weighs 1.008 how much will four of them weigh? From what we have been taught in school we should answer 4.032, but it seems that this is wrong. For four hydrogen atoms go to make up one atom of helium and that weighs just four and no more. So Professor Eddington of Cambridge University told the British Association for the Advancement of Science at the recent Cardiff meeting. Here is a loss of weight of one part in 123, yet no matter has escaped in the process. All that has escaped is heat or electricity, in short, radiant energy, mere waves in ether—if there is any ether. This looks like experimental proof that matter and energy are the same or at least incontrovertible.

[From The Christian Science Monitor]

When education is presented to the child in a way that causes him to love to think, and to think on those phases of life which are most important, truly that education should be commended. An educator recently defined education as a "challenge to the boys and girls to master problems, and to resolve to continue to master problems throughout the future." This definition should be heralded abroad, for there has been altogether too much looking upon education in the light of being "compulsory." Many children have resented being driven to school, whereas if the emphasis had been placed upon the joy and zest of thinking something through to achievement, these very children might have come to prize schooling as their golden opportunity, as a great privilege. Surely that word "challenge" affords a very desirable interpretation of what education should be made to be in the eyes of children, of parents, and of every one.

[From "The Prison as an Asset"-by Spencer Miller, Jr., in The Survey]

The report of the Prison Survey Committee of New York State, which has just been made public will be the subject of a comprehensive legislative program to be presented at the next session of the state legislature. If evident need was the moving cause of legislative action, the program, as outlined, of turning the prison department of the state from a liability into an asset would certainly not fail of favorable action. What distinguishes the report as a whole is the fact that for

the first time the prison problem of a state is approached as an educational problem. More than half of the report . . . is devoted to vocational and educational training. . . . In the words of the committee, "The main purpose of the committee, in all its investigations and recommendations, is the creation and development of incentive to right living." This positive point of view is emphasized the more when it is pointed out that, throughout the entire report, there is hardly a mention of punishment either as a word or as a method of prison administration. It is a far cry from the prison as a place of punishment to the prison as a center of educational training.

[From "Compromise in Religion"-in The Contemporary Review]

Nor should we forget such people as the Anabaptist peasant Hans Ber of Alten-Erlangen, of whom Professor Lindsay wrote in his "History of the Reformation." "He rose from his bed one night and suddenly began to put on his clothes. 'Whither goest thou?' asked his poor wife. 'I know not, God knoweth,' he answered. 'What evil have I done thee? Stay and help me to bring up my children.' 'Dear wife,' he answered, 'trouble me not with the things of time. I must away, that I may learn the will of the Lord." Here we have the case of a man who . . . had, unconsciously to himself, come to think of communion with God as an experience out of relation to the lives of those around him. . . . And in every age there have been those who have mistaken the ignis fatuus which exhales from an unteachable mind for the serene light of the Holy Spirit. . . . There must be what we call "give and take." Yet, even so, the problem is to find a justification for either side yielding what it holds to be good. The solution of this problem is the principle—no surrender of good unless in order to receive better. When this is clearly recognized, the next step is to discover a method by which we may operate.

For the church and the Christian that method must be found in Christ. We begin with the historic Jesus. Now any close study of the gospels shows us that our Lord had no incoherent mind. There was a unity in his thinking. It had that quality of greatness which coalesces all the levels of depth. Nor have men ever been able to convict him of any schism between conscience and conduct, showing at any point of his nature separation from the Father. On the contrary, that tremendous zeal for God, which his disciples discerned in him, revealed a ceaseless flow of the spirit of the Father into his manhood.

[Changing Theories of Philosophers Concerning Mind and Matter]

The disintegration of the belief that the human mind can be considered apart from matter is becoming increasingly evident. C. E. M. Joad, writing in *The Nation* on the recent meeting of the Oxford Congress of Philosophy, remarks that philosophy is becoming more and more barren and is obviously losing ground to psychology, meanwhile:

"The province of psychology itself is threatened by the allencroaching advances of physics," he says, and continues:
"Mr. Russell develops a thesis which asserts that the fundamental stuff of the universe consists of collections of particulars, conceived after the manner of the physicists, except
that they are neither material nor mental in substance, but
of a neutral make-up. These particulars may be arranged in
different groupings. In one grouping they appear as mind,
and form the subject matter of psychology; in another as
matter, when they become the subject matter of physics.
But since they are the same particulars arranged differently
in both groupings, the laws which govern their movements

are the same. Instead, therefore, of two different sciences, psychology and physics, we have one science which consists of the study of the laws governing the grouping of particulars. Thus philosophy passes by way of psychology into physics, and the gulfs separating these branches of knowledge, once regarded as distinct, are in a fair way to be bridged.'

In brief, then, the only difference between what is called mind and what is called matter is in the arrangement of some exceedingly vague and difficult-to-imagine bodies which are "neither material nor mental in substance." It is interesting to compare this conclusion with the statements of Mrs. Eddy in "Science and Health with Key to the Scriptures": "Matter and mortal mind are but different strata of human belief. The grosser substratum is named matter or body; the more ethereal is called mind. This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body, are false representatives of man."

The congress which had listened to this new theory had a discussion on "The Relation between Religion and Ethics," which, says Mr. Joad, "was remarkable for the fact that all the symposiasts, except one, took the view that morality was both meaningless and impracticable unless founded on the belief of an omnipotent Deity."

Church Notices

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,-The Mother Church,-printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

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From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from The Christian Science Monitor with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

+ + + Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUB-LISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I CONSIDER THE CHRISTIAN SCIENCE MONITOR the best paper in the United States of America. It is so full of real news and so absolutely clean, that one cannot help but admire it. I wish it were in every home in the land; then the thought of the people would be filled with the truth about world conditions, thereby helping to establish the brotherhood of man.

PLEASE send me THE CHRISTIAN SCIENCE MONITOR for six months. I cannot tell you how much I missed it while traveling through the country the past two months.

THE CHRISTIAN SCIENCE MONITOR is fast becoming a friend of our once antagonistic family. The Children's Page helps to brighten the lives of a number of neighboring children, who otherwise would lack much wholesome food for thought. My manifold book is waxing fat with treasure,—gems of poetry and art,—all from the Monitor and invaluable to me.

HAVE just returned from a year's stay in Europe and shall be glad to read THE CHRISTIAN SCIENCE MONITOR again. It is a pleasure for me to testify to its excellent information, discretion, and courage, and to its importance as a world newspaper in our present crucial times. I am not a Christian Scientist.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

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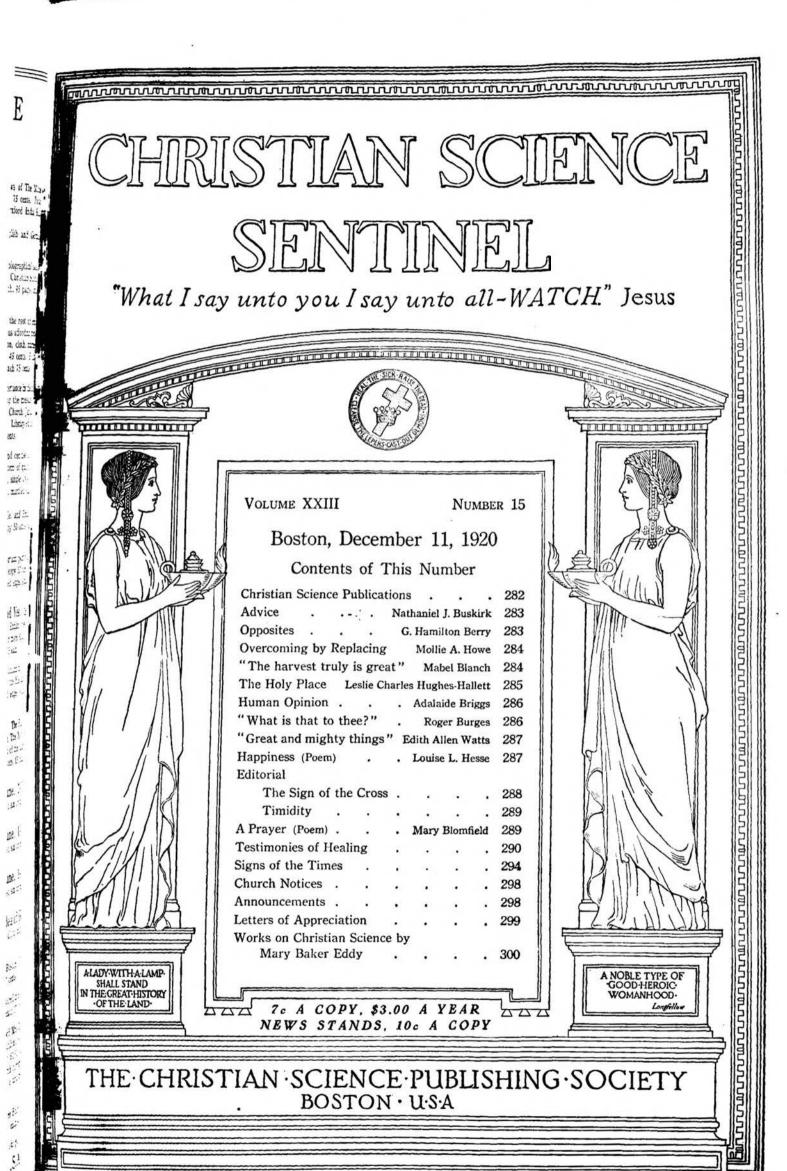
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DECEMBER 11, 1920

NUMBER 15

Advice

NATHANIEL J. BUSKIRK

THE need for accurate advice and unfailing direction in the working out of the problems common to human experience is seen by students of Christian Science to be imperious and universal in its scope. When an individual is confronted with the rock-ribbed obstacle of some so-called personal problem, which seems to baffle the understanding, naturally the person begins to cast about mentally for a stable source of advice and information, to which he can go with assurance that the answer to his mental query will be unerring.

To the mortal, baffled and perplexed by the wide diversity of human opinions as regards his particular problem and the correct manner in which it should be solved, the query arises from the heart, which borders upon a wail of despair, "Oh that I knew where I might find him!" as voiced by Job of old. In other words, where is there an unfailing source of unerring direction and infinite protection to be found? That such a source exists, we are assured by the glowing promises of the Bible as to God's guidance and protection for His own. It becomes more and more evident with the unfolding of life experience that this source must exist somewhere apart from and above and beyond mere human counsel and advice, for have we not all taken our seemingly most perplexing problems to intimate friends for their guidance, and found that the way which we should take under the particular circumstances was still not perfectly clear? Such experiences prove unmistakably that the guiding power of God is wholly apart from mere human premises and opinions. On page 454 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action." Cannot these statements of truth be properly taken as admonitions to all to seek to discern through spiritual understanding, instead of from human personality, the exact way to take? ask for advice from human personality, how many times does the person to whom the inquiry is addressed know all of the facts and the innermost sacred desires of the heart? Surely very seldom. Therefore not knowing all the facts, how can any person render a perfectly intelligent judgment? Yet is this not precisely what we are trying daily to do, and expecting others to do,-that is, to decide momentous problems correctly without being in full possession of the facts? What would we think of the consistency of the judge of a court who would hand down a decision in a case without taking into consideration all of the facts? The attempt to decide momentous issues of individuals and nations from ex parte knowledge has resulted and will result in dire consequences.

In the relation of God to His idea, the idea is responsible to God alone for its motives and aims, which means that we are not divinely bound to solve our life problems in the way which might seem best to others. This freedom of initiative should not be construed to mean, however, that we are at liberty to use our own willful pleasure in the solving of our

problems, but means that when an individual has as his life motive the manifesting of God, good, he has the divine right to take the course which seems the best to his highest understanding of good, irrespective of the divergent and conflicting opinions of mortals. It has been said, and said with propriety, that a man's conception of God can be no higher than his conception of good, but it should be at least always that high. Our present perception of spiritual Truth may not be the absolute, yet if each person will consistently follow the leadings of his highest sense of good, what a wonderful amount of good would be bestowed upon humanity. We cannot if we wish take the second step before the first, inasmuch as Christian Science is a perfectly orderly demonstrable Science, which must develop its proofs with mathematical accuracy from the more simple demonstration to the more complex.

Among the leading statesmen of the world there is seen an international policy growing and gaining favor, to the effect that each nation, great or insignificant, should be accorded the right to determine its own destiny, untrammeled and unhindered by other nations. It is recognized by the advocates of this policy that undoubtedly mistakes would be made by the different nations if left to their own initiative in the working out of their own ends; yet it is the conviction of the upholders of this policy of international freedom that the evil inuring from this source would be small in comparison with the dire consequences of one nation imposing its policies upon another, with no regard to the differences in the conditions of the two nations. This aforesaid basis, it seems, may be applied to equal advantage between individuals, as well as nations, and if followed consistently we shall not find ourselves unduly concerned in the way in which the "other person" is endeavoring to work out his problem, nor will we be seeking to ascertain how the "other person" thinks we should work out our problem, but each will seek to learn directly and not indirectly from divine Mind just what to do.

Opposites

G. HAMILTON BERRY

THE teaching of Christian Science is in direct opposition to the evidence of the material senses. Now the opposite of truth is a lie, and that material sense testimony is not the truth can be easily understood by any one who will pause for a moment to realize that the sun does not rise in the east and travel round a stationary globe, neither do railway lines meet at the horizon as they appear to do. As a matter of fact, all the evidence of the material universe is based on a lie, and being a lie, must eventually be exposed and vanish into its native nothingness. This lie or false belief is that there is an evil mind or counterfeit of Principle, claiming to be a creator, claiming to produce a material man and to control the destiny of individual men and nations.

The process of exposure is revealed throughout the Bible, but culminates in the piercing denunciation of Jesus the Christ: "Ye are of your father the devil, and the lusts of

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your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Similarly in this present age, Mrs. Eddy has restated in her book, "Science and Health with Key to the Scriptures," the all-inclusiveness of God, good, and the consequent nothingness of any opposite manifestation, however real it may seem. In this connection pages 96 and 97 of this wonderful volume will repay careful study by the earnest student of Christian Science. From these two pages in particular, it is plain that this process of exposure is even now taking place. The irresistible force of Principle, Truth, is uncovering the last hiding places of error, whose helpless scream assumes new phases as its final destruction takes place. This period will be of longer or shorter duration according to the consecration or complacency of each individual to whom the message of Truth to this age has come.

The mirror of mortal mind reflects nothing but discord; strikes, murder, war, unrest, famine, want, and woe seem to be everywhere present, and to those uninstructed in Christian Science the outlook seems black indeed. It is of course just here that a knowledge of this demonstrable Science is of the greatest value to the student who is steadfastly trying to apply its teachings in his daily life, as it enables him to rejoice in the fact that God, divine Love, is everywhere present, and that man, the image and likeness of perfect Love, knows nothing unlike harmony. He knows the opposite of what sense testimony would present as real, and holds unfalteringly to the eternal facts as revealed in Principle, namely, the actual ever presence of harmony, continuity, life, peace, and abundance, because God, good, fills all space, has all power, and never created anything unlike good.

Whenever a claim of mortal mind comes up for recognition, we can unfailingly turn to its opposite, reject the lie, and rejoice in the knowing of the truth which sets free. No lie can come up for acceptance that cannot be obliterated by Truth; and since Principle is infinite, in this infinitude will always be found the correct statement or opposite of any falsity. As Mrs. Eddy says on page 260 of Science and Health: "If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought stead-fastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

Overcoming by Replacing

MOLLIE A. HOWE

A PATIENT once said to a Christian Science practitioner to whom he had gone for help on a certain problem, "I have worked and worked, but have not seemed to be able to overcome the difficulty." It occurred to the practitioner that it might be well to inquire a little into the method of work referred to, and the reply came: "Why, I said, This is not true, this is not real, it cannot hurt me, and so on." On a little further inquiry it developed that the student seeking help had simply denied the error that seemed to be confronting him, with no thought or effort on his part of replacing it with the fact or truth concerning the specific error.

The question was immediately asked of this student, "How soon would the belief of two plus two equals five be healed by keeping your gaze fixed on the blackboard picture

of this false conclusion, and declaring at the same time, It is not true, it is not real, it cannot hurt the problem,—without recognizing that right where the claim of the five seemed to be, only one thing could exist as the result of two plus two, namely, four?" Mrs. Eddy tells us on page 151 of Science and Health, "All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth."

It is obvious that when the simple procedure of seeing and acknowledging the fact, instead of merely denying the error was clearly discerned by the student, he was healed, for he recognized that the physical claim of inharmony (the five of two plus two) never existed in consciousness, and the way to demonstrate this in experience was not to spend his time in denials of error alone, but in knowing the truth, as Jesus said; and we would do well to preface the text that every student of Christian Science loves, as the Master did when he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." For it is plain that the "continue in my word" does not imply the simple negativing of error, but the recognition and affirmation as well of the truth, in other words, knowing it.

On page 418 of Science and Health Mrs. Eddy again says: "Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality." Right here the young student of Christian Science may ask, "How am I to know the fact concerning physical inharmony or disease?" Again we turn to our textbook, "Science and Health with Key to the Scriptures," and on page 129 we find these words: "If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable pro or con,—be it in accord with your preconceptions or utterly contrary to them." So step by step the earnest seeker for the truth will find in the Bible, together with Science and Health and Mrs. Eddy's other writings, an answer to every problem that may seem to confront him, and a joy in solving each problem. His every effort in this right direction will result in progress and unfoldment, for he is bound to prove through each experience that there is nothing to obscure God and His idea.

"The harvest truly is great"

MABEL BLANCH

CHRISTIAN SCIENCE is the true source of help to every one who is seeking a rule by means of which one may demonstrate a life in accord with that of the Master. It does not matter what profession one is following,—whether it be as a master or student,—if success is to be gained it must be realized that nothing can be accomplished through human will or human intellect, but that it is the divine intelligence alone which is responsible for all true progress.

Jesus, after healing the sick man at the pool of Bethesda, declared, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise;" and on page 588 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives the following definition: "INTELLIGENCE. Substance; self-existent and eternal Mind; that which is never unconscious nor limited." Wherever one is, therefore, he can be realizing that he is capable of performing all things through the intelligence which the Father gives to him, because this intelligence is unlimited.

The writer proved this wonderful truth to be of ines-

timable value through her college course, and a clearer reali-

zation was gained that the only true intelligence or education

is that which is derived from God "of whom are all things."

Before entering upon the college course, two phases of error

arose which prevented her from accepting the career which

had lovingly been provided and from realizing the fact that

by viewing the problems from the standpoint of Truth she

was being given the opportunity of demonstrating the all-

The first of these was a very great reluctance to give up

a seeming independence, the abandonment of which would,

she thought, entail the postponement of a long cherished

desire to be a help to others in Christian Science and to

demonstrate its healing power. But this fear was to a very great extent overcome by a practitioner before whom the

problem had been laid, who lovingly pointed out that in

whatever profession one is engaged, whether scholastic, man-

ual, or office work, it is God on whom one must rely, and in

whatever environment one may find himself there is nothing

to prevent one from being about the "Father's business" at

all times. The talk ended by the practitioner further point-

ing out that if the student were earnestly seeking opportuni-

ties to help others as she had been helped, divine Love would

provide those opportunities. The student was, therefore,

able to begin her college career knowing that everything, if

done "to the glory of God," would be accomplished satisfac-

torily, and it was not long before innumerable ways were

opened for the declaration of the truth to be made in helping

The second erroneous claim which sought to send up

"a mist" to prevent the student from seeing man in the

image and likeness of God was that of a belief in the lack of

intelligence. Because the world of scholastic studies had

been left for several years, the insidious belief tried to gain

power that there would be difficulty in returning to study

and much time would be lost in having to cover again old

ground; also, that to assimilate learning would be much

harder than in previous school days. The correction of this

material view was effected by the realization that as man is

here and now the reflection of his Father-Mother God, it

must follow that he is reflecting the allness of Mind; so that

when seeming difficulties arose in connection with the ordi-

nary studies, they vanished when the truth was faithfully

applied and the mental work done to know that man must

continually show forth the allness, intelligence, and might of God, and that nothing exists which can hinder or stop this

barmonious manifestation. Both these fears were then com-

pletely overcome by the truth as explained by Mrs. Eddy in

her wonderful textbook, "Science and Health with Key to the

power of Christian Science in another sphere.

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Scriptures," and the student found that just in proportion as she was willing and ready to "make channels for the streams

of love," as a hymn in the Christian Science Hymnal (No. 86) so aptly admonishes, so the occasions arose for her to be in an

increasing measure about the "Father's business," without

neglect of her ordinary studies.

In a third way was the healing power of Christian Sci-

ence proved to be an ever present help as regards the activities of college life, and that was in the overcoming of the

belief of lack of time. At first there was a great sense of

which to accomplish all the tasks which each day brought;

Spirit" must be put first, and as this was done time was given

weariness and rush because there appeared to be no time in

but by working on this phase of error as we are taught to do in Christian Science the trouble was met and destroyed. It had to be clearly realized, however, that "the things of the

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Realizing this, we have in fact entered into the "holy

to be shown, how to help leaven the lump of materiality, and students of this wonderful, practical, new-old religion may feel themselves privileged to carry this leaven into the world of university life and thus help others to see and experience the benefits of the true education of Spirit. Jesus said when he sent out the seventy disciples, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the

for each activity to be dealt with in the right order at the right

time, thus eliminating all sense of confusion and inharmony.

Christian Science shows every one who earnestly desires

harvest, that he would send forth labourers into his harvest." Therefore, as Christian Scientists take their places in the world's activities and realize that they are privileged to be laborers in this mighty harvest field, performing each act to the

glory of God, so will each receive the hallowed commendation, "Blessed are the eyes which see the things that ye see."

The Holy Place

LESLIE CHARLES HUGHES-HALLETT

IN the fifteenth verse of the twenty-fourth chapter of Mat-thew's gospel we find these words: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Here is a direct command given by Jesus at a time when he was telling his disciples of the final phases of error which would rise to the surface to be eventually destroyed by the omnipotence of Truth. This direct command is for us to-day every whit as much as it was for those fishermen nearly two thousand years ago. Surely nothing could more nearly approximate to the "abomination of desolation" than the state of the world during these latter years. On every hand one is met by mortal mind arguments that "the world is upside down," "civilization is shaken to the roots," "disease is rampant," and the like. To mortal sense these things appear as very evident facts, and unless one understands and follows implicitly Jesus' commands, one is apt to be overwhelmed by a sense of impending calamity. Now, just what is the meaning of those words, "stand in the holy place"? Obviously, before we can "stand in the holy place" it is necessary for us to be sure that we have entered into that place. Mrs. Eddy says that "to discern the rhythm of Spirit and to be holy, thought must be purely spiritual" (Science and Health, p. 510). By deduction, therefore, the holy place to which Jesus referred was a state of spiritual consciousness, a realization of the omnipotence and om-

nipresence of God, good. In order to enter into this holy place, we must indeed come out from the world and be separate. We must enter first into our closet, but not in any material sense. Mrs. Eddy tells us (Science and Health, p. 15): "We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness." In other words, we must realize that the sense world of matter, which tries so hard to intrude into our thoughts, is nothing but a lie and hence a negation of Truth. "God saw every thing that he had made, and, behold, it was very good." The evidences of discordant disease presented by the material senses are anything but good, and any admission that they are true is idolatry, for are we not then believing in another creator? If these things are not true, then they have no reality and therefore have no power. We cannot really fear them, for one cannot fear anything that does not exist; in fact, whatever one seems to fear is not real, for all reality is created by

God, good, and everything that He made "was very good."

place," and we are in a position to follow out the remainder of our Master's command, that is to "stand." This standing means that one is to be steadfast in the spiritual consciousness of good. To do this one does not have to give up one's daily occupations, "for in him we live, and move, and have our being." If we stand always in this holy place into which we have entered, we shall be able to go about our daily tasks with that "peace of God, which passeth all understanding," and no arguments of mortal mind that disaster is impending will touch us. Oh, what a glorious thing to know that in the face of every seeming discord Christ, Truth, is always available. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What more could we ask? What more could we want? "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place."

Human Opinion

ADALAIDE BRIGGS

WEBSTER'S dictionary defines opinion as a notion or belief stronger than impression, less strong than positive knowledge. Human opinion, then, would be the notion or belief of the mortal or human being. Spiritual understanding is positive, true knowledge. Often when the truth comes so clearly we feel when it is expressed that all must see it, but it is met by mortal mind density as human opinion or intellectuality. Mrs. Eddy says in her article, "Pond and Purpose" (Miscellaneous Writings, p. 206), "Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God." Also on the same page she says, "Your growth will be rapid, if you love good supremely, and understand and obey the Way-shower, who, going before you, has scaled the steep ascent of Christian Science, stands upon the mount of holiness, the dwellingplace of our God, and bathes in the baptismal font of eternal Love."

Now if we have done our mental work carefully, until the understanding and inspiration come to act, then as we give out this truth, how can it be human opinion? It is not the years one studies Science, but the desire and motive with which one studies, that gain true understanding. If the desire is only to find some way to ease the human path with as little annoyance to self as possible, that is not true desire; but if the motive is to help on the world's salvation, not counting the cost to self, then as we meet in the way, with desires pure and true, we know each other rightly and we know that the truth is not human opinions.

The pure in heart shall see God, good. As with the individual so with any group of people. We may give the credit for seeming discord to some power of evil, some other authority, and by that very wrong thinking open the only way there is for evil to operate. But he whose thinking is pure knows that there is no evil power to operate or to be manifested in his experience, since good is omnipotent and omnipresent, and he is proving this by obeying the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

Error is inconsistent, illusive, and one may easily seem to be deceived, but we are either obeying the truth or we are obeying error. Mrs. Eddy says, "The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood" (Miscellany, p. 357). But if honest in his purpose the student of Christian Science soon learns the nothingness of animal magnetism and rejoices in the knowledge of its powerlessness to hinder the recognition of and obedience to Truth.

"What is that to thee?"

ROGER BURGES

THIS quotation from the gospel of John, "What is that to thee? follow thou me," is sufficiently well known to excuse any attempt herein to comment upon it as originally given by Jesus. It is the purpose of this article, on the contrary, to put forward some views on its application to the present,—the all-important now. It is assumed that there is no one in the world to-day who has not found it necessary on some occasion to take sides on some question more or less important. It is a fact, perhaps more fortunate than the majority are willing to understand, that the present day affords any number of opportunities to take sides in controversies social, political, and religious. What is unfortunate is that so many of us, in deciding which side to take, are apt to run down the other side to the full extent of our ability,—by deed, when that is possible, and by word and thought.

In "Science and Health with Key to the Scriptures" our Leader has included many prophecies of the effect of the thought of Christian Scientists on the problems of world regeneration, and it would appear desirable, therefore, to make a thorough examination of our thoughts, see what they are, where they are leading us, and what effect they are likely to have upon the world. Mrs. Eddy often refers to our path toward perfection as a "course," and on page 268 of her "Miscellaneous Writings" she says, "The Christian Scientist keeps straight to the course." The complete Christian Scientist, yes: the student of Christian Science? Well, probably not, as the following simile may make clear.

A ship's course is sometimes spoken of as her track from one place to another. Leaving out of consideration the many intricacies of navigation whose application to the problem need not be developed here, there is, of course, only one best, exact, and true track between these two points, and it is the object of every ship which has to steer that course to keep as close as possible to that track. It is a fact, however, that no means of doing so exactly has yet been found. No matter who is the helmsman or how perfect the steering appliances or how calm the sea, the ship's course works out like a waved line which constantly crosses and recrosses the true track. A good helmsman will keep closer to the true track than will an indifferent one, but the perfect helmsman has yet to be found.

We see, therefore, that, while all the ships steering a given course are trying to keep on the true track, it is only momentarily that any two of them can be expected to be exactly on the same or parallel courses, and maybe none will be on the true one. If two of them diverge even a small amount on opposite sides, the error of each one from the point of view of the other will appear to be doubled; the remedy is only to be found by observation of the compass, when each ship's own error will be made clear. It seems unnecessary further to develop this simile, except to add that each helmsman must look to his own compass and steering apparatus, because he cannot conveniently look at the other man's.

"What is that to thee?" When we find that we seemingly cannot avoid taking one side or another in one of the many controversies which rend the world to-day, it is surely advisable for each and every one of us to admit the good intentions of the individual who appears to be erring on the side opposite to one's self, and to measure the accuracy of one's own course by observation of the compass,—the Bible and "Science and Health with Key to the Scriptures," remembering that the helmsman's view of his compass and steering appliance is peculiar to himself, and cannot be seen by the man in the other ship. "Follow thou me." This all

of silver."

of His answer. As one discerns the spiritual opposite of ma-

teriality, or his true being, he perceives that it is in rapport

with God, for it is spiritual, and God is Spirit; and thus is

communion between God and man not only possible but in-

evitable. The discernment of true being would destroy for-

ever the personal sense of one's self, and with such an influx

of light concerning his impersonal individuality, as the image

of an impersonal God, the winding sheets of false, human be-

liefs must be removed; and these whilom bonds once cast

aside, the understanding would follow that man is free to use

the key of Truth that unlocks to him the paradisaical gates.

With this freedom comes the realization that great and

mighty things are being revealed day by day through the

understanding of God, as taught in Christian Science. Thus

it is that one learns how to call unto Him and why He answers

and communicates to man His mighty verities. A further

step compels a willingness to communicate to others the bless-

ings gained from these inspired revelations; and though one

may not have the tongue of an orator nor the pen of a ready

writer, yet we have Paul's word for it that "if there be first a

willing mind, it is accepted according to that a man hath, and not according to what he hath not." The sincere word of

testimony, spoken or written, in acknowledgment of revealed

blessings, is always fitting, like "apples of gold in pictures

great and mighty things which God showed unto the ancient

worthies, unto Christ Jesus and his disciples, and all who have

followed in his steps! And what the world owes to-day

to Mrs. Eddy's vision of the truth, and to her consecrated

effort in presenting it, through her writings, to waiting hearts!

One can know but little of the vast fruitage that may be har-

vested as a result of his written or spoken word, as he tells

of the wonders God hath revealed to him. And since each

of these revealings is the truth, it is not for the individual

alone, but meant to bless all mankind. Gradually it dawns

upon the thought that the only wonders of God which can

be shown to man are divine ideas, whose substance is Mind.

These ideas are objectified in the universe, and of such Mrs.

Eddy writes on page 109 of Science and Health, "When a

new spiritual idea is borne to earth, the prophetic Scripture

of Isaiah is renewedly fulfilled: 'Unto us a child is born, ...

[Written for the Sentinel]

Happiness

LOUISE L. HESSE

The bonds, before they've learned to bless

The very circumstance which bound them so.

Or yet her blossoms, or her leaves anew.

HAST ever longed to show mankind The way to happiness?

Try not to urge them to unbind

Then, only, can they see the goal,

The tree cannot send forth her fruit,

Has been fulfilled in season due.

Until each step which goes before

And strive for better things.

and his name shall be called Wonderful."

How greatly the world has profited by learning of the

table toward the other runners.

are trying to do according to the ability of their helmsman,-

the purity of their thought. The earnest Christian Scientist

will keep closer to his true course than will the indifferent

one, but the perfect Christian Scientist has yet to be found.

We all, however, can compete to manifest perfection, and

when we have won the race we shall know how to be chari-

ALL unto me, and I will answer thee, and shew thee

Call unto hie, and a mind thou knowest not."

While yet incarcerated in the prison court, by order of

Zedekiah, king of Judah, the prophet Jeremiah found such

spiritual freedom in communion with God that utterance

was given to some of the most inspired and inspiring state-

ments of prophecy contained in the Bible. The above quo-

tation, found in the thirty-third chapter of his book, is a fair

example of the scope of his vision. And, in fact, a careful

study of the entire chapter brings to light promises of exceed-

ing comfort and joy; promises of healing and "abundance

of peace;" the liberation of captives; purifying from all in-

iquity; also the performance of promised good to Israel, in

How the narrow walls of his dungeon must have vanished

from sight, as the prophet beheld with true vision the actuali-

ties of Spirit, the government of good, confirmed centuries

later by Christ Jesus and his apostles! Again, centuries

later, the Jeremian visions were confirmed by Mary Baker Eddy, in the teachings of Christian Science, concerning whose

Biblical foundation she writes, on page 269 of Science and

Health: "The testimony of the material senses is neither abso-

lute nor divine. I therefore plant myself unreservedly on

the teachings of Jesus, of his apostles, of the prophets, and

on the testimony of the Science of Mind. Other foundations

there are none." What "great and mighty things" patri-

archs and prophets were permitted to witness, as they com-

muned with God! These revelations of a day long gone by

have continued down the ages; and to-day the great and

mighty things are for all who call unto Him, for, as Paul

writes to the Romans, "the same Lord over all is rich unto

But one may say, "How can I call unto God? And why

the appearance of "the Branch of righteousness."

"Great and mighty things"

EDITH ALLEN WATTS

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will He answer me? And surely it is not for me to see great and mighty things!" Thus, shrinking within our mortal selfhood, in a mental state of doubt, fear, unbelief, self-

all that call upon him."

depreciation, or condemnation, one fosters a spirit of un-

willingness to believe that man can commune with God; and this state of thought in turn has closed to us, as individuals, the gates of Paradise, the visions and dreams of patriarchs

and prophets, also the mountain-top transfiguration, the Johannine revelation,-all of which symbolized the great truths which Christian Science is making practical to-day, in divine fulfillment of these visions. Mrs. Eddy's answer

to the hows and whys of doubting mortal mind can be found repeatedly throughout the textbook, "Science and Health with Key to the Scriptures," and on page 171 of this volume she

writes. "Through discernment of the spiritual opposite of matetiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which hu-

man beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the

probabilities either of his life or of the weather, not needing to

study brainology to learn how much of a man he is."

Here then is the how of calling unto God, and the why

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Why, then, attempt to bring to light

The growth which scarcely can be seen? Just wait until they've won the fight, And you will see with vision keen

The glory of true happiness,-

Idea aware of God!

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Editorial

The Sign of the Cross

It is said that the Emperor Constantine, after his conversion to Christianity, adopted as his motto the words, in hoc signo vinces, by this sign you conquer. The sign to which Constantine referred was the cross, and Constantine, whether he understood it or not, had the authority of the Bible on his side in choosing his motto. Jesus of Nazareth, having inquired from the disciples who the people said that he was, and having been told by Peter that, whatever the imagination of the crowd might depict him as, he was to his followers "the Christ of God," went on to explain that the only way in which any of those who had accepted his teaching could show their understanding of this would be by striving for the Mind of Christ, or as he then put it, by learning to "deny himself, and take up his cross daily, and follow me." These words, of course, made it perfectly clear that Jesus was not referring to the physical cross he would one day carry up the hill at Calvary. For it is obvious that it would be impossible for any man to do this daily. What he was referring to was that self-denial which contains the repudiation of the evidence of the senses, and constitutes the claim which Jesus made for all of his disciples, at all times, to the sonship of God, Principle.

Never once did Jesus claim, according to the Greek text of the Bible, that he was the only son of God. He spoke of "my Father, and your Father," and he taught the disciples to pray to "our Father which art in heaven." But nobody knew so well as he that the physical man was not the son of God. In uncompromising language he denounced this physical man as having for his father the devil, in other words evil. Consequently, when he insisted that the only way to follow in his footsteps, as the Christ, was for the disciple to deny himself daily, he simply meant that everybody aspiring to be a Christian must daily deny the reality of his own materiality, and must take up the cross which this denial insured, and so follow in his footsteps as he had walked in the narrow way that leadeth to eternal life.

No man knew better than Jesus what this entailed. In the wilderness he fought the battle with the lusts of the flesh, and one after another had seen the efforts of evil to mesmerize him into a belief, first in material sustenance, second into the sensualism of vain glory, and third into the passion of power, fail before his understanding of Principle. Therefore, when he told his disciples to take up their cross daily, he knew perfectly well what the struggle with the flesh was, a struggle of which Paul was one day to express the bitterness when he exclaimed, "For the good that I would I do not: but the evil which I would not, that I do." This struggle is simply the struggle with the belief of pleasure in matter, for every one is willing enough to take up arms against pain in matter, or material inharmony of any description.

Pleasure in matter claims to make man its captive, and it is because of this that the fight is daily, and that the fight is typified in the carrying of the cross. "With your own wrists manacled," Mrs. Eddy writes on page 449 of Science and

Health, "it is hard to break another's chains." Jesus knew this perfectly. "For their sakes I sanctify myself," he said in his last great prayer, "that they also might be sanctified through the truth." He knew that to deny sickness, sin, and matter for others a man must have begun to realize the nothingness of sin, sickness, and matter for himself. Therefore, it was natural that he should declare, "Greater love hath no man than this, that a man lay down his life for his friends." Now, in the Greek of the New Testament, life is soul, and soul means the material instinct of life in matter. Therefore, Jesus was declaring that the greatest love which any man could show his neighbors was to rid himself of his own sensuality, so as to be able to help them. In other words, as Mrs. Eddy points out, that he should break the manacles of sin on his own wrists before he could expect to break the manacles of his neighbors.

The cross, then, which every follower of Christ Jesus has to carry is the world's hatred of Truth, the world's determination to cling to the fleshpots of matter, the world's fury with anybody who attempts to disturb it in its sensual dream. "The real cross, which Jesus bore up the hill of grief," Mrs. Eddy writes on page 50 of Science and Health, "was the world's hatred of Truth and Love." It is this hatred of Truth and Love which develops in every sensuous thought and action of the man who engages in the struggle with matter. And thus in the daily struggle against the temptation to believe in the mesmerism of matter, the individual does lift the cross of the world's hatred of Truth and Love. In this way the cross becomes naturally the sign by which a man conquers. And this was surely what Paul had in his mind, in writing to the Corinthians, "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." The only sign, then, which Paul was prepared to offer to the materiality of the Jews, was the cross of Christ, just as the only evidence he was prepared to offer to the intellectual subtlety of the Greeks was this same cross, a stumblingblock undoubtedly to the Jews who remembered the story of the crucifixion, and foolishness indeed to the Greeks fighting their daily dialectic battles on Mars' Hill.

The Jews and the Greeks both rejected the cross, because they were extreme materialists, and so entirely incapable of understanding the spiritual lesson of the cross. To them it was merely the type of the death of a felon. The metaphysical reasoning of the Sermon on the Mount was a thing entirely beyond them, owing to the grossness of their material conceptions. For this reason metaphysics have always been a red flag to the sensualist, and a target for his attack. The mental discipline necessary to master them is repugnant to him from the very fact that it means that he must come out of his dream of the senses and his mists of theology in an effort to comprehend God, not as the Jew's tribal Jehovah, or as the human mentality of the philosophical Greek, but as divine Principle, Principle which knows nothing of the physical materiality of the Jew or the mental materiality of the Greek, but the effort to understand which must be made through the daily assumption of the cross in the laying down of the passions of the flesh and the vanities of the human mind.

Whatever, then, the Emperor Constantine saw in the sign of the cross, he was perfectly right in his deduction. It is in a man's understanding of the sign of the cross, the sign or proof, that is to say, of the unreality of matter and of his spiritual fatherhood, that he conquers. "The cross is the central emblem of history," Mrs. Eddy says on pages 238 and 239 of Science and Health. "It is the lodestar in the

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demonstration of Christian healing,—the demonstration by which sin and sickness are destroyed." Now, as the only way in which sin and sickness can be destroyed is through an understanding of Principle; and as the only way by which this understanding can be attained is the individual's daily effort to overcome his own sensuality, it is perfectly clear that the cross is the sign of this overcoming to the human race. But, to comprehend what all this means, the cross must be understood for what it is, the struggle against the world's hatred of Truth and Love. FREDERICK DIXON.

Timidity

It is remarkable how many words there are in the English language to denote various states and stages of fear. Timid, shy, alarmed, frightened, terrified, doubtful, anxious, afraid, and many other more or less familiar adjectives are used to describe the condition of one who believes in some other power than Principle. On page 410 of Science and Health Mrs. Eddy says, however, "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" "Always begin your treatment by allaying the fear of patients," she advises on the following page. Sureness that the divine Mind governs man is, of course, all that will ever take the place of any form of fear or timidity. The sureness that God is, "and that he is a rewarder of them that diligently seek him," is, therefore, the starting point for all right work.

If one has seemed too timid to reason very thoroughly for himself or to come to his own decisions, the first point to reason about and decide is how one really knows that God exists. Too many people have either taken God for granted or left Him out of account. Asked to state any proof of the existence of God, or divine Principle, people of either sort may turn attention to the wonders of the physical universe and postulate some creator for them. Yet the evidence of the physical senses is so often mistaken that it will be readily granted that many of these so-called wonders may be wholly illusory. In any case, the creator of mere matter would have to be material; and on such a basis one could never succeed in setting up more than a hypothesis of a mechanistic universe. That is just what the physicists are trying to do. In their attempts they succeed, however, only in arriving at the conclusion that all there is to matter is a concept of some kind of a supposed mind and thus admitting the unreality of matter. The mind which they suppose, is, in fact, simply what Christian Science calls mortal mind, or, in other words, not true Mind at all, not an entity, not the provable reality which is the cause for immortal living.

When, on the other hand, the one who is perhaps timidly seeking the proof of God's existence and availability is told that God's healing goodness manifest to man is the proof, such a one may possibly question still further as to whether such healing goodness has yet been experienced. The doubting one needs a positive foundation from his own standpoint and quite apart from any human evidences. Just to be alive is really a demonstration of the existence of the animating creator. There must be some cause for living, and, since conscious living is not dependent, in the last analysis, on the physical senses in any way, the true cause must be entirely separate from supposed sense testimony. It is the very being conscious that is fundamental to conscious living. The being alive proves the existence of Life, or, to put it in other words, the being conscious proves the existence of causative Mind. This provable Mind actually is the cause of all real living or experience.

In individual reasoning, one can, of course, see this

spiritual truth even more satisfactorily than it can be stated in human words on paper. The fact itself is the basic surety to take the place of any sense of timidity or fear. When one fully knows that there is one Mind, spiritual and not mechanistic, as the only producing or influencing power, one is going forward with joy. The understanding of this basis applies definitely to whatever would argue the opposite, and silences such false argument with the specific truth. By beginning one's reasoning in any case with the positive surety of the divine Mind's presence, one leaves no room for a trace of timidity or fear. The remedy for timidity is, therefore, to persist in knowing that Mind is omnipresent and ever expressed as exactly the right idea to replace any belief in limitation. The understanding that God, infinite Mind, divine Principle, actually exists as the cause for true, spiritual living is for all to prove for themselves.

With this sure foundation for reasoning in Christian Science, one cannot possibly be intimidated by any suggestion of evil nor by the belief that some one else should arrange and command one's course of action. Opposition to Christian Science, for instance, cannot interfere with Mind's immanence. Seeming opposition to one's way of studying and practicing Christian Science, moreover, cannot obstruct in the slightest the progress of the one who understands that God, divine Mind, is the sole cause. It is good just to know the presence of true Mind. Really to know this, and not to

take it for granted, is a sure defense.

The beginner in the study of Christian Science is encouraged when he realizes that many others before him have overcome all sorts of timidity and fear through steadfastness on the basis of Mind and its harmonious activity. Of Mary Baker Eddy herself, the Discoverer and Founder of Christian Science, we read in her own words, on page 17 of "Rudimental Divine Science," "The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science." The very gladness that man expresses Mind, and that Mind manifests itself as right idea, right activity, is the diligent seeking and knowing that insures the reward of health, strength, and success of every sort. Through this rejoicing, one proves what God's healing goodness is and why it has never been in reality obscured. Thus one is demonstrating, by living, the truth that the divine Mind never has given so-called mortal mind any opportunity whatever to be more than utter nothingness, of which it would be foolish to be afraid. GUSTAVUS S. PAINE.

[Written for the Sentinel]

A Prayer

MARY BLOMFIELD

IN the hearts of the children of men, O God, be Thou present in power, To comfort, to hold Thine own in this hour.

Constant in love, In life, be Thou here, Saving Thine own In consciousness clear.

Thou art, and none other. Thy love in every place We see and adore Till, the final oneness knowing, We see Thee face to face.

Testimonies of Healing

It was during the summer of 1911, while visiting friends in the country, that I decided to try Christian Science treatment for inflammatory rheumatism. I had had two acute attacks and after the last one the doctor told me I would have one every two years until I became helpless; that the medicine was then affecting my heart. I had suffered from rheumatism for fifteen years at this time and was very lame, especially during the stormy winter weather. Not being acquainted with any Christian Scientist, I wrote to a Christian Science church in the city where I then lived, and was answered so lovingly by the clerk that I determined to take treatment at once. I was entirely healed in four treatments. In September, 1919, I had a nervous breakdown which seemingly affected my heart quite seriously. On November 10 I returned to business, and have not since lost one day on account of ill health.

What I am most grateful for is the overcoming of resentment, and for the spiritual uplift and growth following. All that I am and have I owe to Christian Science, and feel that I can only express my gratitude to God, to Mrs. Eddy, and to the practitioner and friends for all their loving help by living worthy of the name "Christian Scientist."

(Miss) CARLOTTA E. JAYNE, Yonkers, N. Y.

4

In attempting to write a Christian Science testimony, experiences, enduring proofs of the works of Christian Science, come to me out of the past, each equally beautiful and conclusive. There are two things deeply engraved on the thought of all Christian Scientists who have sought this Science for healing purposes: the first, when they first sought and received healing from another, and the second, when they first proved for themselves the efficacy of this scientific method of healing.

Twenty-three years ago I first heard of Christian Science. I had never been considered strong, had always suffered from severe colds and sore throat, then I met with an accident, and for about five years suffered incessantly. I could not eat or sleep. One of Chicago's leading physicians diagnosed my trouble as a severe form of stomach trouble termed nervous dyspepsia with nervous prostration, spinal irritation, and other diseases supposed to follow a nervous shock. He also said I would never be anything but a nervous wreck

Some years before this two sisters had passed on, and later my only brother. I was only sixteen when my brother left us. All night I had knelt pleading with God to save his life, and in the morning I said, "God does not answer prayer;" and from that hour I could not pray. Together my mother and I had prayed for the others, and now she prayed for me. I wondered how she could continue to pray to a God who never acknowledged He had heard her, and when she said, "Child, why don't you pray?" I turned my face away; I could not tell her all I was thinking. I knew it would grieve her, and was she not suffering enough on my account?

I was then taking three kinds of medicine, and every other remedy which my mother could hear of had to be given a trial. Electrical treatment had also been resorted to and abandoned as useless. I was taking only toasted crackers and hot water and very little of that, as food caused intense suffering. Added to all of this was the constant dread of something about to happen. One day another sister, who had been away from home, came and told my

mother of her wonderful healing. An old trouble of long standing had been healed in one Christian Science treatment. There had been a misunderstanding, and she and I had been estranged, yet Love had sent her home to tell mother to have Christian Science treatment for me. Mother was overjoyed to tell me. I tried to laugh it away as some new fad, but she pleaded, "Try it for my sake," and for her sake and without the least particle of faith in it, I received my first Christian Science treatment. If I had expected any laying on of hands, any rigid rules laid down for me to follow, I was disappointed; nothing of the sort occurred. A few tender, encouraging words, and then for a short time the practitioner sat down beside me in silence. She handed me a book to read, but I could not read it at first because I was suffering, and besides, I was earnestly engaged in watching her to see what she intended to do next. A radiant smile, a few reassuring words, and that was all. I thought she was very unsympathetic; she did not encourage me to recite my troubles nor inquire about symptoms as I thought she should. I remembered but one thing, in fact I have never forgotten it; she said, "Nothing can hurt you; you are God's child." Over and over again I repeated those words.

That evening I ate a hearty dinner, retired early, and slept until seven o'clock the next morning. This was a most wonderful experience, for I had not enjoyed such peaceful rest for nearly five years. My mother was standing by my bedside when I awakened and she said, "You have slept all night." She had come to my room several times during the night, for I was so quiet she feared something had happened as a result of eating so heartily. Tears of joy were streaming down her face as she said, "Child, surely this is of God," and I said, "Yes; no human power has done this." I felt like a new creature, so rested and refreshed. As soon as possible I went to the practitioner and asked, "What did you do? My mother has been praying for me for years; you have prayed for me once and I am well." She answered, "Your mother has been imploring God to make you well, to do what He had already done; my prayer was the understanding of the truth, and that has set you free." Then she told me about the little book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and that Mrs. Eddy had found all that she taught in the Bible, that if I would learn to cast out evils and heal the sick I must study these two books. I procured a copy of Science and Health, but did not read the Bible for some time. I had never understood the Bible and I was so happy when I read Science and Health I actually feared I would find something contradictory in the Bible, something that would bring back the old fears; then one day I found in Science and Health a reference which impelled me to read the Bible. I read nearly all night, and as I read I thanked God that one had been found who was pure and unselfish enough to give to the world the key which unlocked for mortals the hidden treasures of Truth contained in this holy Book. The Bible had not changed, but my concept of it had, and for this I owe Christian Science unbounded gratitude. How many times when danger threatened have I opened its sacred pages and there found peace, strength, and courage to go on; proving its promises to be true.

I wish to relate my first experience in proving for myself that reading Science and Health heals suffering. Shortly after my healing I had some dental work done. I had been in the chair over two hours, and when I reached home I rushed to my room and threw myself on the bed. My sister called me for luncheon, but on seeing my condition she said, "Why don't you read Science and Health?" I arose and

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tried to read. At first it seemed impossible: then the suffering grew less and less until finally all pain ceased and in about half an hour I was eating my luncheon. For release from physical suffering I am truly grateful, but how can I express what I feel for the greatest blessing—the learning to know all things spiritually; the broader outlook which teaches me to love all things which God has created, thus knowing there is nothing in all the wide world to fear, since overcoming, in a degree, of selfish ways and that I am learning to let the divine overcome the human. Looking back over the years which have passed since first this bread "which cometh down from heaven" was broken for me, I can find no resemblance in myself to that fearful, heart-sick, weary girl who wonderingly received her first Christian Science treatment. I rejoice in progress made and know the way will grow still brighter, for nothing can rob God's child of the fruits of righteousness-right thinking. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

(Mrs.) Anna Sunderman, Mt. Greenwood, Ill.

When I turned to Christian Science, twelve years ago, it was not for physical healing. A friend explained to me in a simple way the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I said, "That is what I want; that is practical." Needless to state, from that time all my supposed troubles have been handled from the standpoint of Principle. Stomach trouble, for which medical aid had been applied for thirty years and every supposed remedy taken, but without avail, was overcome through Christian Science, and there has been no return of it. The desire for smoking left me shortly after I became interested in Christian Science, and the smell of tobacco in any form is disagreeable to me now. Being a commercial traveler and away from home much of the time, a realization of the all-presence of God brings companionship, and though seemingly alone, I am not alone, but in His presence always, and to commune with Him is my highest concept of heaven.

When traveling by automobile over steep mountain roads, fear, which sometimes creeps in, is quickly overcome with the knowledge that God is omnipresent, and that Mind

I am trying to express my gratitude by living in harmony with the teachings of Jesus, which Mrs. Eddy has reestablished. For those messengers of Truth and Love, the Journal, Sentinel, and Monitor, I have the deepest appreciation, and consider it a privilege to pass them along to some weary wanderer, knowing that thousands have found rest and peace from their inspired pages.

JOHN S. BROWN, Watsonville, Calif.

I realize that now is the time to express the gratitude that wells up in my heart for the loving help received through Christian Science. I had been under medical treatment for fifteen years and was growing worse every year. When the thought of leaving my young son to the care of others came to me I turned to God in prayer as I had never done before. I asked the question, "Why can I not be healed in the way Jesus healed?" I pondered this question, with the mental picture of the woman who pressed Jesus in the crowd and touched the hem of his garment, until that one desire was ever with me and was, in itself, a constant prayer.

I grew better through this desire, and it was while away from home that I was guided to a piece of literature, the Christian Science Sentinel, in which I found the answer to my prayer. I studied and absorbed the truth found there and finally sent for "Science and Health with Key to the Scriptures" by Mrs. Eddy, and when I read its loving, healing message I lost all sense of discord and pain, and found joy and peace in their stead. Not quite satisfied that I had done He, Love, is All, and all is His. I am grateful, too, for the call, I talked with a practitioner, and after one week's treatment I was healed completely. My experience at the time of the healing has been to me the most sacred moment of my life. It came in the quiet of night, like a still, small voice, in the words, "Be still, and know that I am God." I listened, followed, and arose in some measure out of material beliefs and was so uplifted that I caught a glimpse of "a new heaven and a new earth" described by John in Revelation.

> Neighbors and friends marveled at the great change, but for months I kept my counsel, and at last I was able to tell them it was Truth's healing power. I sought the church services, and since then have been able to bring help to

The new life I was trying to live was not understood at first, and I was disappointed when some of my dearest friends did not at once accept the healing truth I had learned of through Christian Science. I then learned, however, and am still learning, not to assume responsibility for others, but to be a better and more grateful Christian Scientist each day, and to let my life bear convincing witness to the truth,-but ready at all times to share the message with those who wish to hear.

With loving gratitude I give my testimony for the help received through our Leader's writings and the periodicals which she has given us.

(Mrs.) Nellie Archer Aley, Orono, Me.

Christian Science has been indeed the answer to my deep desires. About ten years ago Christian Science came to my notice, and it found me a most miserable creature, filled with superstition and fear; but with it all, there was a longing to know God better and to serve Him with my whole This longing seemed to get stronger and stronger. Later I went to work in a practitioner's home, knowing nothing of Science, however, as I had been brought up in the Baptist faith. One day, when the way seemed dark and I was unusually depressed, I was working around the desk of the practitioner and struck one of his books, as if by accident. It opened to page 66, and the book was "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I felt impelled to read the following: "Trials teach mortals not to lean on a material staff,-a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Through great tribulation we enter the kingdom."

The truth contained in these words seemed to throw a great light in my path. I became interested in reading the book, and from that time on I have been fully at one with the wonderful teachings of Christian Science. I have had help through its practice in every way, and feel that I am an entirely different being from the one who read those first light-giving and life-giving words, ten years ago.

Among the various healings that have come to me through the operation of Christian Science was that of heart trouble. The doctor had told my mother that I was in such a condition that I might die at any moment, and that I must not by any means do any more work of any kind. One

morning I was so ill that I could not go to work, but after an hour's visit with a practitioner, I felt perfectly free and went about my work, and have never since felt any trace of the claim. Another valuable experience was the overcoming of the fear of criticism, and an extreme sensitiveness to crowds. But one night at a Christian Science service in a large church the healing thought came to me, "Why, God fills all space, and is all that is here, and His thought is kind and loving." I was free at once, and have never since been troubled with what was to me so great a cross.

During the epidemic of influenza I was stricken down very suddenly, and according to human belief, seriously, and had reached the stage where speech had gone from me, when the practitioner entered my room. The claim was such that I had been mesmerized into great fear, and my family thought that the end was at hand. But after the practitioner had voiced many statements of the healing truths of Science, all fear departed, and I became able to express my gratitude, and my recovery was immediate. I am indeed grateful to God and to Mrs. Eddy for the many blessings that have come into my life through this new-old truth.

(Mrs.) Anna Harvey Cosby, Chicago, Ill.

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I am very thankful indeed for the inspiration, strength, and comfort which Christian Science is to me. It was so glorious to find that one could begin to know God here and now, and could really have His guidance and love now. Another joy was to know that all are God's children. To know that God is the only power is more comforting than words can express, and the strength to accomplish is steadily growing with my understanding that God is the inexhaustible source, and that any mistaken sense is powerless to rob me of that strength. Neuralgic headaches of great severity have faded into their native nothingness, together with many bodily discomforts and pains. Also many secret fears have been dispelled.

I am deeply grateful for being enabled through Christian Science to work mentally for the uplift of mankind. I cannot express the gratitude I feel to Mrs. Eddy and to the dear friends and practitioners who have lovingly helped me, also for the Christian Science literature, and for class instruction.

(Miss) Effie Mann, London, England.

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I sometimes wonder if we are expressing enough thankfulness to God, to Mrs. Eddy, the Discoverer and Founder of Christian Science, and to all those who lovingly help us out of our blind beliefs and bring us to the realization that man is made in God's image and likeness, when we withhold from the world a testimony of gratitude.

After being a semi-invalid for many years, suffering with what is termed glandular tuberculosis, I was induced to try Christian Science. Being worn out and thoroughly discouraged with having to undergo one operation after another, I finally consented to go to a practitioner for help, and notwithstanding the fact that I had been told there was no cure for me except to have these glands removed, I was healed in one week. This blessing came to me sixteen years ago and I have never had a return of the trouble, and am now in perfect health, due entirely to the understanding and application of Christian Science. This was my first experience in the healing power of Christian Science. During the following years of study and application of its teachings I have received many more blessings, physical, mental, and

financial.

I hope that this testimony of gratitude will help some one who is struggling under a belief of dis-ease, to come into the true state of health and harmony as I have done. Mrs. Eddy tells us on page 79 of Science and Health that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us." Knowing this, I wonder how I could have been so many years in expressing my gratitude for what Christian Science has done for me.

(Miss) ELVA APPERSON, Portland, Ore.

4

My first healing through Christian Science was of scarlet fever. After I had been ill about half a day, our regular doctor examined me and found I had all the symptoms of that disease. He prescribed medicine, and told my mother that I would break out the next morning with scarlet fever rash, after which he would "report the case." My mother, who had suffered greatly for five years and was being healed through Christian Science, telephoned a practitioner immediately. He gave me absent treatment through the night. When the doctor called the next morning, he was surprised, as were my parents, to find me well.

Five years later, I was healed of constipation. This ailment had become chronic with me, and occasionally I took medicines for it. One winter while away from home I had an acute attack which I did not seem able to overcome through my own efforts in Christian Science. After a week I went home discouraged and asked my mother to help me. In a few hours I was completely normal again, and for five years had no further trouble from that source. Within the last year the condition returned, only to leave me when I gave up reliance on hygiene.

Christian Science is teaching me how to overcome many forms of self-love, how to find happiness apart from time, circumstances, or matter, and how to glorify God.

RICHARD BUEL, New York City.

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That "man's extremity is God's opportunity" was proved in my case. My husband had asked me to try Christian Science, and I did take a few treatments to please him, but I was not ready to give up the old way until August, 1917, and since then have not used any material remedies.

I know that this Science does meet every need when properly applied. In our family of five many demonstrations have been made, including the healing of influenza, sores, biliousness, and mental disability. I had an instantaneous healing of pneumonia, with the loving help of a practitioner. The last two babies were born under Christian Science treatment, and all material laws that had been held over me were overcome. For years I was unable to do my housework, but I do it all now, and enjoy it.

We are very grateful to those who have so lovingly helped us, also for the periodicals, which we feel we could not do without, and I do feel so thankful to God that He gave to us, through that noble woman, Mary Baker Eddy, the truth that makes us free.—(Mrs.) WINNIE M. McCoy, Douglas, Arizona.

I wish to express my gratitude for all that Christian Science has done for me and for our family. Six years ago I read "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the first time, and though I then felt I could not understand the book, I can now recall many instances of protection, and several healings that came during the three months that the book was in our home. After the book

was returned to the one who lent it to us I often had a desire

to read it again and wondered why, when I did not under-

stand it, I should feel so. Nearly a year later, when

my husband asked what I would like as a gift, it came to me

forcefully that to own a copy of Science and Health would

be all I could desire, and I told him so. Several days later

he handed me a copy and I began to read it again. This

time I found here and there lines that I could understand,

where before all I seemed to understand was that God is

Love. Love was what I had always wanted to know as God

At this time I had much need of ridding my thought of

the testimony of the material senses, and a few afternoons

later I went to the local reading room and talked with the

librarian and was shown how to study our textbook together

with the Bible. Having purchased a Quarterly I returned

home with uplifted thought; a burden had been lifted, and I

began at once to study and to rely absolutely on the teach-

ings of Science and Health as its meaning unfolded to me.

The next Sunday our two children began attending the

Christian Science Sunday school and have gone continually

We have had many healings in our home, but I shall

always remember and rejoice for the first proof of the sim-

plicity of the truth as taught in Christian Science. Our little

girl, then nearly three years of age, was playing by a door,

and on losing her balance she grabbed for the wall. One

hand caught the door knob, while the other hand pressed

against the back of the door, the little finger entering the

opening at the hinges. The weight closed the door, with her

finger caught. Her father, who was standing near, went to

the door and unlatched it, releasing her finger. She cried but

very little, to my surprise, and as I did not then awaken to

the realization that it was an opportunity for me to apply

the truth, the correct thinking was wholly hers. I had no

fear and said not a word. As soon as she was freed, she

turned to where I was sitting and got up on my lap, laying

her hand on my shoulder, and I caught part of what she was

repeating to herself: "Put it behind me." She asked me to

say the Commandments and we sat there repeating them all,

as she knew only the first one without being prompted, and wanted, as she said, to "say more." Then she went off to

play, with never a look at the finger. I know I did not think

That evening when her father came home she ran to

meet him as she always did, and I saw him look at her hand.

She then said, "See, papa, my hand is all right," and truly it

was; there was no discoloration and not even a break in the

skin. This made both of us think, for she had only been

when I was a child, but I had been taught far differently.

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attending the Sunday school three Sundays, and I afterwards learned that her teacher had told the class that they must

put error behind them and let Love care for them. we knew why she had whispered, "Put it behind me," and then I knew why she did not look at her hand, and why I had not done so. The purity and trustfulness of the child thought

had relied on the truth, making the experience one of instant healing and protection. This one experience helped me many times afterwards when I felt tempted to become discouraged,

and always brought healing to me. Sometime during that first year of study and the appli-

cation of the little understanding I had, I laid aside glasses,

which I had never been without since I was five years of age, when a febrile disease left me with defective sight of both

eyes, for which specialists could do little, and for a year or more I was dependent on those in our home to feed me and

lead me around. As the obstruction began to leave, from

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out of doors. When I reached the age of ten years I was able to change to clear glasses and continued to wear them until I began to study Christian Science, when I would neglect to put them on in the mornings, and on finding I had done so would go back and get them, until I finally forgot them and did not return for them, and some months later when packing to move came across them. During this time I had read, sewed, and had done some fancywork, and as I sat and thought of this I could but marvel that the need for glasses had been wiped out of the thought of even my friends and family, for no one ever asked me where they were or told me I was sewing without them, showing, so beautifully to me, that all fear had been removed. Specialists had sentenced me to total blindness at some future time. They claimed the scars from the fever almost covered both eyes and that the spots that were ever before me were from these scars. They are now entirely removed and I use my eyes continually, realizing in some measure at least what true sight is. The scriptural prophecy, "And a little child shall lead them" was made beautifully true for me, for which I am deeply grateful.

time to time I was able to go out alone, but always wore

a pair of black glasses and a green sunbonnet, both in and

(Mrs.) PEARL THRELKELD, Porterville, Calif.

For the many blessings which I have received through Christian Science I am indeed grateful to God, to Christ Jesus the Way-shower, to Mrs. Eddy, who labored long and faithfully that we might know the truth, and to a loving practitioner who has helped me to realize the nothingness of error.

The first demonstration was made for me a few years ago when I knew but very little of Christian Science. I became very ill with chills and fever and my husband called a doctor, as we had, up to that time, depended upon materia medica for help, not knowing God as All-power. The doctor pronounced the case to be serious, installed a nurse, and asked for a consultation of physicians. The diagnosis was typhoid-malaria and acute appendicitis, the doctors declaring that the appendix had broken and the poison was rapidly passing through the system; they also said there was paralysis of the lower bowels and a fever running extremely high. The doctors insisted that I should be taken to the hospital for an immediate operation; in fact, they held out very little hope. When this was told to me the thought came at once to try Christian Science. A practitioner was called, the doctors dismissed,-much to their wonder and surprise,a Christian Science nurse was engaged, and from the moment the practitioner began treatment I felt a great peace and rest and immediately fell asleep, which I had not been able to do for several days. The next day I sat up, and within

one week was out on the street. Each day brings more knowledge of the truth and a clearer understanding of the wonderful blessings which have come to us through Christian Science. I have had many more demonstrations. The past winter the claim of bronchial pneumonia was met. I feel that words are inadequate to express my gratitude for this great truth, which leads us in the right way and makes us free from sin, sickness, and death. The Christian Science literature is a great help to me. I am greatly benefited by reading the testimonies, and hope that this may help others who are trying also to know and live the truth.

(Mrs.) Ava Robb Sylvester, New York City.

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Signs of the Times

["The Act of God"—The Christian Science Monitor, Boston, U.S.A.
Nov. 10, 1920]

The metaphysics of Christianity shows God to be Principle, or the eternal cause of all things, the everlasting Mind that does not permit, has never permitted, and never will permit any other so-called power to take His place, for He is All. Divine Science proves this statement by simple logic which demonstrates that real consciousness, infinite good, or Mind in its unlimited meaning, exists. All things are the reflection of this Mind, but nothing material is included in this expression. The reason that matter is not found in Mind and its expression is the very elemental one that grapes do not grow from fig trees. Principle brings forth its likeness, that which is incorporeal, spiritual, and eternal like itself. Matter, or mortal mind, material man and a material universe, are unreal. Physical scientists, attempting to prove the substance of matter, find it what they call a form of energy, or activity. This is merely a supposed counterfeit of the activity of Mind, which is spiritual and unlimited. Before this fact the belief of matter must finally melt away, for "he uttered his voice, the earth melted."

The material scheme of things, based on this supposititious carnal mind, or so-called material cause, has "sought out many inventions" about God and has proceeded to permeate human society with them, incorporating them in its school books, its prayer books, its law books, and in endless other avenues by which men gain knowledge. Surely from out of the rightly named Dark Ages came one of these "inventions," that legal phrase, now long established in Anglo-Saxon law, "act of God," three words which Sir Edward Coke first defined and used in 1581 as meaning storms, lightning, tempests, and the like. It has in modern times been extended in meaning to include death, illness, flood, and so on. The happening of one of these so-called contingencies, which is legally termed an "act of God," is, in general, allowed as an excuse for not performing an agreement entered into. Various forms of contracts, notably steamship tickets, freight receipts, and some employment agreements contain this phrase which operates as a release of liability.

This attaching to Him who John said was Love those destructible qualities which are inconsistent with everlasting being or Principle, is indefensible. If the eternal knew destruction, He must eventually suffer downfall Himself. But while this nature is attached to God with all the baldness of legal phrasing, it is given to Him with no more blameworthiness in law than in theology, where possibly more polished statements have been made to the same effect. It is true that the three words, while without doubt representing the thought of the century of their origin about God, have now taken a narrow meaning as indicating merely an occurrence of a certain kind which, according to the legal definition, "could not happen by the intervention of man." Yet the phrase stands as a reproach to advanced understanding of law, quite as much as do its brother phrases in other forms stand as blots on some ecclesiastical books. When the time came for Lord Mansfield, that great jurist, to restate the meaning of the phrase a century after it had originated, his definition, as then given, that "everything is the act of God that happens by His permission, everything by His knowledge," metaphysically interpreted, is exactly the standpoint of Christian Science.

Mind, or God, does not send death, sickness, and earthquakes, for He knows them not. He therefore does not permit them. His perfect allness destroys all belief in them,

and since He has ever been All-in-all, such evil happenings, however real they may seem to men, have never truly occurred. Eternal Mind created man "in his own image," and this creation of Spirit is forever preserved inviolate. The material so-called man is the entirely untrue imitation of the real image of God. The proof of this is found in the presence of Principle as demonstrated in Christian Science, and in the fruits proceeding from it-the healing of disease, disaster, and trouble of all kinds; for when an admittedly so-called permanent physical condition, or disease, vanishes instantaneously, it is obvious that Spirit is all and matter is naught. On page 4 of "Unity of Good," Mary Baker Eddy, Discoverer and Founder of Christian Science, says: "But how could we lose all consciousness of error, if God be conscious of it? God has not forbidden man to know Him; on the contrary, the Father bids man have the same Mind 'which was also in Christ Jesus,'-which was certainly the divine Mind; but God does forbid man's acquaintance with evil. Why? Because evil is no part of the divine knowledge."

The act of God, or divine Mind, is a joyful thing for men to know, because what proceeds from infinite Truth is a blessing beyond measure. It is the divine emanation of intelligence, boundless good, or God, and is always actively unfolding. Far from being storms, sickness, and death, it is the Christ, or Truth, which nullifies all their claims to reality. Christ Jesus demonstrated the act of God, or Principle, when, through his spiritual understanding, he accomplished the stilling of the tempest on the lake.

The act or activity of God, then, being beneficent, must be more and more before the attention of men in place of that so-called "act of God" which is a bald counterfeit and imposition upon mankind, and which stands in law books, in legal documents, and in thousands of cases as a reproach to Him who is the eternal. "When will the error of believing that there is life in matter," Mrs. Eddy asks (Science and Health, p. 205), "and that sin, sickness, and death are creations of God, be unmasked? When will it be understood that matter has neither intelligence, life, nor sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal."

["Making Ethics Reasonable"-From The Dearborn Independent]

There is a very general belief that American common education is lacking in one important aspect, namely, the inculcation of a sound moral element. That is not to say, of course, that the trend of education is immoral, or even unmoral. There is a certain moral element in the very nature of study, in the very act of imparting knowledge. There is a sense of honor which makes itself felt at every examination, and there is also an atmosphere of clean competition in both studies and sports. Moreover, the daily contact of young people with men and women who have devoted themselves to the welfare of the young and who maintain a very high degree of idealism even in these too practical times, is undoubtedly the source of much moral inspiration, if not of definite moral instruction.

It is possible to teach morals in a way to fix in the youthful mind the truth that "being good" is not merely obedience to an arbitrary rule, but is a scientific observance of some of the deepest laws of nature. Every child is told, for example, that "it is wrong to tell a lie." It is right that the child should so be told. But why is a lie wrong? The child is seldom told that. A lie is morally, socially, and economically wrong, it is morally, socially, and economically dangerous and disruptive, and if this idea were firmly planted in the

why the right is right.

practiced in and through the church.

live in a universe of moral laws which are as unsafely vio-

lated as are the natural laws. Indeed morality is a natural

law. The question then comes, After having taught the sci-

entific basis of ethics, how can you supply the motive for men

to live up to what they know? Here the spiritual aspect en-

ters. That need not be discussed now. A great step toward

the right would be made, however, if only we would explain

[The Episcopal Bishop of Pennsylvania on Spiritual Healing—As Reported

Bishop Rhinelander on spiritual healing, which appeared in

is able to inspire, Bishop Philip Mercer Rhinelander, of the

Episcopal diocese of Pennsylvania, in an interview yesterday

placed the stamp of absolute approval upon spiritual healing

"The Bishop made it clear that he considered the min-

istry of healing as part and parcel of the work and normal

life of the church and that he regarded its present revival,

which was given impetus by the visit here of James Moore

Hickson, layman of the Church of England, and the mission

recently conducted by the Rev. Harry St. Clair Hathaway,

of Norristown, as an effort to recover what is normal and

what never should have been lost. . . . Bishop Rhinelander

went so far as to declare that every Christian congregation

and every Christian minister, no matter in how simple a way

or on how small a scale, should make provision for spiritual

healing. 'The normal ministry of the church is undoubtedly

"The Bishop looks upon faith healing as a long prayed

The following discerning account of an interview with

With the whole-hearted emphasis that only sincere faith

in The Living Church]

last Sunday's Public Ledger, deserves wide publicity.

167 7 19190 S mind the truth itself would rest on a sounder basis. Speech OF IN is the coin of confidence. Men rest on each other's word, d in 🕒 · just as they take at full face value the coined money which is handed them. When the truthfulness of a man's word becomes vitiated, he is an agent in hindering the exchange of human confidence and all the operations based on confidence, just as if he were instrumental in diluting the monetary currency and coinage of the country with counterfeit pieces. A lie is a broken bearing in the wheels of social life, not to speak of the disintegrating power which it exerts upon the life in which it originates.

le mais od in the idence : diseas : mitteds ... , raids : !mattering laker Et Thus, ethics could be taught with a basis of reason, and , WE 1 as a practical illustration of the actual operations of life. We God berr

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[Intercollegiate News Service, Intercollegiate Prohibition Association, Chicago, Illinois]

"As goes China in the next two decades, so will go the Orient in the next century." We may expect that the Orient will be under prohibition régime during the last half of the twentieth century and the first half of the twenty-first century. As evidence that China will go dry in the next two decades, we have the enthusiastic activity of the Chinese students in prohibition in this country. A year ago they

formed the Chinese Students' Prohibition League, with

eleven definite objectives. Of these, seven have been suc-

cessfully achieved, one will be completed in November, and the groundwork is being rapidly completed in China for the

channel through which He acts upon human life,' the Bishop said in this connection. . . . for release of spiritual resources in the church which have been neglected hundreds of years and which, if set free and used with devotion, are certain to work in modern life the

a healing ministry in that it represents our Lord and is the

same 'miracles' they wrought in the first centuries of Christianity."

[295]

dents; leaflets were translated and then distributed in large numbers in the native tongue in China; research work was carried on and the results given publicity; and oratorical contests were held. "The sole purpose of the League," say the Chinese students of the University of Michigan, "is to prevent foreign brewers from carrying their business bodily into China. Pro-

other three items. A membership campaign resulted in en-

listing over one thousand members, or more than half of the

Chinese students in America. A financial drive was highly

successful; large quantities of literature on the subject were

distributed to the members and to the other Chinese stu-

hibition work is nothing if America is dry and at the same time China becomes more wet. The real success of the prohibitionists is to drive all liquors from the surface of the earth, for this alone means benefit to everybody."

"How and Why Prohibition Came to America," by Harry S. Warner of the Intercollegiate Prohibition Association, has been translated into Japanese and a copy given to every member in both houses of the Imperial Diet, which is now in session. This same little pamphlet has been translated into Spanish and is being widely distributed in South American countries. Temperance organizations are using it to good

advantage in South Africa, and there have been numerous calls for it in large quantities in India.

[From Public Opinion, London, England]

"Mr. A. J. Balfour, speaking on 'Religion and Ethics,' in the Congress of Philosophy at Oxford, said there could be no more important subject. . . . 'I am not one of those who think that morality cannot exist apart from religion, but that really does not settle the question. It would be very difficult for men in the future to preserve the highest morality if they got the idea that the world had been made mechanically and irrationally."

[Introduction to a Christian Science Lecture in St. Louis, Mo.]

The whole world is to-day looking for relief from its various perplexing problems. There are almost as many problems as there are individuals, so enumeration of them is an impossibility; we do, however, in their final analysis, deal with all of them when we sum them up as a lack of peace of mind. One person thinks a gain of some material thing would solve his problem, another needs physical help, another social position, another power and authority; all feeling that the attaining of a particular desire will enable them to be at peace. The Bible, when properly understood, states from cover to cover that there is no peace except through spiritual understanding. In the explanation of the Bible given to us in the teachings of Christian Science, this understanding is put within the reach of all honest seekers. Jesus of Nazareth said that we must become as little children; by that of course he did not mean physically, but like little children in having

an open mind. The material world is governed by the material senses, that is, by what they see, hear, feel, taste, and smell, but all truth is seen only through the spiritual sense, mental discernment, understanding. To illustrate, we see the earth as flat, but we know, through understanding, that it is round; we see with the physical sense of sight the sun coming up in the morning and going down in the evening, but we know, through understanding, that it does not move, that it is the earth which revolves. So it is that when we want to deal with the spiritual we must be willing to set aside the physical sense testimony and become as little children having an open mind, willing to accept the statements, instruction, of those who by demonstration have qualified as ones who can speak with authority. If we will do this we shall quickly reach results which will be satisfying and convincing; in so doing we are working out our own salvation and sooner or later come into that spiritual understanding which is the source of a peaceful mind. In other words, we are becoming acquainted with the God who truly heals all our diseases.

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[From The Congregationalist and Advance]

The restlessness of our day and the demand for direct action that has come to us out of the war may lead us to forget how rapidly we are advancing in the industrial world. There are many indications that the relationships of capital and labor in a good many quarters are rapidly approaching Christian standards. . . . These examples encourage us to believe that we are not to settle down to a state of warfare between capital and labor, but that we are moving on to industrial peace founded on mutual sympathy and understanding. Just what form social-industrial organization will take we cannot now predict but we are surely on the way to better things. Twenty-five years ago the clothing of the country was produced in sweatshops. It is a long cry from that day to the modern clothing factory with the forty-four or fortyeight-hour week, good wages, and sanitary conditions. . . . "Watchman, what of the night?" "The morning cometh"!

4

[From "Political Systems in Transition" by Charles G. Fenwick]

The history of national governments has made it sufficiently clear that programs and institutions have in themselves no saving grace, and that they can but depend for their successful operation upon the spirit of friendly cooperation which animates them.

[On True Peace and Journalistic Reform]

"War-making is now a habit: the great war has made war familiar and frequent, and may assuredly, in a sinister sense of the oft repeated phrase, prove to be the war which will end war—by ending mankind! That we shall seize ourselves in time, shall flout the Furies that hurry us on to our fate, and shall escape from war by the sole available path,—not that of half peace, which only leads round the center of the maze, but that of true peace among peoples,—I cannot doubt. But for this we need a change of heart," says Sisley Huddleston in *The Atlantic Monthly*.

Despite the, to him, appalling condition of the world, Mr. Huddleston "cannot doubt" that there is a way of escape, and this same confidence is found voiced again and again in current periodicals, although there is apparently no reason for it, if sense evidence alone is considered. It is not, however, just vague optimism. It is based on the fact that good exists and evil does not in reality. There is need only of a "change of heart," or of thinking, and, as Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 371), "The necessity for uplifting the race is father to the fact that Mind can do it; for Mind can impart purity instead of impurity, strength instead of weakness, and health instead of disease." Through Christian Science is coming all needed reform, including that of journalism, which Mr. Huddleston feels is so urgent. He says on this subject:—

". . . If the journalist is a charlatan and not a priest, a charlatan who can always be relied upon by governments to disseminate false news and views, society is living on a lie. To live on a lie is as dangerous as to live on a volcano. . . .

Is a journalistic reform possible? The journalist must fulfill his functions as the modern priest. If he told the truth, the whole truth, and nothing but the truth, wars would assuredly not be possible. . . . The lack of perspective, or truth, in the trifling items which make up our newspapers, means a lack of perspective and of truth in the gravest parts of the journals; for nothing is so infectious as this slipshod, facile, irresponsible method of recording the world's events. One of the institutions which have suffered most in reputation because of the war, owing to the bourrage de crâne which was practiced, is the press, and nothing will be put right until there is a reform of the press. It is not only ruinous to the intelligence of nations and disastrous to their morality to feed them upon lies—it is in a definite and demonstrable manner fatal to them in a strictly material sense."

It is encouraging to find statements like this last one. For centuries the human mind has readily admitted that a lie is morally wrong, and the reason that lying has persisted is because of the generally accepted belief that it is convenient and practical. It is good to have this belief challenged.

[Lord Eustace Percy in The Pilgrim]

The whole phraseology of living political debate is stamped with the imprint of religious thought, however little the debaters may often realize the derivation and implications of the words they use. A visitor from another planet, intent on understanding modern movements and discussions, might, without appreciable loss, eliminate Locke and Herbert Spencer from his studies, but he would find a knowledge of the history of the Christian faith essential to an intelligent appreciation of Mazzinian nationalism or the proceedings of a British labor conference. . . . No one who has lived through the last six years can doubt for one moment that men's interest in our days is concentrated on the moral aspects of politics. Economic science and the ordinary categories of political theory have been left far behind. . . . If established governments are to counteract the influence of the revolutionaries, they must display an equally clear consciousness of the foundations of their authority and the purpose for which they exist. If public opinion is not to fluctuate vaguely between the claims of nationalism and internationalism, we must know clearly what is the sphere of national government, and what are its duties toward other governments. We must return again to the old questions that have occupied the minds of Christian moralists and political thinkers in all ages, not as the relics of barren controversies, but as the living forces by which political action is, and always will be, governed and determined. . . . We have seen that purely political or economic philosophers cannot fully answer our questions. We have agreed that the moralists shall regulate our treatment of the crew and our care of the cargo that we carry, but their dictates cannot suffice to guide our navigation. We need a deeper philosophy, and we hesitate between Lenine and an alternative of which we are vaguely conscious, but which we have never heard defined. This is the living stuff of politics to-day; and if there is such a thing as a Christian view of politics, not copied from current philosophies or adapted to current movements, we demand urgently to hear it.

["Churches Unite on World Friendship"-from The Christian Science Monitor]

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Shortly before the outbreak of the great war the World Alliance for International Friendship Through the Churches was called into existence and its first conference was summoned to Constance for August, 1914. The delegates assembled, but could not hold their intended meeting because

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of the sudden outbreak of the war. Thus the first conference had to be postponed until last year, when it assembled at Oud-Wassenaer, Holland. The second took place recently in St. Beatenberg, near Interlaken, one of the most beautiful resorts in the splendid mountain region of the Bernese Oberland. With regard to quantity and quality of the participants, this conference was much ahead of its predecessor. It proved the constantly growing conviction of the Protestant churches that it was their duty to work for international friendship and to advance the cause of pacificism by indefatigably spreading the spirit of Christianity. There were delegates of the national committees of twenty-three countries. The most numerous and representative delegations were those of the United States, England, and Germany. The interest and importance of the conference were greatly increased by the presence of a considerable number of clergymen of the Greek Orthodox Church. This was the first occasion for close cooperation between members of the Protestant and orthodox churches.

Most of the resolutions discussed were carried unanimously and a most harmonious disposition reigned supreme in the Beatenberg discussions. The spirit of the conference is well illustrated in the resolutions dealing with foreign politics, which were as follows: "This conference repudiates the double standard of morality, by which ethical demands are limited to private life. It holds that there is no standard for human life but Christ's law of righteousness and love. Accordingly it maintains that it is only by an increasing application of Christian principles to international affairs that there is any hope of fellowship and peace between nations."

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[From The Freeman—Commenting on Shelley's Recently Published Pamphlet Written One Hundred Years Ago]

Shelley was writing in times very much like our own. A long and terrible war had been waged and won. People looked in vain for the prosperity that had been promised with peace... the national debt had reached a huge amount; there was much distress, much smouldering unrest, bursting here and there into open flame. . . . We can now see that his suggested reforms were far too simple to cure all human woes. We know now that however clean our sweep of kings and priests and officials and even of the state itself, the Islands of the Blessed would not necessarily be reached. We know that it is in the heart of mankind itself that the evil darkness lies brooding, and only by the diffusion of internal light can the borror of that darkness be dispersed.

[From The Biblical World]

Several years ago, when the first sensational discoveries were being published regarding radium, a physicist was asked what he supposed scientists would do with their theories of matter. He paused a moment, evidently recalling the great struggle with which these theories had been formed, and then bravely replied, "I suppose we shall have to revise our theories of matter." That is a true scientific attitude—which, after all, is only another word for honesty. . . .

A readiness to revise beliefs because of new evidence is very different from restlessness. A man is not necessarily following truth because he gives up some belief. The real test is reason for his action. Liberality is not the same as unbelief. A religious belief ought not to be modified unless such action is compelled by evidence substantiating a better belief. But if the churches are to develop and meet our modern world it will be because the young men and women just now entering upon active church life are earnest enough

and brave enough to do some religious thinking. Good intentions must be controlled by good sense, which is only another word for intelligence. To change one's mind in the interests of larger truth because of the force of evidence which a man has taken trouble to examine is not only an honest act; it is also a Christian act.

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[From "The Price of Progress" in The Hibbert Journal]

All our questions are concentrated in the cross of Christ. Ecce Homo! There was a being pure and true in body and soul, unique in moral power and insight, suffering the worst shame and agony at the hands of a few scheming priests and Roman executioners. The very things that were best in him they took advantage of, in order to wreak upon him their worst. It might indeed seem as if the worst things in the world were there, working unrestrained, and doing their worst. And as men watched that scene in imagination, they might have said—as they have said of many lesser Calvaries of human suffering and sacrifice,-"There is no God, there is only the devil," only a malignant or a blind and purposeless power. Yet an instinct in the heart of the world has judged otherwise. As men have watched that scene in imagination, they have said, "There is no devil, there is only God." They have perceived something more than the shame and agony, more than the short triumph of policy and priestly intrigue; they have perceived the highest thing in humanity, gaining through seeming defeat its perfect victory: the love which means the entire willingness of a human soul to give the uttermost for the whole. The priests, the executioners, and the wondering crowd have gone; but that cross dominates the ages still, because love, thus triumphant, is the divinest thing the world has known.

[From The Christian Register]

As good citizens we trust the only way we know for determining what is well for us, and however much we may differ about what that may be before we cast our solemn suffrage, the day after we are again, both above and beneath, one people. It is right and wholesome that in the election seasons we should wrestle in all conscience with issues which befall, and no less with issues which we create, for only thus can we hope to clarify and decide for ourselves.

Those of us who have a professional interest in religion -we who profess and call ourselves Christians—have been taught in our churches to believe that our republic is builded upon a spiritual foundation, whose corner stone is freedom; as we have also been taught that freedom may safely be vouchsafed to all people because in their heart of hearts they want to do the right. . . . We shall come nearer and nearer to a true republic when in each challenge which confronts us in the form of an election we shall make it impossible for any one to count us before the men and the issues involved are known. To vote in advance is not to vote at all. We believe every consistent religious person, every church member, grows more and more in the disposition to weigh solemnly and independently what is that good and acceptable thing for the state and the kingdom of God. We are certain that the spirit of religion grows in the practice of politics.

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[Rev. Frank S. C. Wicks, as Reported in The Boston Herald]

"There never yet has been an example in history of the proper relation of church and state," he said. "We have seen churches dominated by the state and we have seen states dominated by a church. But that is where evil can triumph most easily,—where there is a division of forces. Religion

used to be considered an interloper in business. That is the pit into which we have fallen.

"Some of our commercial pirates are very pious men. But there again is the real trouble. They have exported their religion and haven't enough left for home consumption. Religion should touch all points of life, and not until it does can politics be purified. In the past there have been many conflicts between loyalty to God and loyalty to country. Men, in order to live up to the dictates of their conscience, have been forced to break with existing government. The ideal religion will purge patriotism of its narrowness, for devotion to conscience and to country will be as one."

[From Record of Christian Work]

The gospel has struck deeper root in Brazil than in any other Latin-American land. In number of organized churches and in membership Brazil leads South America. One striking feature of Brazilian church life is the number of persons from the educated class who are enthusiastic members. The government of the province of Rio Grande del Norte has offered to turn over to the Presbyterian mission the direction of its school of agriculture. This occupies four thousand hectares of planted land, and is provided with the buildings needed to operate an evangelical institute for young people, with an annex for agriculture.

Church Notices

* * *

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

Tone time I was engaged in newspaper work on the leading paper of my home state, so I feel safe in saying that only the sheet hot from the press is of interest to a news gatherer. After becoming interested in Christian Science and seeing others reading The Christian Science Monitor fully a week old, I made up my mind that though Christian Science was all right as a religion, it should never lull me into such a state of passivity that I would willingly accept a newspaper which was not new. It was many years before I would permit myself to grow past this point of self-satisfaction. More than once my embarrassment has been keen, when discussing some leading question of the day with an acquaintance who was not a Scientist, to have her quote to me from "your Monitor." Finally in self-defense I determined to acquaint myself with this paper. At this time I was living in Chicago and reading every daily paper in search of "Items of Interest" which I re-edited for a child's magazine. The Monitor then cost two cents a copy and my first investment of six or eight cents, for what seemed to be old papers, brought me immediate returns of more than the cost of a year's subscription for this "stale sheet," as I had previously called it. The return in dollars was small indeed when compared to my joy at becoming familiar with this great international daily newspaper. With each succeeding year my love for and appreciation of the Monitor has grown apace. Kindly extend my subscription, for which please find inclosed -

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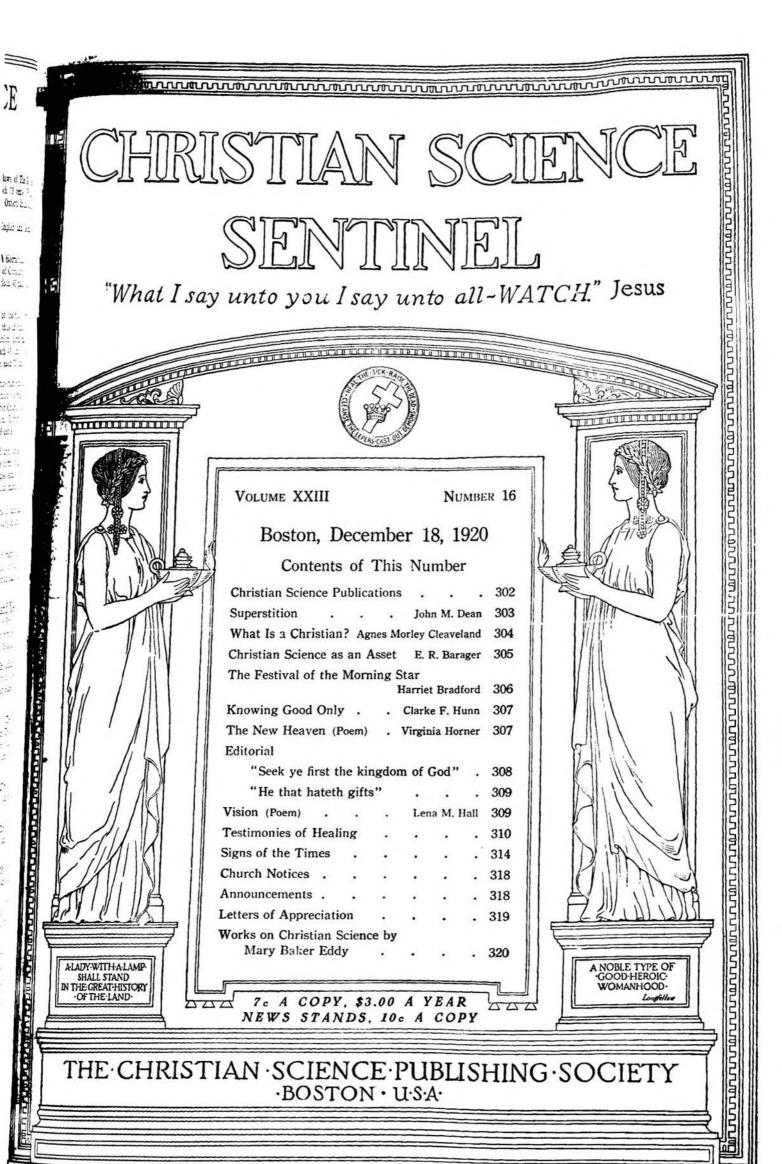
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NUMBER 16

Superstition

JOHN M. DEAN

THROUGHOUT the ages mortal thinking has continuously and with not infrequent success attempted to graft superstition on every form of religion and worship. A mere human process of thinking renders obscure and abstract the teachings of the Old Testament and clouds the deep spiritual import of the New. This false process of reasoning has largely made of the word Christianity a haphazard term to be loosely applied to any form of teaching which professes to regard Jesus as the Messiah, and this without reference as to whether a superficial estimate of his mission is embodied in a material and formal creed or whether his pure spiritual teaching is exemplified in a lofty and practical religion which finds its manifestation in good deeds.

Now, viewed in the only light in which the Scriptures should be regarded,—that is, from the standpoint of spiritual interpretation,-there are no obscure passages of Holy Writ, and even seemingly conflicting statements are reconciled and coordinated into one harmonious whole. To the student of Christian Science even those passages which treat of material history are to be understood spiritually, for to be effective the Bible must necessarily lay bare the nature of error of every sort in order that, being uncovered, it may be recognized for what it is and thus destroyed. A consistent study of the Bible in the light of Christian Science presents a continuous unfoldment and must finally result in the uncovering of the purpose and meaning of all things. Nothing in the realm of Truth is unknowable. How careful, then, should we be to discriminate between the true and the false. Paul exhorted Timothy to be "a workman that needeth not to be ashamed, rightly dividing the word of truth," and this demonstrable teaching is reflected in every line of Mrs. Eddy's book, "Science and Health with Key to the Scriptures."

Superstition attempts to work in many devious and subtle ways. It should not be thought that a belief in such things as spirit communications, in lucky and unlucky times, seasons, or places, or in the power of a man-made god of wood or stone constitutes the only form of superstition with which the human mind is obsessed; nor should it be thought that the ignorant in education or experience are its only victims. Broadly speaking, any belief in a presence or power opposed to God is a superstition, and regarded thus the word takes on a wide definition. Most professed Christians will readily concede that God is Spirit, and when this is acknowledged it should at once be seen that every erroneous thought is, in the degree of its unspirituality or wrongness, a superstition. Thus it becomes plain that to attribute power to drugs or to any other form of merely material practice or worship, is a phase of superstition, regardless of how respectable custom may have made it appear.

The observance of times and seasons is a deplorable form of superstition, and if indulged must rob religion of its spiritual power. All of good is everywhere all the time; therefore

there should be no occasion to emphasize good at one place or time more than at another. This is, of course, an absolute statement which needs to be demonstrated by degrees, and this will be done by persistently holding to the ideal of perfect God and perfect man, however necessary may seem the human footsteps to be taken in reaching this goal. Thousands of individuals are measurably demonstrating the possibility of this ultimate attainment by taking their religion into their daily walk and conversation and utilizing God's ever presence in all the affairs of life.

Just as ignorance and fear furnish the only basis for superstition, so understanding and spiritual courage are its sovereign antidotes. When Mrs. Eddy said (Science and Health, p. 86), "Mortal mind sees what it believes as certainly as it believes what it sees," she uttered a truth which, when understood, will explain a multitude of mysterious and so-called supernatural occurrences. Like always produces like; therefore the myriad qualities of thought manifested by individuals form ofttimes widely varying conceptions of the same thing. The human mind, steeped in ignorance or fear or some other form of obsession, evolves thoughts which may be objectified in a manner incomprehensible to one more enlightened, and these gradations of human belief will continue until all come to a perfect understanding of the creator and His creation.

The conception of a personal God is on all fours with the conception of a personal devil, for both beliefs are born of superstition. Every man's God is no more nor less than his concept of God, and no other God is available to him until his concept changes. One mortal may evolve a god of wood or stone, while another may bow down to a medicine bottle, to a formal creed, or to some sinful habit. Multitudes even appear to worship a vague enlarged human personality who lives in some distant heaven and delights equally in punishing and blessing. Until better instructed, each worships and utilizes the god of his own creating; yet always there exists the one infinite God who is to be worshiped "in spirit and in truth," but who is seen only as thought is uplifted to behold Him. To invest a so-called corporeal personality with either sanctity or malevolence is gross error, and it is equally wrong so to regard places and things. Goodness is impersonal and immortal because God made it, while evil is impersonal but perishable for the opposite reason.

The erroneous philosophical, medical, or religious beliefs of others cannot harm one, and to believe that they can is to put one's own beliefs on the same level. One's fear of such things endows them with the only power they seem to have, and when the nothingness of their asserted influence is seen, that is the end of it. This is not to say that one should be unmindful of the claims of error of every sort, but these claims need to be clearly and promptly recognized as neither person, place, nor thing, and this understanding deprives them of their only claim to power. To deny the existence of a personal devil and then to substitute therefor a belief in the power of evil manifested through wrong thinking or in any other way, is simply to change the form of the one evil and to

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endow this new devil with all the diabolical qualities of its predecessor.

Christian Science has come to the world to destroy superstition, for, as Mrs. Eddy says (Science and Health, p. 83), "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus." A Christian Scientist largely avoids the entanglements of superstition by doing his own thinking, and individual thinking is the salvation of mankind. Mrs. Eddy's inspired teachings constitute the basis for true spiritual growth, and each student must build on the basis there laid down. Teachers or practitioners can render invaluable help by pointing out the way; but even these are helpful only as they adhere to the strict letter and spirit of divine Science. Tradition and rumor are no part of this Science, and Paul's warning, "Prove all things; hold fast that which is good," is as apt now as when first written.

To accept, either in precept or practice, the infallibility of some mortal personality is to build on tradition and thus throttle that individual and impersonal concept of Truth which is essential to the growth of understanding in human consciousness. Personal domination is a baneful influence, however beneficent it may appear. There is room for only one Leader in the Christian Science movement, and her leadership is rendered imperative by her great spiritual discovery, which is fully set forth in her published writings and is demonstrable alike to all. The mission of Christian Science is gently to force progressive achievement, and it will operate slowly or rapidly in the degree of the individual, spiritual alertness of its followers. Living in the past will not accomplish the work of the present. Good is immortal; therefore all the good that ever was is available for the needs of to-day. But there is no need for outgrown methods, however plausible their argument. Divine Science is never speculative, credulous, or reactionary. In her article entitled "Christian Science" (Miscellaneous Writings, p. 235), Mrs. Eddy makes this profound statement: "This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period."

What Is a Christian?

AGNES MORLEY CLEAVELAND

ONE of the interesting propositions that is engaging the world's attention at the moment is the possibility of communication with the planet Mars. Of course speculation about the mental processes of the supposed Martians is a more or less profitless pastime, but for the sake of concrete illustration, let us presume that invention has made it possible for a Martian visitor to land upon this earth. Naturally the larger and fundamental viewpoints of the respective peoples would be the first information sought on both sides and one of the very early questions on the part of the Martian would be, What is meant by the term Christian? Of course he would be told that a Christian is one who believes in Jesus the Christ, and this statement would be amplified by the story of Jesus' earthly career. But this alone would not satisfy the questioner who was seeking to discover why Jesus the Christ has for more than two thousand years been regarded as the Way-shower for millions of people on the earth. The exact import of his message would, of necessity, be demanded.

If one wishes to test his own concept of Christianity, let him mentally answer this hypothetical other-world inquisitor. And can we not imagine that if he put this question, What is a Christian? to many persons in widely separated geographical areas, the bewildered man from Mars might begin to doubt if professing Christians really knew what they professed? If, on the other hand, the question were put to a true metaphysician, as the term is understood in Christian Science, the answer would be instantly forthcoming in terms so concise and convincing that the questioner could not fail to grasp the truth and forthwith acknowledge himself to be also a Christian.

Let us suppose that this assumed seeker for information had not, previously to propounding his question, been told anything of the human story of the Bible, so that he could not be answered by citing the Scriptures as authority, but must needs be convinced through the medium of pure reasoning in which he himself could participate.

The exposition would, of necessity, be something like this. "You acknowledge, of course, that you exist; that you are not self-created, and therefore your existence is proof of the existence of a creator. This creator must be one, and one only, as more than one would presume a still antecedent cause. Thus the self-evident fact is that there is one infinite, self-existent cause or creator. This creator or cause must be good, in order to be self-existent, inasmuch as evil signifies destruction, and evil in cause would be self-destruction from which there could be no effect. Now one's own existence precludes the possibility of this argument; so the inevitable and only possible conclusion is that the one infinite cause, or God, is good, and, cause being good, effect must be good. Nor can there be two effects from cause, one like it and one unlike it; therefore the conclusion is inevitable that effect is one and good."

This would be a logical point at which to draw attention to the Biblical parable of the fountain, which doth not "send forth at the same place sweet water and bitter," and to explain that all of the allegories in the Bible are for the purpose of emphasizing monotheism, the oneness of God as Almighty, the all-might, the one cause. The conclusion would be self-evident to any reasonable person that Christianity and monotheism are the same and that monotheism is the acceptance of one cause and one only, phrased in Biblical language, "Thou shalt have no other gods before me."

Would not the Martian be compelled to acknowledge the exactness of this line of argument and to declare it therefore scientific, Christianly scientific? Nor could our hypothetical visitor be long in our midst before the words "Christian Science" would be brought to his attention, and after having had an explanation of Christianity such as has just been given, he would at once see that the two are identical-Christianity and Christian Science. He would perceive that the Bible is a record of men's growing vision of monotheism, of the one Supreme Being, the unrivaled cause of the true spiritual universe. As this fact became clear he would undoubtedly turn to the Scriptures and there find full confirmation. Beginning with the story of Abraham, who was the first man of whom we have record to catch a glimpse of monotheism or the oneness and universality of cause, the Bible is a series of narratives of what transpired in human affairs when these were brought into the orbit of correct reasoning. It is a record of the transition out of paganism,—the belief of more than one cause,-into Christianity, the absolute knowledge of God, the one infinite, perfect cause.

David's query, "Why do the heathen rage, and the people imagine a vain thing?" had its antipode in Solomon's admonition, "in all thy ways acknowledge him." On page 12 of "Christian Science versus Pantheism" Mrs. Eddy writes: "The Science of Christianity is strictly monotheism,-it has ONE GOD. And this divine infinite Principle, noumenon and



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phenomena, is demonstrably the self-existent Life, Truth, Love, substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal."

The pagan viewpoint is that there is more than one cause, more than one noumenon. This alleged dualism is set forth in the allegory of the garden of Eden. In the first chapter of Genesis we read that "God saw every thing that he had made, and, behold, it was very good," perfect cause expressed in perfect effect. Then the figurative mist went up from the earth, or in modern phrase, confusion arose, and two causes were alleged, the "gods, knowing good and evil."

All the prophets of the Old Testament and Christ Jesus and his apostles and disciples of the New, denounced this fallacy throughout all of their teaching. Of them all Jesus, perhaps, put it the most concisely when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Of the supposed power called the devil James said, "Resist the devil, and he will flee from you," not as an actual entity going from one place to another, but as a false theory or belief disappearing, a belief which Jesus also said, "abode not in the truth, because there is no truth in him."

Mary Baker Eddy, more than nineteen hundred years later, brought the same message, couched in the language of her own day and generation. On page 468 of "Science and Health with Key to the Scriptures" she says, "All is infinite Mind and its infinite manifestation, for God is All-in-all."

So the test of what constitutes a Christian is the same today as it has always been, and that is to be an adherent of the truth that there is one, and not more than one, noumenon responsible for the phenomenon which is the true universe and all that therein is. But this is just what the human mind rejects,—the human mind being but another name for illogical reasoning. Illogical reasoning insists that the suppositional opposite is an actual entity and that there must of necessity be the power responsible for good and a rival power responsible for the so-called evil, and to this alleged, but actually nonexistent, rival many names have been given throughout the ages. Beginning with the name serpent, typifying a voice for evil, through a list which includes devil, red dragon, and others, we have arrived at the most modern designation, used by Mrs. Eddy,-error, mortal mind, or animal magnetism. And throughout all of this successive change in nomenclature the test of a Christian has been the same: Does one accept the claim of an opposite to the one power as a reality or does be reject it as a lie?

Jesus warned against putting old wine into new bottles, and that warning stands for every Christian Scientist to-day. Are we really rejecting the possibility of so-called mortal mind being a mind in competition with divine Mind or are we sure that divine Mind is infinite not only in time and space but infinite in its power of expression, leaving no room for any other expression? Mrs. Eddy is unequivocal on this point. In her definition of mortal mind in the Glossary of Science and Health (p. 591) she says: "MORTAL MIND. Nothing claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, alias the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of God, or good; the belief that life has a beginning and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science nor can be recognized by the spiritual sense; sin; sickness; death."

There remains only the explanation of the phenomenon called evil, and that explanation is extremely simple. Evil is the illusion that a lie is a fact, and can only seem to be phenomenon to mistaken sense. It is, furthermore, a lie to say that there is even a mistaken sense. The misstatement itself is the origin of the hypnosis. A misstatement is instantly destroyed when the correct statement is substituted for it, and with its destruction goes all the hypnosis or illusion of evil, that supposed competitor to omnipresent good. Reducing this to extremely modern language: Do not tell a lie if you wish to escape the mesmerism of the lie. Now it may be asked, How am I to detect the lie every time so that I may reject it? We have an unfailing test for that. Is the statement, whatever it may be, a true statement about God? If not, it is not a true statement, for God is All. So a statement based upon a supposition of more than one influence or power is a denial of the all-might, personalized as the Almighty. To acknowledge God as Almighty constitutes a Christian. Of course acknowledgment includes action as well as words. When a true statement is enacted it is one's religion, otherwise it is merely a philosophy; so a Christian is one who not only states in words but lives the truth he knows.

Christian Science as an Asset

E. R. BARAGER

THAT Christian Science is really an asset for the business man can be undeniably established; in fact, the evidence of Truth's demands in business began to accumulate nearly two thousand years ago, when Jesus, answering the anxious questionings of his earthly parents, Mary and Joseph, replied: "Wist ye not that I must be about my Father's business?" While the references in Holy Writ to business, as we understand the term to-day, are not voluminous, they are sufficient to satisfy us that no inconsiderable weight was at that time given to the transaction of business, and, in the second chapter and fifty-second verse of Luke, we are also told that by reason of his strict attention to and diligent effort in the prosecution of the Father's business Jesus "increased in wisdom . . . and in favour with God and man."

Turning to the record as given in the Old Testament we find in Proverbs this very suggestive admonition: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." And what does this mean? Surely no less than that the man who is diligent in his own business, if that business and that diligence square with the Golden Rule, shall most certainly not only find favor with the right kind of men, but he shall also inevitably be "about the Father's business," as well.

One of the most prevalent errors that appears to cloud the horizon of human kind is that to be "about the Father's business" is a sort of one-sided affair. In other words, that to enter upon a godly life to any considerable extent or with any particular degree of fervor means the giving up or changing some part or element of one's daily business activity; that a business man, if he would be a Christian, must of necessity be different in business from what he has always been. Not by any means! If his business methods and daily life have heretofore been in accord with the Sermon on the Mount, there will be only unfoldment. It will still be necessary for him to "put off the old man." An excellent method of doing this Paul gave most definitely in the twelfth chapter of Romans, when he said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world:

but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The fact of the matter is that a faithful study of Christian Science and a sincere application of the teachings of the Bible, as so succinctly and clearly explained in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, ought to, and will, convince the business man that he cannot afford to remain outside the influence and protection of God's promises to them that know the truth. This truth we now know to be Christian Science, and its relation to business has been well stated by Mrs. Eddy in Science and Health, on page 128, as follows: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity." What more than this can a business man ask or desire?

The Festival of the Morning Star

HARRIET BRADFORD

IN "the Revelation of Jesus Christ," John records that the angel "like unto the Son of man" bade him write to the church at Thyatira: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . and I will give him the morning star." And in the last chapter of Revelation it is recorded, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." As the emblem of spiritual truth piercing the darkness of mortal belief, the star is the sign that the understanding of the Christ is come within reach of humanity. Wise men followed it to Bethlehem, "where the young child was," but when they found him, they bowed before the infant Jesus and attempted to worship with costly material offerings the concept of Truth that he heralded. Down the ages the human so-called mind has confounded matter and Spirit. Religious reformers who have glimpsed in part the divine inspiration have missed scaling spiritual heights by turning aside to popularity, that winning of the people, that succumbing to the belief in minds many and their power, which denies the allness of God and the dominion of man in His likeness, and materializes worship.

In this connection, it is of at least passing interest to the student of Christian Science that in the early history of the Christian church the feast of Epiphany, celebrating the baptism of Jesus, was observed some two centuries before the feast of Christmas, the "mass of Christ" or the celebration of the nativity of Jesus. The word Epiphany comes from the Greek $\hat{\epsilon}\pi\hat{\iota}$ (upon) and $\phi\alpha\nu\delta\varsigma$ (light) and was the regular Greek word for the appearing of a divine being. In Christian terminology it refers to the manifest descent of the Holy Ghost upon Jesus at his baptism by John, as recorded: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Early students of Jesus' teaching clung fast to the spiritual significance of his mission and to the spiritual essence of worship. Later students set time limitations upon his mission, marking it into epochs and celebrating these by feasts, notably the feasts of the baptism

and the resurrection. But even in these the spiritual significance was uppermost. At this time, the physical birth, or natalis in carne, as it was termed in sermons and homilies, was held to be of little importance. But between 350-440 a.d., and first in the west, where Roman influence was strong, materialization of thought culminated in the celebration of feast days,—an attempt to bound the Christ-thought not only by time but by bodily structure. Significantly, at about this period, so-called Christians ceased to heal the sick as Jesus had commanded, and Christendom lost the spirit of the teaching of Christ Jesus, immersed as they were in controversy over the letter.

Of the feasts of the early church, Christmas most thoroughly seized the hearts of mankind. It became popular, for it gave the human mind a reed to cling to,—the subtle supposition that Spirit is or can be in matter. The doctrine about it brought a spiritual heaven to a material earth, brought material angels with spiritual messages, made so-called science (the astrology of the wise men) the interpreter of the sign divine, and clothed man in mystery. What better vindication could there seem to be for the human mind of its claim to divine sanction? But while the human mind plays the lie to reality, the ever present divine Mind is; therefore down the ages gleams now and again more brightly for a brief space the "morning star," linking together the seemingly broken connection between man and God. Alone of all religious reformers since Jesus, Mary Baker Eddy, Discoverer and Founder of Christian Science, saw in its full light the spiritual significance of his mission, and she gave to mankind her discovery, so firmly grounded upon the rock, Christ,the complete manifestation of divine Principle,—that neither popularity nor persecution can overthrow it. Writing of the meaning of Christmas, on page 260 of Miscellany, Mrs. Eddy says: "The basis of Christmas is the rock, Christ Jesus; its fruits are inspiration and spiritual understanding of joy and rejoicing,-not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, because of the heaven within us. The basis of Christmas is love loving its enemies, returning good for evil, love that 'suffereth long, and is kind.'"

To stand upon the "rock, Christ Jesus," as quoted above, and to pierce the darkness of human belief with his comprehension of the "morning star" is the precious privilege of the student of Christian Science. By separating the true from the false in human festivals, he rejoices in celebrating only the reality of being, God and His idea. To this end the records of human history are useful, not to corroborate the facts of Christian Science,-divine Science needs not the witness of that so-called mind which it proves mere illusion,-but they are useful to show how the traditions and customs of the human race have been fabricated of the subtle serpent's lie that there is more than one creation. Recognizing the erroneous concept of Christmas for what it is, the Christian Scientist can at once replace it with the spiritual fact that the Christ is never born, is not temporal, but is the eternal manifestation of God's fatherhood expressed. The only nativity there is, then, is the dawning of the Christ-idea to human consciousness; the only baptism there is, is the purification that comes with acceptance of the Christ, Truth; the only resurrection is the ultimate ascendancy of spiritual over material so-called consciousness. And the only celebration there can be of these states of consciousness is the demonstration of them. The Christian Scientist does not cease to observe Christmas; he celebrates the coming of the Christ-consciousness whenever he replaces false material illusion with spiritual reality, and when the infinite tenderness of the Christ-



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love reigns for him and guides him to express "on earth peace, good will toward men."

Of such spiritualized thought Mrs. Eddy writes on page 257 of Miscellany: "To the awakened consciousness, the Bethlehem babe has left his swaddling-clothes (material environments) for the form and comeliness of the divine ideal, which has passed from a corporeal to the spiritual sense of Christ and is winning the heart of humanity with ineffable tenderness." Whoever thus celebrates in its spiritual significance the appearance to human comprehension of the Christ follows the admonition of Jesus, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." So doing, he acknowledges the supremacy of good, God, overcomes evil, and by demonstration wins the promise, "I will give him the morning star."

Knowing Good Only

CLARKE F. HUNN

TF, at the approach or manifestation of evil, one knows with I the absolute certainty of Science, which renders contradiction unthinkable, that God knows good only, healing is instantaneous. That this is true may be seen from the simple fact that to know God as the only good and all-good and good only, is to know man as made in His image. Healing is the unshakable certainty that God cannot know evil, and once this expression of Truth reigns as consciousness, no other proof is needed that man, God's reflection, cannot know evil, and therefore that what is unknown to both creator and creation can have no existence, substance, or power. "God is His own infinite Mind, and expresses all," states Mary Baker Eddy on page 310 of "Science and Health with Key to the Scriptures." The knowledge that this "all" contains no slightest hint of sin, disease, or death, is the healer of mankind.

That good is all there is to know is, however, a direct affront to sophistication, that favored offspring of the false consciousness or supposed mind of mankind. This so-called mind deals in and feeds upon both light and shade. It is the Adam-mind, conceiving knowledge to comprise both good and evil. It hastens to assure the beginner in Christian Science, even in the midst of his first proofs of the healing truth, that he cannot forswear all at once the pride and fancied protection of sophistication. Such a one is thus apt to cling to the secrets of material existence, its tricks and subterfuges, the accretions of erroneous belief for which he has paid so dearly in the past. He often feels that to abandon his hard won knowledge of good and evil, and to accept the statement that God knows only the one and not the other, will betray him into a strange, one-sided, and uncertain universe. Believing the knowledge of good and evil to constitute mind, he is inclined to doubt the omnipotence of a God who knows good

Yet, because the beginner may not at once be able to apply successfully an understanding that God knows good only, is no excuse for balking this fact or refusing to accept it or to grasp it as best he may. That God does not know evil is indeed easy to comprehend, if one but considers the simple analogy of mathematics. "Evil" in mathematics is represented by the blunder or mistake, either in the misapprehension of rules or of omission or commission in applying them. Only one who has mislearned the fundamentals of mathematics can assume any sort of knowledge of errors; certainly the accomplished mathematician knows them not, and the more proficient he is, the farther is he from knowing

them. A hodge podge of correctness and blundering, of rules and their perversion, does not constitute mathematics. That two times two is seven is never true or real or substantial or powerful, no matter if the would-be good-and-evil mathematician substracts three from the product to make it so.

Mind knows good only. Truth embraces only that which is ever and eternally true. Divine Love is everywhere and All. That which is unlovely may have many things believed about it, but only one thing about it is true: that God does not know it and that it therefore does not exist. Against these simple statements the human mind rebels. The Adam-mind craves in its heavenly garden at least one forbidden tree, at least one possibility of something other than good. Give it this much, it declares, and it will rest content. This granted by the unwary thinker, the old tempter soon appears. Will the human mind allow this savory fruit of other than good to remain untasted? The answer is found on every page of human history.

No greater enemy is to be faced in all our journey toward Godlikeness than the belief that perfection must be flavored with just a dash of imperfection, that man can only approximate the true measure of God's man. This is, indeed, no less than the belief in death. "Drink and be merry," or, "Live and be fruitful," death adjures, "if to-morrow you will agree to die!" "Turn over a new leaf, and welcome, but keep your finger on the page, lest you lose mortal mind's inalienable right to turn back again if it chooses!" "Be kind and generous outwardly; there is no need yet to blot out the salacious thought within!" "This trifling lust for comfort, or luxury, or adulation, or human power . . . what does it matter in view of your advanced thought and devout understanding and demonstration in behalf of others?" Thus the arguments are presented; for, after all, all that the father of lies ever wants is to convince the thought that absolute perfection cannot quite be attained, and is not, indeed, to be desired, at least until "hereafter." Given the claim that man as God's image can know even ever so little of evil, and evil is content. Only the insistence that God knows good only, and that man knows good only, can defeat these attacks. On page 204 of Science and Health Mrs. Eddy tells us that this is the common trait of all forms of error, that they support false conclusions of evil and good as coexistent; and on the following page she asks, "When will the error of believing that there is life in matter, and that sin, sickness, and death are creations of God, be unmasked?" Then a little farther on she supplies the answer: "When we fully understand our relation to the Divine, we can have no other Mind but His,-no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error."

[Written for the Sentinel]

The New Heaven

VIRGINIA HORNER

BEHOLD thy home created by God; Where angels, the pure thoughts, dwell; Where there is love and peace and joy, And melodious song doth swell.

Our Father is here and we dwell in Him; The forms of earth we see. We reflect His thoughts and rest in Truth And walk on the crystal sea.

The words that are spoken are spirit and life.
God spake—and it was done.
We also can speak and have our desire,
For His Mind is the only one.

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Editorial

"Seek ye first the kingdom of God"

It is a pity that the word salvation is used so commonly with such an entire absence of proportion. The result is that to the man in the street it has become largely meaningless, if not positively jargon. Writers, like Dickens, have pilloried the offense and the offender in caricatures such as Stiggins and Chadband, but that has aggravated the difficulty rather than ameliorated it. Yet the word after all simply means safety, and if a man's spiritual safety has come to mean nothing to him, then is he a materialist indeed. Christ Jesus, who was not merely the greatest moralist but the most wonderful Scientist whom the world has ever seen, knew better than any teacher what salvation really meant, and gave the quest of it the first place in his philosophy. "Therefore take no thought," he told his audience, in the greatest sermon and most wonderful scientific lecture ever given to the world, "saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Now exactly what a man makes of this saying is, perhaps, the acid test of what Truth really means to him. It would be as ridiculous and impertinent as it would be unscientific to advise any one how to order his life so as to be in accordance with Truth. The problem is an entirely personal one, and should be wrought out by the individual, without criticism or interference from the outside. The issue is too vital a one for that, for it is never scientific to attempt or advise demonstrations beyond the understanding of the demonstrator. At the same time, the words are so direct as to leave little margin for mental quibbling; and piling Pelion upon Ossa in the way of delay always ends fatally. "The demands of Truth are spiritual," Mrs. Eddy writes, on page 170 of Science and Health, "and reach the body through Mind. The best interpreter of man's needs said: 'Take no thought for your life, what ye shall eat, or what ye shall drink." What happens to the man who takes undue thought for the morrow, Jesus made quite clear in the story of the rich man who, when his barns were bursting, determined to pull them down and build greater. "Thou fool," came the scorching comment of the man who had laid aside everything to save mankind, "this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

The man who is rich toward God is essentially the man who is seeking first the kingdom of God, nor is there anything selfish in this. To be rich toward Principle a man must strip himself of everything in human consciousness outside Principle, he must set to work to become a sensual pauper, to be bankrupt of materiality. So far, however, from this being

selfish, it is precisely what Christ Jesus meant by taking up the cross daily to follow him. It represents a mental outlook which envisages a true love of mankind, since only as a man puts off the carnal mind, and clothes himself with the Mind of Christ, can he hope to begin to repeat those works of healing and salvation which were enumerated in Christ Jesus' charge to his followers.

It is obvious, therefore, that the way in which to seek the kingdom of God is by being rich toward God, and this, if it is to be accomplished, must be attempted, not by building greater barns for the bestowal of a man's materiality, but by opening those already in existence, and throwing out the contents. In a world of sensuous illusion, the great barn is the human mind. In that are stored all the material beliefs, all the sensual phantasies, all the animal desires, which, in turn, lead a man to build barns in which to bestow the material goods which are the product of his material thinking. This material thinking endeavors to counterfeit infinity by persuading its victim that there is no limit to his necessities, and that his material salvation is dependent upon his making provision for them. Christ Jesus, of course, exactly reversed this cart before the horse method of demonstration, "Seek ye first the kingdom of God, and his righteousness," he said, "and all these things"-food, drink, raiment-"shall be added unto you."

Fear, Jesus knew, was the root of a man's sensuality. Therefore he pointed out to his disciples how the birds were fed, and the lilies clothed more gloriously than Solomon. It is fear that brings a man into the world, fear of race exhaustion, just as it is fear of death that takes him out of it; and this, when scientifically analyzed, is fear of death in either case. It is this fear of death which threatens him with want and starvation; it is this fear of death which robs him of his home, and sends him out destitute and in rags; it is this fear of death which makes him sick and makes him sin; and its conqueror is Love. Love is the understanding that man is spiritual, an understanding which robs death of its sting. God is Love, and it is therefore Love "who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." And because of this it was that the apostle John declared, "There is no fear in love; but perfect love casteth out fear: because fear hath torment;" and that Mrs. Eddy wrote, on page 411 of Science and Health, "Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed;" and again, on page 365, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine."

Before, however, a man can hope to achieve real success in such healing, he must seek first the kingdom of God. To what extent he does this is purely a question between himself and Principle. When he counts his bonds, numbers his farms, or calculates his assets, he will know the justification for what he is doing. At the same time there is not necessarily any greater virtue in poverty than in riches. It depends somewhat how either be acquired. True riches is, of course, contained in an understanding of supply based upon the demonstration of Christ Jesus, an understanding which makes it possible to comprehend metaphysically something

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of what is meant in the saying, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

FREDERICK DIXON.

"He that hateth gifts"

UNDERSTANDING of divine Principle is the true gift of God to man. In fact, infinite Principle is God, and understanding is the function of the real man in the divine likeness. The continuous gift of the great Giver reflects, then, the divine nature. Continuous spiritual understanding ever satisfies because of its endless variety. Spiritual activity in accord with Principle is what constitutes understanding of Principle, and this true activity is sustained by its infallible cause. The whole process of spiritual creation, unfolding eternally in the now, is the divine Mind's process of giving. The divine Mind is immortally producing its idea or expression, and thus is ceaselessly giving all good.

That, of course, is the truth of giving. It is the manifestation of infinite Love, altogether tangible to spiritual sense, richly enjoyable in its unfoldment. Any human sense of merely material presents is, at the best, a rather sorry counterfeit of the spiritual activity which expresses divine intelligence. Some beliefs about holiday giving may seem to be better than others, because in some cases the grossest material limitations have been superseded to a certain extent by the unfoldment of the one ever-loving Principle. This subsiding of the human sense of things in the presence of infinite Mind and its idea is what improves the so-called human circumstances. In other words, the less of mortal belief there even seems to be, the more is experience improved. So the less mortal selfishness, greed, or supposed satisfaction in materiality there seems to be connected with the giving of presents, the more can one rejoice that nothing real is lost but a broader joy is gained through the understanding of Truth. Of the Christian Scientist, Mrs. Eddy writes, on pages 359 and 360 of Science and Health: "I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness,—and know that these ideals are real and eternal because drawn from Truth, -they will find that nothing is lost, and all is won, by a right estimate of what is real."

There are certain aspects of holiday giving, or of the expectation of gifts at any time, which have long been considered reprehensible. The Hebrews looked with suspicion and reproach on the mercenary seeker of gifts. One who is subserviently awaiting presents continually can hardly be reliable. An attitude of fawning, greedy receptiveness to materiality, is not deserving of confidence. If one thinks that gifts are his rightful perquisites, and others feel bound to appease that grasping expectation, the process of giving and receiving in such circumstances is so sordid and insincere as to be of no real value whatever. It was the looking for bribes, for satiation of mortal desires, for placation of insistent demands, for matter and ever more matter, that led to the phrasing of such a proverb as, "He that is greedy of gain troubleth his own house; but he that hateth gifts shall

It is interesting and helpful, in the light of Christian Science, to study the various Biblical statements about gifts. Thus in Deuteronomy we read, "Thou shalt not wrest judgnent; thou shalt not respect persons, neither take a gift: for

a gift doth blind the eyes of the wise, and pervert the words of the righteous." In Ecclesiastes, the preacher declares that "a gift destroyeth the heart." Paul, writing to the Philippians, felt it necessary to explain his appreciation for their contributions: "Not because I desire a gift: but I desire fruit that may abound to your account." Now clearly, the stigma on gifts, as indicated by Moses and other Scriptural writers, was really a stigma on the cringing attitude, the sense of limitation and inferiority, which is always fear.

The gift of God is that healing wholeness of spiritual action which takes the place of any sense of inaction or overaction, whether supposedly in body or in business, in the school, or in the household. The divine bounty provides harmony instead of discord, plenty instead of lack, the fullness of joy instead of any mortal craving. The time for enjoying the gift of God is all time, not simply some special season of the year. One rightly appreciates the proof of healing as the greatest gift there ever could be when one understands it as coming from the divine Mind alone. The glad recipient of all divine goodness must be active in the very receiving, in that he must practice energetically in conformity with Principle.

As one comprehends the true idea, even his giving and receiving of presents at the right time and in the right way becomes more spontaneous because of the demonstration of what is nearest right in all circumstances. Those perfunctory gifts which are inspired only by a sense of custom, tradition, or human expectation are necessarily diminished, and the true giving, which actually manifests Principle, is in-To know that the Christ, as spiritual idea, is creased. always present to bless, daily and hourly, is far better than to think of a material form of celebration once a year. As Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 262), "Christmas to me is the reminder of God's great gift,-His spiritual idea, man and the universe,-a gift which so transcends mortal, material, sensual giving that the merriment, mad ambition, rivalry, and ritual of our common Christmas seem a human mockery in mimicry of the real worship in commemoration of Christ's coming." Only the one, then, who appreciates this true gift, day in and day out, and proves for himself the infinite blessing of the spiritual idea, is the one who, in the words of the proverb, "hateth gifts" because he is turning away from the mortal sense of things to the truth. In this readjustment, he is, of course, losing nothing real but gaining rather the wholeness of genuine satisfaction. GUSTAVUS S. PAINE.

[Written for the Sentinel]

Vision

LENA M. HALL

HEY that be wise shall shine." Shine as the heavens bright; They that shall lead to righteousness As stars diffuse their light. "They that be wise shall shine," God's holy laws reveal: Break for the world His holy bread, Renew its paschal meal.

Oh, in the darkened hours, When the high heavens shall fail, When sun and moon and stars alike Before earth's horrors pale, E'en in the darkened hours Let faith's faint flame be fanned. Fed by the holy prophet's word: "The wise shall understand."

Testimonies of Healing

It would be impossible for me to tell of all the blessings which I have received through Christian Science. Each day brings a new demonstration of the divine ever presence, and human language has no words with which to express the gratitude I feel.

Through the study of the Bible and of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I am learning to know God as Life, Truth, and Love, and to understand the reality of being, which has freed me of many errors of human belief concerning age and infirmities. New energy sprang up in me, my heart has been strengthened, my sight has become normal again, and I can perform my duties without wearing glasses. Memory, which was constantly failing me, the failure of which I had accepted as inevitable on account of the belief of advanced age, has been restored, making it possible for me to study English in order to understand those of Mrs. Eddy's writings which are not yet translated. My daily duties, business transactions, and study,everything, in fact, is so easily accomplished that I do twice as much work, always with joy, and with less fatigue than before. I am convinced that through an earnest and constant study and application of Christian Science we attain to a large degree of spiritual understanding. We know that through this understanding we gain the victory over all errors, however subtle, which try to separate us from divine Principle. Each forward step brings us nearer the divine and inexhaustible source of love,-God.

Another wonderful demonstration,—extraordinary from the human standpoint,—has been witnessed by us lately. My daughter was expecting a baby, and during the months of waiting we continually held to the truth. Thus everything went well until the day of the birth. Then error suddenly tried to make itself seem real in the form of an extremely discordant condition and the life of the mother as well as of the child was in danger. The midwife who was called said: "It is very dangerous and I can do nothing without a specialist. I must telephone for one to come at once." The doctor arrived, diagnosed the case as very serious, and said that my daughter would probably have to be taken to the hospital that evening. As fear seemed to be governing us, we immediately called a faithful friend and practitioner to help us. She did so with untiring love, and remained with us.

Suddenly a very clear remembrance of the ship in the midst of the storm, and of Jesus saying: "Why are ye so fearful? how is it that ye have no faith?" came to me; I took courage, and the whole family held to the truth, working without ceasing, knowing that error could not resist the allpower of divine Love, and the same evening the demonstration was made. It was wonderful, the birth was quick and without any pain, so that the midwife was astounded and the doctor exclaimed, "It is marvelous, it is a miracle." We knew that Love had worked the wonder. The third day all went normally and there was no trace left of that which had tried to frighten us. Since then everything has been well, the little girl is in splendid health and we are all filled with inexpressible gratitude for this demonstration of God's power. We have fully realized these words of Isaiah: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." We feel profoundly grateful to Mrs. Eddy who through her untiring work of love and consecration of thought to God, revealed to

us the kingdom of heaven within and thus enabled us to realize here and now our freedom from human beliefs, through the understanding of the truth.—(Mrs.) M. Prister-Matthey-Doret, Lausanne, Switzerland.

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Mere words fail to express the gratitude I owe to Christian Science, which came to me in a time of need. Numerous physicians and specialists, having no success in diagnosing my case, could afford me no relief, and after doing all in their power, suggested a change of climate. I immediately left my home in the northern part of the United States, and divine Love led me into the home of Christian Scientists in the South, and with the help of a loving practitioner and the earnest, constant study of our textbook, "Science and Health with Key to the Scriptures," I began to improve rapidly and in several months' time gained over twenty-five pounds in weight.

When leaving the North, it was necessary for me to leave my two children in the care of my mother, as I was not in a condition to take care of them; in fact, when I left, my family never expected to see me alive again. Owing to this beautiful study, however, I was able to go north in less than nine months' time and take charge of my little family and attend to all household duties, without any ill effects whatsoever. The above has all happened within the past eighteen months and it is needless for me to say that I am deeply grateful for having found "the pearl of great price."

(Mrs.) Fannie Kossis, Oakland, Calif.

4

Before I knew of the teachings of Christian Science my life seemed to consist of unsatisfied longings, disappointed hopes, discontentment, and ill health. An internal complaint which seemed to rob me of any hope of peace brought me to the point where I could see that life, as I then understood it, was indeed "vanity and vexation of spirit." In the dark hours of one night of pain I felt as never before the need of a God I could understand. At that moment I ceased praying for recovery and from the bottom of my heart went the cry: "Create in me a clean heart, O God; and renew a right spirit within me." A few weeks later I was told of Christian Science, and "Science and Health with Key to the Scriptures" was lent to me. Before I had got through that wonderful book I found myself entirely free from the discordant physical condition. Since that time—five and a half years ago-I have been perfectly well and strong and have come to see that physical healing is the smallest part of the redemptive work of Christian Science. The clearer knowledge of God and His changeless creation is the greatest joy of all. It is saving me from the false sense of self and is teaching me to know that man, as the reflection of God, reflects only what God knows.

The constant unfoldment to one's thought of the right idea of everything,—enabling one to see the falsity of the so-called material universe and to perceive the spiritual and perfect universe, the only creation there is,—is surely what Paul referred to when he wrote, "And be not conformed to this world: but be ye transformed by the renewing of your mind." That Christian Science has made this possible, thousands of liberated and grateful people the world over have proved.

(Mrs.) EDITH M. PRETTEJOHN, Birmingham, Eng.

I should like to add my testimony to that of my wife, for the benefits which come into one's life with even a small knowledge of the vast subject of Christian Science are very far-reaching. TE II

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It is five and a half years since I first read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, after a great need was met in the healing of my wife. I had some feeling of prejudice against what I imagined Christian Science to be, but decided to read the textbook to see what had brought about so great a change. Whilst reading, a wound in the elbow which had been troublesome for about twelve months entirely disappeared. With these unmistakable proofs of the truth of Christian Science, we began the study which is indeed food and drink to me, and soon the Bible, which had always been obscure, began to stand out in a new light. The ninety-first psalm, understood in the light of Christian Science, enabled me entirely to overcome fear when flying, and upon two occasions I was delivered in a most wonderful way from accidents in the air.

One step in the journey from matter to Spirit for which I am particularly thankful is the unfolding to thought that, as Mrs. Eddy says in Science and Health (p. 514), "the individuality created by God is not carnivorous, as witness the millennial estate pictured by Isaiah:—

The wolf also shall dwell with the lamb, And the leopard shall lie down with the kid; And the calf and the young lion, and the fatling together; And a little child shall lead them."

The abstinence from flesh food has meant much to me in the line of spiritual progress. The unreality of matter was clearly demonstrated a few weeks ago when, whilst reading the report of a Christian Science lecture in the *Monitor*, an enlarged toe joint, which had been very painful as far back as I can remember, completely disappeared, leaving the foot perfectly normal. It would be an utter impossibility to say what Christian Science has been to me in business matters. Step by step I have been led in the right direction when things have seemed uncertain. It has meant continued progress. True are the words contained in one of our hymns (Hymnal, No. 155):—

Thou hast the gift from God-Dominion over all.

ARTHUR ROBERT PRETTEJOHN.

Words cannot express my gratitude for Christian Science. It has been only little more than a year since we turned unreservedly to divine Love for our every need, and since then our blessings have indeed been many. After a winter in which our experiences included whooping cough and mumps, the destruction of our home by fire, and the birth and death of an infant daughter, I was run down mentally as well as physically. In this hopeless condition, and feeling very bitter toward a creator who, I thought, had taken our baby away, as some sort of punishment, I went, only as a last resort, to a Christian Science practitioner. I shall never forget her kind, loving words, as she explained that God is "of purer eyes than to behold evil," and knew nothing of the loss of the baby.

We then asked for help for our young son who had a cough which material remedies had failed to relieve, and in doing so threw out all of our medicine, which was no small amount. The cough was beautifully overcome in a very short time, and since then, through the loving help of a practitioner, fevers, colds, sore throat, rheumatism, and a severe case of ringworm have disappeared into their native nothingness. Our three children are attending a Christian Science Sunday school and are becoming able to meet some

of their seeming claims through their own understanding. For all of these blessings I am truly grateful to God, to Jesus the Way-shower, and to Mrs. Eddy, who has rediscovered this wonderful truth.

(Mrs.) A. L. WILLIAMS, Tacoma, Wash.

4

I have so much to thank Christian Science for that I am happy to give my testimony, in the hope that my experience may offer encouragement to others. I first became interested in 1902, through an instantaneous healing in my family, ailments of thirty years' standing, that had exhausted the skill of eminent physicians, both in this country and abroad, having quickly disappeared. I soon began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, not thinking that I, too, needed physical healing. I was a very nervous woman, and had been for so long a time that I had accepted the condition as perfectly natural. I had suffered from severe headaches, which lasted for many days at a time, and thought that I could not get relief except by using a certain drug, which the doctor had told me affected my heart. I was also subject to bowel trouble, and had been for years, also to frequent colds that lasted for weeks at a time. In a very short time I realized that I had been freed from all these difficulties, solely through the spiritual understanding I had gained in reading the textbook, and it was not long before I found that I could apply Christian Science whenever occasion demanded.

Since then I have had many beautiful proofs of the healing and protecting power of divine Love, as demonstrated in Christian Science. One day, while riding in a street car and turning a sharp corner, I lost my balance and plunged forward against the heavy door frame, and the door closed on four fingers with great force. Two of the fingers seemed pretty badly injured. As soon as I reached my destination I telephoned to a practitioner for help, and the suffering ceased in a very short time. I am especially happy to be able to say that my nails are perfect, although some friends predicted that they would be deformed. On another occasion I held both hands under a hot water faucet, thinking it was the cold water faucet. The water was extremely hot, and the burn seemed severe, but through the application of Christian Science the pain disappeared in a few minutes, and there was not even a sign of redness left. About ten years ago I had a very aggravated case of bronchitis, accompanied by a very severe cough which had lasted for about a year. I am happy to say that one day I suddenly realized that it had passed into its native nothingness. I have not taken any kind of medicine during the last eighteen years, and have never been in more vigorous health than throughout this period.

I am profoundly thankful for our literature. I look forward to receiving *The Christian Science Monitor*, the *Sentinel* and the *Journal*. I do not know what I would do without them, for I consider them a daily need. I am indeed grateful to God, and to our beloved Leader, Mrs. Eddy, for all the good that has come to me and mine through Christian Science.—(Mrs.) SOPHIE NEWMARK, Boston, Mass.

In thinking over the many blessings received through Christian Science during the past fifteen years, it came to me that I had been very negligent in not telling others something about them through our periodicals. I could fill a volume telling of diseases healed, sin overcome, sorrow changed to happiness and peace. I will give one recent healing. In December, 1915, while stopping with friends, I was taken

suddenly ill with pneumonia. My friends are not Christian Scientists and were inclined to be skeptical and fearful. The neighbors when they heard me coughing warned them that they ought to get a doctor, but they very kindly refrained from interfering and telephoned a practitioner each day for me. I remember very little about the first few days, but this I do know—that I was able to care for myself almost entirely from the first and suffered very little. Suddenly the stupor left me and I grew better very rapidly, and in less than three weeks carried a heavy satchel over three blocks to the street car, and the next day walked nine blocks. A former experience with this disease under materia medica resulted in six weeks of severe illness, and many more before strength was restored. How could I be otherwise than grateful for Christian Science, to all earnest loyal workers, and to Mary Baker Eddy, who through her unswerving fidelity to God was able to give Christian Science to suffering humanity?

(Miss) Anna S. Rogers, Los Angeles, Calif.

4

My first experience in Christian Science was the healing of a nervous breakdown, which had come on when I was in my third year in high school. My school work was very dear to me and I feared that I could not complete it. After dragging through six months of torture, a member of my family asked me to read the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I read the first twelve pages, and never before had I found anything so logical that bore the name "Christian." In two weeks' time I was completely healed through reading the book, and was able to continue my high school course. When I read the following sentences on page 3 of Science and Health I understood why my prayers had never been answered: "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution." Those were wonderful words to me. It meant that God's work was done. All I had to do was to prove it.

Three years from this time my mother passed away, and this was a source of great grief to us; but through the help of God and my understanding of the Christ-science I was able to help the other members of my family and to strengthen my younger sister who was just coming into the study of the truth. Over and over again this sentence from Science and Health (p. 428) came to my thought: "Life is real, and death is the illusion." This experience occurred in the spring of the year, and everywhere there was evidence of life, even in the material world; and through these symbols I realized how impossible it was for the idea "mother" to be separated from Life.

Since this time I have had many proofs of the power of Christian Science, including protection when in danger and during contagion, and have seen members of my family helped in sickness and in trouble. For all of these and many other precious experiences, I am very grateful to God and to Mrs. Eddy, who was pure enough to be able to present this truth to the world.—(Miss) Helen T. Doan, Chicago, Ill.

4

I wish to express my gratitude for the many blessings which the understanding of Christian Science has brought to me and my family. We have had many beautiful healings, some of which were of colds, coughs, and influenza. All were quickly healed, sometimes with the help of a practitioner, and often through our own understanding of the truth. We have also found that God's law is available in

time of lack and financial difficulties, and have experienced immediate results when we turned to God, trusting wholly in His guidance.

I can sincerely say that the greatest blessing of all is the perfect peace that has come to us through the study of all of Mrs. Eddy's writings. I am grateful for the light which they have brought to bear upon the study of the Bible.—(Mrs.) Leota Logan, Scofield, Utah.

4

It is with a deep sense of gratitude that I give this testimony, trusting that it may be the means of helping others afflicted in like manner, or otherwise, and that it may be a light in the darkness through which mortal man gropes his way in search of health.

About one year ago I was taken with a severe trouble which kept gradually getting worse. I was treated and advised by five different physicians, who in the end told me they could do nothing for me, but advised me to consult a good surgeon. Acting on their suggestion I consulted an eminent surgeon, who diagnosed my case as cancer, and gave me the very gratifying information that I would die, and that soon. However, he said I had one chance in a hundred to live and that was by undergoing an operation, to which I would not consent.

After all hope of material aid had vanished, I was induced to consult a Christian Science practitioner, with the result that to-day I am healed of this and other ailments of years' standing. I am very thankful to God, and deeply grateful to the loving practitioner through whose prayers I was healed. I am also grateful for the correct understanding of God, and His promises, as revealed through Christian Science. The Bible is a new book to me. I now see what Jesus meant when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

W. S. EBY, Piqua, Ohio.

For some time I have wanted to send in a testimony to what Christian Science has done for me, and to express, through the *Christian Science Sentinel*, my gratitude for the wonderful blessing which the truth as found in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, has brought into my experience.

When I took up the study of Christian Science, about six years ago, it was not for physical healing, but rather that I might recommend it to some one very near and dear who seemed much in need of something radically different from the medical practice and theology of the times. I was much in need of physical healing myself, however, for I was a nervous wreck, relying largely upon will power. As a teacher in the public schools I had taken up the study of psychology as well as some of the so-called mental theories of the day. That these theories are founded upon a material basis I soon learned through the study of the Christian Science textbook.

I was suffering from rheumatism, chronic bronchitis, constipation, liver and bladder trouble, as well as from indigestion, when I turned to Christian Science. As I read and reread this wonderful book, Science and Health, there dawned upon me the certainty that therein was set forth the truth, and I rejoiced that I had found it. Discouraging and disheartening beliefs about God and man gave way to the truth as exemplified in the life of Christ Jesus. All the physical troubles disappeared and with them went the need for glasses. I am now a well, strong woman. The healing was



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slow but for this I am indeed grateful, for with it came understanding.

Ever since babyhood I had suffered from a double hip joint which gave me much trouble and pain. The limb had gradually grown almost helpless and I was not able to put my weight upon it at all. There was a difference of about six inches in the length of my limbs and I had to wear an extension shoe. I also had curvature of the spine. Walking to any great extent was very difficult. I had spent much money and time on osteopathic treatments and on massage but with no noticeable results. Through the study of Christian Science these conditions have all been changed. My limbs are practically the same length, the spine is perfectly straight, and my limb is normal, giving me no pain or discomfort in any way. I am deeply and sincerely grateful for the physical healing but I am still more grateful for the mental awakening and spiritual growth which have come, for I was indeed asleep in material beliefs. Our entire family, with one exception, has turned to Christian Science, and the one for whom the first effort was made has become an earpest and faithful student. I am grateful, too, for church membership in both a branch church and in The Mother Church, and for class instruction.

This testimony is sent with the earnest desire that some one may find in these experiences hope and courage to seek through Christian Science the way to health—wholeness, to God, to Truth, Life, and Love. It is also sincerely hoped that some weary and discouraged public school-teacher may turn to this wonderful textbook of metaphysics, laying aside the philosophies and mental theories based upon the belief of mind in matter, for the great truth that God, good, is the only Mind.—(Miss) IDA M. TIBBETTS, Kewanee, Ill.

It has been some twelve years since I became interested in Christian Science. I have had many healings since that time, for which I am truly grateful. In fact, all I have and am I owe to Christian Science.

When a lad of fifteen I united with a denominational church. Its teachings did not satisfy me and later in life I abandoned religion and decided to have a good time. But I saw that my experience in having a good time, with God, or good, left out of the proposition, would result sooner or later in disaster and sorrow. In my case a disease developed which doctors told me was incurable. I employed several of the best physicians in the city where I then lived, only to be told in the end that they could not do anything for me. I said to the doctor one day, "If medicine won't cure me I will try Christian Science." His reply was not encouraging. In a few days, however, I was able to visit a Christian Science practitioner. She gave me a treatment and I returned to my hotel apparently in worse condition than when I left it. I was in hell all that day, and about three o'clock the next morning I asked my attendant to call the practitioner and tell her of my condition. She did so, and the practitioner said she would give me an absent treatment immediately. In fifteen minutes I was asleep, and in the morning I knew I was healed. I gained twenty pounds in about thirty days. I surely have reason to be thankful for Christian Science.

One afternoon, some six months ago, I sprained my ankle. I was alone at the time and had no telephone or near neighbor to apply to for help. The ankle was badly swollen and very painful. I read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, for an hour, and then turned my thought to the realization of the

truth as taught in Christian Science. About six o'clock the pain left me; in the morning the ankle was normal and I could walk as usual. This was rather a welcome experience compared with former ones, when I depended on material remedies, which meant a week in bed and at least a week on crutches

A short time ago I was riding a horse over a rough trail on a foothill ranch, when all at once the horse became unmanageable and began bucking. I was thrown over his head and struck on the hard ground. I was badly hurt, and the pain in my chest and back was intense. When I did not return to the house a man came in search of me. A Christian Science practitioner gave me one treatment and soon afterwards I felt something give way or go into place and the pain was greatly relieved so that I was able to ride home in an automobile. I think this was a wonderful demonstration. I write this testimony in the hope that some one may be encouraged, as I was, to try Christian Science.

W. L. Carter, Corcoran, Calif.

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Trusting that it may help another, and with thanksgiving, I write my first experience in healing through Christian Science. I was reading Science and Health, and although I did not then understand it God seemed more real to me. My first visit to a Christian Science practitioner was a brief one, but I came away with one clear impression, that if I were in trouble Christian Science could help me. I told my husband of the visit and how strongly I was impressed. Suddenly one afternoon a few weeks later I was seized with very great pain, the worst I have ever experi-Though various remedies were tried they gave but little relief, and a doctor who was called in that evening said I had appendicitis. Arrangements were made at once for my removal to a private hospital near by, to be ready for an operation in the early morning. When in the depths of fear and anxiety, I remembered the Christian Science practitioner, and asked my husband, as he was leaving the hospital, to ring her up and ask for help as soon as he reached home, which he did. Within an hour I was free from pain, and was so normal before morning that the operation did not take place. In a day or two I was home again and have had no return of the trouble. This healing took place over six years ago. It was wonderful to me, but the great sense of peace and rest that came to me was more wonderful.

Later I was greatly helped when a baby was expected. The doctor gave me no hope that I could carry it even for the first three months. One night when it seemed all he said was true, and I was trembling with fear, the sweet message came: "Perfect love casteth out fear." It brought peace and healing and, with help from a practitioner, in a few weeks I was busy doing house and home duties again with very little assistance. At the right time a little girl was born, the birth being very quick, natural and without any pain. As I look back I feel I have received blessings far beyond my understanding, and such a message as the above stands out as a beacon light.

My husband enlisted and was away for the last two years of the war. During this time supply was demonstrated and various difficulties were met with loving help. I am very grateful for all the help that has been so generously given and feel deep gratitude and reverence to Mrs. Eddy for her great life work, and for the textbook, "Science and Health with Key to the Scriptures."

(Mrs.) BEATRICE V. PERRY, Sydney, Australia.

Signs of the Times

["Gratitude"-The Christian Science Monitor, Boston, U.S.A., Nov. 4, 1920]

Students of Christian Science finding joy in the proof which Christian Science gives of the fact that good is the natural and inherent right of man, may well pause to remind themselves of the importance of gratitude as a large factor in their growth spiritward. A constant state of gratitude is a consistent declaration of the omnipotence and omnipresence of divine Mind and its ever governing activity.

When a problem presents itself to be solved, one is prone to open the door to suggestions of discouragement and ask, "Why should I have this to meet?" The correct mental attitude with which to undertake the solution of the problem would be one of joy that there is an opportunity to prove God's power, and the understanding of divine Principle, to conquer every suggestion of evil. ceptance of the argument of discouragement is a virtual admission of the false suggestion that Mind is powerless to help. When Jesus was confronted with the problem of raising Lazarus from the dead, he did not waste time in wondering why he had this work to do, nor did he wait until Lazarus had come forth before expressing gratitude. His first step was one of thankfulness which he expressed by saying, "Father, I thank thee that thou hast heard me." Then it was that his recognition of the deathless law of Life freed Lazarus.

Back of the thoughts of ingratitude, one will always find fear lurking. Is it not fear that something is to be taken from us, or that some evil is about to befall us? Perhaps there is the suggestion that some one is usurping our place or position. If God is Principle, nothing can be taken from us. We would never fear that we could be deprived of the multiplication table. Why? Because we know it. Likewise if we know substance to be spiritual we can never doubt for a moment that our every need is supplied. It is not so desirable to have a large bank account as to have a right mental attitude. Adverse financial conditions might sweep away in a night the material gains which one has struggled for years to acquire, while with a knowledge of Principle we can demonstrate the power of Mind to supply every human need. Jesus did not have an accumulation of material wealth, or possessions, yet there never lived a richer man. When a material need presented itself, he had only to exercise his knowledge of divine Mind to supply the demand, as when he turned the water into wine, when he fed the multitudes, and when he took the money out of the fish's mouth.

Gratitude cannot exist in one's heart at the same time with hatred or condemnation. The one must necessarily preclude the other. Gratitude is an acknowledgment of Mind's ever present love and protection, while a mental state of hatred or condemnation is a denial of Mind and of man as the complete manifestation of Mind. The latter tends toward death instead of life. Mrs. Eddy expresses it thus (Miscellaneous Writings, p. 11): "I would enjoy taking by the hand all who love me not, and saying to them, 'I love you, and would not knowingly harm you.' Because I thus feel, I say to others: Hate no one; for hatred is a plague-spot that spreads its virus and kills at last. If indulged, it masters us; brings suffering upon suffering to its possessor, throughout time and beyond the grave. If you have been badly wronged, forgive and forget: God will recompense this wrong, and punish, more severely than you could, him who has striven to injure you. Never return evil for evil; and, above all, do not fancy that you have been wronged when you have not been."

As students of Christian Science, do we not often forget to be grateful for the benefits received? Do we not complain because a neighbor seems to have more than we? Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." It is not enough to express gratitude outwardly; we must live it and let our lives witness to our sincerity.

There is a tendency in the human mind to blame others when conditions go wrong. One is disposed to say, or think, "If some one else had done differently, I would not have had this trouble." The true metaphysician knows that there is no justification for this mental attitude, because he knows that it is the privilege of each one to demonstrate his uninterrupted, inalienable relationship with his divine Principle, God. He then wastes no time in condemning others, but begins immediately to examine his own consciousness to find the cause. He knows that his world is just what his concept of it is. If he constantly insists on seeing man as God sees him he will then reap the benefit of this righteous thinking. On the other hand, if he entertains thoughts of poverty, limitation, self-pity, or fear, his life will manifest inharmonious conditions. Christian Scientist also knows that if he admits any consciousness of sickness, his body will express discord. Then does it not behoove us to begin now to awaken from the dream which the carnal mind would impose upon us, and to exclude all beliefs of evil, whether they be envy, jealousy, hatred, malice, revenge, sin, sickness, or death?

In Isaiah we read, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." What greater benefit can we ask? The gift is ours and we have only to accept and be grateful for what the hand of Love offers us. We have only to purify our daily thinking and living, in order to inherit our God-given freedom from want, woe, sickness, sin, and death.

[Fewer Physicians Prescribing Whisky]

Dr. C. R. O'Connor, Federal Director of Prohibition for New York, announced on November 10 that only 340 out of more than 3700 physicians holding licenses to prescribe whisky have applied for renewal of their permits, although two months have elapsed since this privilege of renewal was granted. Physicians are finding other medicines more effective and satisfactory than liquor, he said.

[From the London (England) Sunday Evening Telegram]

One of the subjects dealt with by the recent Lambeth Conference was Christian Science, and in his morning address at St. Martin-in-the-Fields, Trafalgar Square, the Reverend H. W. Blackburne, D.S.O., M.C., directed attention to its report on this question. Christian Science, he pointed out, hails from America, and it owes its origin to Mrs. Eddy, whose "Science and Health with Key to the Scriptures" may be taken as the authoritative statement of the teachings of that church. It is surely right that we should always try and see what is good in other religions, especially those that owe allegiance in some shape or form to Christ Jesus. On that basis let us thankfully acknowledge the support given by the Christian Scientists against any ideas of materialism.

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Then let us be very thankful for the emphasis that they lay on the fact that God is Love, and that nothing contrary to the spirit of Love can ever be attributed to the Almighty.

Then we must also be thankful for the stress which Christian Scientists place on the supremacy of the Spirit and Mind over the body, and also for the emphasis that they lay upon faith. All this is part of our own religion, but we have allowed it to die out. Christian Scientists are missionaries for their cause, and in this respect we have something to learn from them.

[From "Miracle and Prophecy" by the Late Reverend W. F. Adeney, D.D., in The Hibbert Journal]

The popular prophet is a person who foretells the future. But even in the form of the utterances only a small fraction of Hebrew prophecy is expressed in the future tense. Most of it is concerned with present affairs, and its greatest productions set forth eternal truths, truth independent of time. The prophets tear up the veil of hypocrisy and shatter the fabric of self-delusion, making a terrible exposure of the condition of their contemporary world, with penetrating insight into human nature. This gives a prophecy the value of an articulate conscience. But the prophets do not stay with mere exposure and denunciation. Speaking in the name of Jehovah, they declare the counsels of God as these are revealed to them; in other words, they have inspired visions of spiritual truth.

[From "Preaching and Paganism"—by Albert Parker Fitch]

In such days, our chief gift to the world cannot be the support of any particular reforms or the alliance with any immediate ethical or economic movement. For these things at best would be merely the effects of religion. And it is not religion in its relations, nor even in its expression in character—it is the thing itself that this age most needs. What men are chiefly asking of life at this moment is not, What ought we to do? but the deeper question, What is there we can believe? For they know that the answer to this question would show us what we ought to do. . . . This generation is hungry for understanding; it perishes for lack of knowledge. . . .

We have a new and most detestable cant; some one has justly said that the natural man in us has been masquerading as the spiritual man by endlessly prating of "courage," "patriotism"—what crimes have been committed in its name!—"development of backward people," "brotherhood of man," "service of those less fortunate than ourselves," "natural ethical idealism," "the common destinies of nations"—and now he rises up and glares at us with stained ingers and bloodshot eyes. . . . Has not the time arrived when, if we are to find ourselves again in the world, we should ask, What is this religion in which we believe? What is the real nature of its remedies? Do we dare define it? And, if we do, would we dare to assert it, come out from the world and live for it, in the midst of the paganism of the moment? . . .

The mainspring of human activity, the creative impulse from which in devious ways all the thousand-hued motives of our lives arise, is revealed in the ancient cry, "My soul thirsteth for God, for the living God." That unquenched thirst for Him underlies all human life, as the solemn stillness of the ocean underlies the restless upper waves. The dynamic of the world is the sense of the divine reality. . . . The cry, not of pride in self, but for fellowship with the infinite, is the superlative expression of man. . . .

Out of the extremity and definiteness of our need we

know that He must be and we know what He must be like. He is the One to whom all hearts are open, all desires known, from whom no secrets are hid. Who could state the mingling of desire and dread with which men strive after, and hide from, such a God? We want Him; yet until we have Him, how we fear Him. For that inclusive knowledge of us which is God, if only we can bear to come to it, endows us with freedom. For then all the barriers are down, there is nothing to conceal, nothing to explain, nothing to hold back. Then reality and appearance coincide, character and condition correspond. I am what I am before Him. . . .

The partial notion of God which our age has unconsciously made the substitute for a comprehensive understanding of Him is essentially to blame. . . . Has not the trouble with most of our political and moral reform been that we have had a passion for it but very little science of it?

True F. J. J. J. William (Durlant Miner)

["Pool in Churches"-From West End Advertiser (Duluth, Minn.)] At the Michigan Sunday school convention, held a few days ago, the president of the North Dakota School of Science advised the installation in churches of pool tables, to stimulate church attendance. We are not sermonizers, nor preachers; but we cannot help using this item as a basis of some reflection. If this idea were carried out, and if the Master from Galilee were again on earth, he would repeat the performance with the pool installers and the church pool players that he did with the venders and money changers in the temple. For it all amounts to the same thing. There is already too much pool-playing thought, too much materialistic thought, in the churches to-day. And that accounts for the For the people seek spirituality in the vacant news. churches, spirituality in religion, and they do not so often find it. This statement may grate on some people, it may "go against the grain" of others-it may be hard to see it or admit it, but it is nevertheless true.

What the churches need is not pool tables, not more materialism. They have too much of materialism already. They need only to preach more of the religion of the great Master, they need only practice more of the precepts of the Man from Galilee, and the churches will be full. They need to preach more about love, and less about damnation; more about joy, less about sorrow; more about health, less about sickness; more about life, less about death. And they need to put into effect, or try to put into effect, some of these things in daily life.

The Master and great Practitioner said, "He that believeth on me, the works that I do shall he do also." We may not be able to do and perform as well as the Master did. But we shall do and perform according to the measure with which we try. "By their fruits ye shall know them." And we shall need no pool in our churches.

[The Answer of Christian Science]

In an article entitled "Can Our Civilization Maintain Itself?" in a recent number of *The Atlantic Monthly*, the writer, Cornelia James Cannon, propounds some questions which current conditions must have forced most thoughtful people to consider, and it is comforting to know that through Christian Science they can be answered. She asks:—

"Is it inevitable that we cannot all be healthy and happy and intelligent? The economist will try to comfort us with the stabilizing effect of hard times on an under-supplied labor market, the saving quality of the psychology of content, the possibilities of substituting machinery for men, the equivalent of twenty slaves of old which coal and water power have

put at the service of every human being; but what can plain people like ourselves conclude, except that we are drifting rudderless, going nowhere, and with scant facilities even for getting there? Our complex civilization cannot be kept up apparently for all alike, even at its present not exceptional standard, by the individuals who comprise membership. Shall its benefits be confined to one class of the population? Can we recruit our economic slaves from some of the less advanced races, or must we make some fundamental change in our standards? The luxuries of one generation can no longer axiomatically become the necessities of the next. So far, at least we can see. But is not something much more fundamental essential? Can we as a nation renounce the habit of material possession, which is becoming an obsession with us, and do it with the conviction that it is incompatible with the practice of democracy? Or must the horrid struggle of those who have not, to get, and of those who have, to keep, go on forever?"

Only in a correct understanding or knowledge of God is to be found the satisfying answer to all of these questions. This understanding is that "something much more fundamental" which this writer rightly feels is essential. To the degree that they have gained it, students of Christian Science have been able actually to prove that man must inevitably be happy, healthy, and intelligent, and that the "horrid struggle" to get and keep is not inevitable but is already ceasing where true substance is becoming better understood.

[Major-General Sir Frederick Maurice in The Pilgrim]

If we really believe in the teachings of our Master, if we have the courage to act in accordance with his teaching, and the faith that, if we do what conscience tells us to be right, all those things of which we have need will be added unto us, then our way is clear. Statesmen are telling us that we must learn to think internationally, that we should worry less about our own particular to-morrow and more about the to-morrow of others. It does not often happen that the call of the statesmen is in agreement with the call of Christianity, and surely Christians should rejoice in the fact and welcome the opportunity.

[From a Letter in Billings (Mont.) Gazette]

You and thousands of others have puzzled your brain, perhaps, by wondering what you were punished for. You look to the clouds and demand of heaven, or some one somewhere, why all this misery has been visited upon you. Punishment is not visited upon any one at any time by any one except that person himself. Punishment is the result of wrong thinking in the first place. Instead of wondering what we have done to catch cold, for instance, we should devote our attention to not catching another. The way to avoid punishment for anything is to obey the law, which is so simple we overlook it. The entire law of human conduct is written in two short lines: Thou shalt love thy creator above all else and thy neighbor as thyself. If you really want to stop the sin, sorrow, and sickness that punish you, look to the law and see if you have placed money or your own will ahead of anything else. These are days when it is necessary to do a lot of real thinking.

[British Labor Leader on Need for Thinking-in The Christian Science Monitor]

Everything to-day is in a state of flux, politically, economically, and, some insist, in the way of religion. Anyway this is the opinion of a member of Parliament for a mining constituency near Durham, England. Certainly many people

will agree that the old order of things has well-nigh passed away and that the new era has not yet dawned. The great trouble, Mr. — thinks, is that people have got away from the habit of thinking, and he blames the universities for giving a great deal of information but not telling the whys and wherefores, never bringing out what is in the people. Had they done so, he considers that it would have been impossible for the leaders to have plunged the peoples into war with each other, and that it is only by the common people grouping together that a still greater war than the past one can be prevented. If this is so, the sooner people begin doing some good hard thinking for themselves the better.

[From The Pioneer, Toronto, Ontario, Canada]

The Pioneer sees in the British Columbia result a call to increased activity in the temperance ranks in Canada from coast to coast. It sees also that the most dangerous step that the prohibitionists can take is to compromise in the least degree, or to deviate to the slightest extent from the straight road to real, unconditional prohibition. The British Columbia vote gives a warning that ought to be promptly heeded. . . .

It is worthy of note that the liquor interests have always adroitly sought to defeat each more advanced proposition by becoming for the time being advocates of the next best. When local option was the issue they were for well regulated licenses; when provincial prohibition was talked, then they urged that local option was the proper solution. Now when we are grappling with the liquor traffic from the Dominion standpoint, the liquor interests think that the whole matter should be left to the Provinces.

With true prohibitionists, however, license reduction, local option, provincial prohibition, have never been looked upon as a solution, but only as a method to secure our ultimate purpose—complete, total, national prohibition; all through our local option campaigns it was stated emphatically that local option was not a solution, but a means toward an end. To-day, it is recognized by thoughtful reformers that provincial prohibition cannot be a solution, but is simply a method by which we may reach more quickly the goal of national prohibition. Do not let us be fooled or turned aside by the specious cry of provincial rights which will be increasingly used as the Dominion campaign waxes stronger. Let us recognize that national progress and honor demand a nation-wide law.

[From "The Conquest of Fear," in The Congregationalist and Advance]

Face fear as a master faces a useful servant and it cringes before you. Face fear as its slave and lo, you feel its stinging master's whip across your shoulders. Now fear, like all bullies, is a coward. There are three things of which fear is desperately afraid.

Fear fears light. Thousands of people have gone through life tortured by the certainty that they were suffering from some terrible and incurable heart disease. They felt that their lives must be short, that they might drop dead at any moment. Their whole existence was spent under the shadow of that fear. . . . But fear kept them from ever dragging their fear out into the light. They knew in the back of their minds that they had heart disease, but did not dare to face a terrible certainty about it. So they lived all their lives subject to an unreal fear. Most fears are dispelled by being dragged out of their corners and looked at in the light. The worst evil is not so bad as the fear of that evil. The fear of being out of style, the fear of doing the wrong

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thing, the fear that one shall not be able to make good in business, the fear that one is slipping and not so efficient as formerly, the fear that one may die and leave one's family uncared for, the fear that an odd mood may presage insanity—most of these fears would fade into thin air in the light of day. But they are our masters so long as they are permitted to rule in the dark back corners of our consciousness.

Fear fears courage. It is only at the crossroads that fear sits where the traveler hesitates and doubts; on the highway it has no power. "Stretch forth thy hand!" "Sell all thou hast." "Take up thy bed"—all are acts of courage. Is your life halted by a terrible bogey that straddles quite across the way? Dare to go forward; it is only paint and pasteboard.

Fear fears company. Under the juniper tree you are alone and therefore afraid. But when you know there are ten thousand with you, you are a hero. He who fights for right is always one of an innumerable company. The Great Spirit in the hearts of all good men is with you. The company of the hand means much. But the company of the heart means more. The heart that has God as guest has no fear.

[Introduction to a Christian Science Lecture in Bridgeport, Connecticut]

Probably the foremost desire of mankind to-day is to be rid of sin and disease. The struggle to this end is so important that several professions are devoted entirely to this purpose. All of the physicians and nurses devote their entire lives to combating disease, and a large part of the work of the druggist is devoted to this end. Then we have the hospitals and asylums—and each year apparently more of them-all devoted to the alleviation of the sicknesses and diseases of humanity. The ministers and the large class of social workers, in their turn, fight bravely against sin. The charitable societies, the Y. M. C. A.'s, and such kindred organizations, all take their positions in line in the constant struggle against sin. Again, we have the prisons, the police forces, and the great mass of work done by the courts and the lawyers, all toward this suppression of crime. Has it ever occurred to you how great are these burdens upon the shoulders of humanity?

It may be said, in humility and with gratitude, that the students of Christian Science to-day are leading their lives in comparative freedom from both sin and disease. These results from Christian Science are becoming more generally recognized even by those who do not understand its teachings. The Bible contains many promises that mankind shall be free from sin and disease. Christ Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Christian Science raises mankind away from the objects of material sense into the realities of Spirit. It works only with spiritual truths, and it always works to prove that God is "a very present help in trouble."

[From "Science and Religion"-by John Merle Coulter in The Biblical World]

One of the great contributions of science has been to develop the type of mind that has been able to disentangle essential religion from dogmatic theology; to separate the things we know from the things we infer. It has always seemed to me that the most conspicuous illustration of this process is to be obtained from the teachings of Jesus. He has always impressed me as being thoroughly scientific in his whole attitude toward religious questions. In fact, it is the attitude of Jesus that has attracted the loyalty of scien-

tific men to Christianity. He was the embodiment of religion, but no one thinks of him as a dogmatic theologian. He was surrounded by a nation of such theologians, whose speculations had woven about the great fundamental truths of the Hebrew religion such a meshwork of speculation that they had become completely concealed. Every utterance of his pierced through the meshwork and revealed essential religion; and he left it completely uncovered for us, more attractive than it had ever been. But a philosophical age soon began to weave about it again a new mesh of speculation, and often it has been nearly if not quite concealed. What has been called the emancipation of thought, however, which is simply the scientific attitude of mind, is bringing it to light again, insisting that the mission of theology is not to obscure religion, but to keep it in plain sight. . . .

This makes it all the more important to realize the fact that the association of reason and religion is not only possible, but that the founder of Christianity insisted that reason is an essential constituent of religion. This means that religion cannot contain anything that reason rejects; that all the triumphs of reason must ever be consistent with religion; and that loyal affection and a trained mind are helpmeets in the progress of religion. . . .

It is the search for imaginary hidden things that has caused most people to miss the obvious things. A great teacher is always clear, and it seems absurd to think of Jesus as talking like the Delphic oracle. He meant just what he said; and as he was giving directions for the actions of people, he had to speak with no ambiguous meaning. . . .

The problem of religion is to develop effective men and an effective social order. This is certainly the work to which Jesus addressed himself. To help in the accomplishment of this end, clear and definite statements have been formulated for the instruction of men. In the childhood of the race, these statements took the form of commands; but with growth in knowledge and increase in experience, the tone of command changes to something much more binding. It is recognized that these statements are statements of truth. The child has grown to an understanding of the wisdom of the command, and blind obedience passes into appreciative obedience; and the authority recognized is not the authority of power, but the far greater authority of truth.

[Dr. Deets Pickett as Quoted in The Pioneer]

The course of prohibition enforcement has followed practically the same line in every state where prohibition has become the law. It is following the same line of development in the nation as a whole. When the law first goes into effect its results are almost miraculous. The traffic in liquors ceases, the habitual drinkers accept the discussion as concluded, peace and prosperity descend upon the community like a shower of blessings. The indicator of drunkenness, pauperism, crime, and delinquency descends with a rush.

In a few months a second phase appears. Prominent men, misreading public sentiment, say things and do things which seem to indicate that the fight for alcohol is not hopeless and that the law may be overthrown or emasculated. The exsaloon keeper takes courage, the appetite of the habitual drinker is reawakened by the suggestion, the ward heeler and corrupt politician breathe again with the hope that the saloon will yet return as a center of corrupt politics, a medium of "reaching the boys" who can be reached by reprehensible methods. News of the slightest violation of the law, tricked out in spectacular writing, appears with great frequency in a large section of the press, while news of the splendid effects of prohibition is given no publicity. Antisocial individuals and

groups begin to find faulty spots in the law and faulty spots in the enforcement of the law. Inexperienced officers begin to disclose their weakness; judges who have not previously had to deal with offenders against prohibition inflict fines of ten dollars and similar absurd penalties.

As a direct consequence the indicator of alcoholism and its attendant evils begins to rise. It never reaches its former high point. Prohibition at its worst is much better than license at its best. But still, as this second phase reaches its culmination, the affair becomes semi-scandalous.

Then the people awaken. They turn with fierce resentment upon every candidate for office who breathes the least hostility to the prohibition law. Judges, learning that bootleggers are inevitably the worst criminals, begin to inflict severe penalties. Juries convict regularly, when conviction is justified. Legislative bodies amend the law so as to eliminate "holes." Enforcement organizations, finding themselves upon the defensive, throw leniency to the winds and act with vigor. The people once more demonstrate that there is no such thing as extra-territoriality for any trade in America, that the popular will is irresistible and will crush anything in its path. Once again the indicator of alcoholism sinks rapidly to a low point, where it remains with monotonous consistency during the years and decades to follow.

Church Notices

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Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

♦ ♦ ♦ Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

FEEL especially grateful for the help which The Christian Science MONITOR has given me in times of need. Some time ago I had great difficulty in dismissing the belief that I had had influenza, and in getting around as readily as I should. At this time I was called away on a business trip, covering a period of about three weeks, and one day while in a Christian Science reading room I bought a copy of the Monitor. After reading it practically from cover to cover I felt very much better. So each day, as I went from place to place, I bought a copy of the Monitor. It seemed to me that for the first time I had seen a practical application of Christian Science to our daily problems. It told of such serious incidents as national railroad strikes in France, of uprisings in Italy, of riots in Ireland, of Turkish trickery in the Near East, and of similar troubles throughout the world, yet without giving the hopeless sense of turmoil which I had previously gained from the same news in other papers. gained a sense of rest and quiet, and a realization that the solution for all these apparent problems is in Mind, in the leavening work of Truth, in the clear, honest thinking of which the Monitor itself is an example. Clear, crisp news, quiet articles, powerful editorials, always speaking the truth, and the metaphysical article on the Home Forum Page all combined to lead my thought in the right direction and so leave behind all thoughts of "after effects of influenza."

For this, I have always been especially grateful to the Monitor, and to-day I read and study it almost as regularly as I do the weekly Lesson-Sermon.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Livant, divinity circuit, leather lined to edge, round corners, gilt edges, silk seveed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10% inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

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Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

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"What I say unto you I say unto all-WATCH." Jesus



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THE REAL PROPERTY.

ALADY-WITH-A-LAMP-SHALL STAND IN THE-GREAT-HISTORY -OF THE-LAND- NUMBER 17

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Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an offi-cial organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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DECEMBER 25, 1920

NUMBER 17

Water and Spirit

FRANK H. SPRAGUE

In the remarkable colloquy between Jesus and Nicodemus, detailed in the third chapter of John's gospel, the Master goes to the very heart of the problem of being and draws with unerring accuracy the line of demarcation between the real—the spiritual—creation and the fictitious claim of a universe evolving on an unspiritual basis. Unfortunately, however, the synthetic gospel has suffered more, if anything, than other books in the Bible at the hand of the authorized translators, since it deals in the most precise terms with metaphysical distinctions quite beyond the grasp of scholastic theology. And because of this inadequacy, the force of the logic with which the Master cuts away the ground from under the Pharisee's attempt to controvert spiritual truth with materialistic reasoning is obscured, to a considerable extent, in the English version of the night-time interview.

On the strength of his visitor's tribute to him, "Rabbi, we know that thou art a teacher come from God," Jesus broaches the subject by launching out at once beyond the depth of the apologist for a physical theory of creation, with the sweeping declaration, "Except a man [the word thus translated is the indefinite pronoun which signifies "one"] be born again [more properly "from above"], he cannot see the kingdom of God;" thereby implying that the truth of being can only be discerned from a more spiritual standpoint than that which testifies to fleshly existence. Whereupon Nicodemus, seeking to justify the concept of man as a fleshly personality, artfully retorts, "How can a man [the Greek word signifies a mortal or individual of the human species, and is not that which occurs in the previous sentence] be born when he is old?" Since the "old man," begotten of the lust of the flesh, cannot be born from above, but must be "put off" in the rebirth or awakening to spiritual being, Jesus passes over his interrogator's evident attempt to beg the question and restates his original position (here, as in the first place, the indefinite pronoun is used), going a step further in elucidating the spiritual standpoint: "Except [one] be born of water and of the Spirit, he cannot enter into the kingdom of God." In the former affirmation it was merely the question of recognizing the truth that was considered; in this supplementary explanation it is the more practical issue of demonstrating the truth, of entering into a realization of man's spiritual estate.

Following his customary method of illustrating spiritual verities by object lessons at hand, the Master avers, it would seem, that human consciousness must undergo a radical change of base before it can come into harmony with spiritual reality. And here again the translation misses the mark; for in order to complete the analogy as it is in the original, the wording would have to read literally, "water and air," instead of "water and of the Spirit." Water, the most familiar form of matter in the liquid state, and air, the most widely diffused

form in the gaseous state, suggest lesser degrees of density, resistance, obstructiveness, inertia—propensities of the carnal mind particularly exaggerated in the pharisaical temper—than does matter in the solid state. May not there indeed be a better reason than is sometimes suspected for the closeness of the analogy; for what, after all, is the phenomenon "matter" but the externalized manifestation of the self-same qualities and characteristics which are unveiled within the thought realm in mental concepts and tendencies? How well do the determinations of present day physics seem to bear out, in this respect, the conclusion stated long ago by Mrs. Eddy on page 372 of "Science and Health with Key to the Scriptures," which reads, "What you call matter was originally error in solution, elementary mortal mind,—likened by Milton to 'chaos and old night.'"

Is not this the lesson which Jesus sought to convey by the symbols in question: that the condition of mortal mind which causes thought to crystallize in the rigid molds of self-will, stubbornness, unresponsiveness, dogmatism, must yield to a freer attitude of open-mindedness, teachableness, receptivity to the constant revelation of Truth "new every morning and fresh every evening," before the unity of good can be demonstrated in human society and the kingdom of heaven come on earth? For did not the great demonstrator of spiritual being declare, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"? Inasmuch as Spirit seems to material sense intangible, mysterious, unaccountable, Jesus likened it to the air which, although invisible, is felt in the blowing of the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." That Nicodemus grasped the point is tolerably evident; for it was not, apparently, the figure of speech, but the thought of utterly repudiating the traditional view of life, with all that such a step involved, that baffled his comprehension. "How can these things be?" he exclaimed; as much as to say, Is it possible for one whose whole conception of existence has been molded from the start in conformity with the testimony of personal sense, to begin over again and find the true identity in the order of things which excludes the fleshly mind and its seemingly unshakable beliefs? For the domination and dictation of personal sense, and the demonstration and dominion of spiritual sense are irreconcilable opposites. The one, being "born of the flesh," is fleshly; the other, being "born of the Spirit," is spiritual. The one rests on the presumption of belief; the other, on Truth demonstrated.

In Science and Health (p. 28) we read, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love." Such, in belief, is the tenacity of error. Alas, how prone is mortal man to commit—unsuspectingly to be sure, because of constantly changing circumstances—the very offenses which, in the perspective of time, seem to stand out so glaringly in the history of former generations! Is not the pedantic spirit which rejected the Mes-

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sianic message while building "the tombs of the prophets" ever ready to close the book of revelation, smother the spiritual idea with the grave clothes of the letter, and bury the living Christ in the sepulcher of tradition? Spiritual sense, however, declares: "He is not here: for he is risen." "Behold, he goeth before you into Galilee [the realm of broadening concepts]; there shall ye see him," was the angel's announcement concerning their risen Lord to the loyal disciples who lingered in Judea (the seat of religious traditionalism).

Would not suppositional error destroy "the unity of the faith" in the Church of Christ, Scientist, part the seamless robe of Christian fellowship, and split the movement into factions and sects by prescribing doctrinal, dogmatic, and partisan interpretations of Mrs. Eddy's works as the test of loyalty and orthodoxy, even as the earlier Christian church was dismembered over a similar issue with regard to the Bible? How important, then, that Christian Scientists undertake, lovingly and wholeheartedly, the constructive task of proving the integrity and continuity of the organization, by demonstrating together each step along the way; refusing to allow technical misunderstandings, partisan prejudice, the spirit of recrimination, or the seeming personalization of evil to involve thought, breed dissension and bitterness, estrange affection, and sunder the tie which binds them fraternally, in Principle, to the common obligation of giving tangible expression to their Leader's prophetic vision concerning the future leadership of the cause, as outlined on page 347 of "The First Church of Christ, Scientist, and Miscellany," in these words: "What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind."

"The fruit of their thoughts"

MARTIN WACHS

PAUL, in his epistle to the Galatians, admonished them as follows: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Might not this passage be properly interpreted to mean that we either receive or fail to receive our reward according to what we accept as consciousness, as Mind, God? Then it must be plainly evident that a right understanding of God and His infinite idea, man, is all that really may be gained,all that is worth while seeking for. In other words, it is the only means by which mankind can hope to gain a present realization of the kingdom of God, which Jesus explicitly said was within us, and so prove the truth of the statement that we are even as we think that we are.

James brings out much the same thought, though perhaps in a very different way, when he asks, "Can the fig tree, my brethren, bear olive berries? either a vine, figs?" Can evil be the product of good; God, or Spirit, be the author and maintainer of matter, the absolute antithesis of Spirit? These, as well as many other pertinent questions, which the world has anxiously awaited a satisfying answer for, are daily being made demonstrably evident through the study and application of Christian Science. In fact, if the world but knew it, they were all answered over nineteen centuries ago by Christ Jesus. The message and mission of Christian Science is precisely the same as that of the Master. men, and for all time, it brings to view "the tree of life," whose blessed leaves are and will ever be "for the healing of the nations" from all the fruitage of corruption. It interprets God and His unerring law of eternal good so plainly, so doing, it closed the eyes of mortals to man's God-given

that all may demonstrate that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." It enables the student of divine metaphysics to prove that because God is good and omnipresent, and His idea, man, is ever one with Him as spiritual creation, that perfection is expressed everywhere and at all times, in spite of any so-called evidence to the contrary.

What, it may be asked, do the writers in the Bible mean when they speak of fruit? Even that "whose seed is in itself." The tree and vine are both used many times in the Bible to denote work, activity, wisdom, understanding, health, unfoldment, aspiration, the church triumphant, pure and undefiled religion, even the idea of Principle, the church of Mind. Their fruit is the gain or increase, the result of eternal unfoldment, even the effect which results from the activity of right thinking. As there can be no effect without cause, so there can be no thinking without Mind, God. All true thought is Mind expressed, and Mind is God. Then the only true fruit that there can ever be is the effect of divine Principle, the fruit of Spirit. The human mind, by an inevitable perversion, would try to simulate the real and spiritual, and so it is that the world perceives as fruit the gross product of materiality, even matter. This, of course, is what the Bible calls the fruit "of the tree of the knowledge of good and evil," the fruit of corruption, the very opposite of the fruit of "the tree of life." It is the eating of this forbidden fruit which results in every form of evil, sin, disease, and death. The fruit of Spirit, on the other hand, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." This is why the Godlike man is compared to "a tree planted by the rivers of water, that bringeth forth his fruit in his season;" whose "leaf also shall not wither; and whatsoever he doeth shall prosper."

That the unfruitful perish is vividly illustrated in the lesson of the fig tree which the Master saw while as yet it was without anything but leaves, while that the fruitful prosper is fittingly illustrated in Genesis, where Joseph is called "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Mrs. Eddy has interpreted Joseph, on page 589 of "Science and Health with Key to the Scriptures" as follows: "A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies." There is nothing either barren or unfruitful in Spirit. These qualities of thought are entirely foreign to They are due to the belief that the law of good can Mind. be reversed; that there is a so-called law of matter which commingles life and death, good and evil, production and sterility, creation and destruction, success and failure, loss and gain. Such, however, are seen only by the carnal mind. They are the fruit of corruption, and have no place in divine Love. Accepting such fruit as their thought, men withhold from themselves the realization of the brotherhood of man, and perpetuate the belief of evil as having power, presence, and intelligence.

Acknowledgment that the universe of matter is real has brought nothing but suffering and sorrow, whereas the acknowledgment that there is but one universe, that of Mind, has brought freedom from both sorrow and suffering. Which, then, should we choose? Writing of the so-called knowledge of the world, Mrs. Eddy tells us on page 165 of Science and Health: "Physiology is one of the apples from 'the tree of knowledge.' Evil declared that eating this fruit would open man's eyes and make him as a god. Instead of NIT

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dominion over the earth." It is even so with all the fruit which evil claims to produce. The spiritual alone is true, and an understanding of this enables a man to discern the absolute nothingness of evil and its suppositional creation, for then his eyes are opened, not closed, to the grand realities of being. Those who strive to demonstrate the allness of good and the nothingness of evil are putting off the old man and taking on the new, for "the fruit of the righteous is a tree of life."

The fruit of Christian Science is good works. A better and better understanding of that which really is, is proving to be all-sufficient for an abundant fruitage of healing works. That is what the world is seeking, and what it must inevitably discern in spite of itself. That the students of Christian Science may the better fulfill this noble purpose, Mrs. Eddy has given them the following rule, which may be found in Article VIII, Section 6, of the Church Manual: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned." This clearly indicates that it is by their fruit,-their works,-that Christian Scientists are known. It therefore behooves us to follow in the footsteps of the Master, and obey the command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." The only fruit a Christian can see anywhere is "the fruit of the Spirit."

Our Daily Encounters

So often in our experience, particularly in our daily work, we meet those who seem to exert an influence on our lives, testing our dispositions, character, and ability to get along amiably with our fellow men. It is a time when tendencies heretofore unrecognized seem to manifest themselves, and which require what understanding of Christian Science we have to meet and master them. Thoughts of criticism, hatred, limitation, dissatisfaction, discouragement, cry out that they belong to us, although we have been innocent of the possession until some experience reveals their efforts to gain admittance as our consciousness.

Thoughts of criticism and hatred are sometimes born of a sense of jealousy. In our desire to be well thought of or liked by those whose opinions we value, or on the other hand, because of our belief of indifference toward us by those whom we have come to esteem, we magnify every act or word as being intentionally directed against us, and this seems to breed a sense of discord, which widens the breach until the very condition which our busy imaginations have concocted attains so-called reality. What is the solution? How shall we go about to restore that sense of harmony which we crave and which is the birthright of every one? Assuredly, there is but one way, and that is to solve the problem through the understanding of the Science of being. There is no other way; no one but God to whom we can turn, but oh! how glad we are that we can go to Him, who is our "very present help in trouble." This start in the right direction brings into operation the infinite application of Principle. Having knowingly acknowledged that God is Spirit, it follows that we must recognize that man, His image and likeness, must be spiritual, possessing and reflecting all the qualities and attributes of God. What becomes of the striving to be thought

somewhat better than our fellows? If we admit that, as Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13), must we not also admit that each one of Love's countless ideas expresses just as much or as many of the Godlike qualities as another? If we see dishonesty or deceit or playing for favor expressed by those with whom we come in contact, is that our excuse for being merely humanly critical? Can we help any by this attitude? We have simply got to keep our hands off and let Truth uncover and destroy the error in its own way, or we are apt to become the victim of the thoughts we entertain and be judged accordingly. Every one usually knows his own faults without having us point the finger at him. Losing the sense of human criticism, we find that hatred usually goes with it, and this gives us a sense of freedom which savors of that "peace of God, which passeth all understanding."

We are apt to clothe those whom we esteem and admire with an unusual amount of intelligence and wisdom, and then proceed to measure our worth according to what we think is their estimate of us. Do we know enough to merit their recognition, or when in their company do we feel that we can talk to them as equals? The answer is often "No," and of course, naturally, this brings with it the thought of limitation, either because we have not had sufficient schooling or because our environment in earlier years has not been such as to have fitted us, in our opinion, for association with those who, we think, may be a little above us socially. We then look about to see how we can improve ourselves to gain their approbation, perhaps along paths foreign to our inclinations, temporarily forgetting, perhaps, that in our study of Christian Science we are getting an education in all the sciences, and the only education that really counts; for, said Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We may think that our lack of education or our physique, or what not, may stand in the way of our progress, but when we know that God is infinite Mind, and that man reflects intelligence in abundance, which is true wealth; that man is not physical, but is the spiritual idea of Mind, we stand ready for the work which God has planned for us, knowing that there is no obstruction created by any other so-called mind which can block the expression of God's unerring law.

This should also dissolve the sense of dissatisfaction, for if we are always listening for God's command, "Go forward!" we should be happy in the work we are doing, for the only work there is or can be is to express God, and this ought to be a happy occupation. This does not mean that we should be content with a limited sense of activity, but, as Mrs. Eddy says (Science and Health, p. 326), "Working and praying with true motives, your Father will open the way."

When one has arrived at this point, discouragement seems to have destroyed itself and, this argument out of the way, we can march forward joyously in the work at hand, having lost the personal sense of any one as either good or bad, but knowing absolutely our relation to God and that all that really matters is whether or not our thoughts are right toward Him. In "Miscellaneous Writings" Mrs. Eddy gives valuable advice in the following statement (p. 308): "I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil."

Salesmanship

ARTHUR FREEMAN

It has been said that almost all human activity is a form of salesmanship, in the sense that "to sell" means "to persuade" or "to convince." Mortals seem to be forever striving to influence each other in some way or another. One wants us to read his book, another to buy his wares, another to retain his services, still another wants us to accept his doctrine or follow his leadership. In this connection, business men usually distinguish between what they call "personal selling" or salesmanship by the spoken word, and "advertising" or salesmanship by the written word. Within the last decade so much thought and attention have been directed to advertising and selling, together with such related activities as propaganda, public speaking, pictorial expression, and so on, that it is important and interesting to consider the subject in the light of Christian Science.

The average writer of advertising, uninstructed by Principle, seeks as his object to influence or persuade his reader to accept or act upon suggestions or commands, whether they be to buy goods or otherwise, guided by so-called laws of psychology or persuasion. To him "results" are measured in direct returns, in dollars and cents earned, in number of people influenced, or amounts of merchandise purchased, and to this end he employs every trick of the so-called "advertiser's art." He appeals to the passions, the cupidity, the credulity, the curiosity, and the propinquity of his readers, with every subtle and enticing form of language and illustration. To accomplish these results he has made so thorough a study of the ways and means of influencing the human mind as to dignify his profession with the pretensions of an art, his boast being that advertising can sell anything. For years the advertising of medicines was so ingenious as to have it said that the very wording of this form of propaganda was such that it induced, through suggestion and fear, the very ills it professed to cure. To-day we see this insidious influence still manifested in the advertising of nostrums, narcotics, and in persuading readers to indulgences that lead to the wide gate of destruction. The same has been true of socalled personal salesmanship, by which a mortal uses all the subtleties of personality and political pressure to further his ends. Treating, story-telling, cajoling, using "pull," appealing to friendship, and scores of other methods are daily employed to "sell" something to somebody.

It is gratifying to note that The Christian Science Monitor was one of the first voices raised in protest against these forms of advertising and selling, and that since its appearance, in the year 1908, there has been a great reform in both these activities. Much good has been effected as the result of agitation for cleaner advertising and honest selling; a world-wide advertising club movement with "truth" as its watchword was formed; and to-day hundreds of cities have organized better business bureaus looking toward the reform of the many evils still practiced in the name of salesmanship. But encouraging as are these many evidences of a human sense of right, still only as a man grasps the true sense of divine Principle as taught in Christian Science can he become the salesman of the new order.

In the Manual of The Mother Church, under the caption, "A Rule for Motives and Acts" (Art. VIII, Sect. 1), the Founder of Christian Science, Mrs. Eddy, presents a rule of conduct which every salesman could profitably write on the tablet of his heart: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs

man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." Here is an inspired method for obtaining real results for him whose business it is to write advertising or who works as a "salesman," as well as for those who purchase goods or services as a result of such advertising or selling.

The salesman who can approach his prospect without "animosity" against competitive goods, and without the "mere personal attachment" of working to favor some one as against some one else, has taken a great forward step toward real success in salesmanship. Reflecting "the sweet amenities of Love" means to a salesman that he will not sell anything which is not of mutual benefit, which will not bless all mankind. It indicates that his attitude toward his customer must always be one of "true brotherliness, charitableness, and forgiveness"—that he does indeed "love his neighbour [customer] as himself." The spiritually enlightened salesman does "daily watch and pray," even before the day's work has begun, to "be delivered from all evil"-especially those forms of evil which manifest themselves in "prophesying, judging, condemning, counseling, influencing or being influenced erroneously." And as a result, his daily needs for "sales" are beautifully met. He has learned the great lesson that evil of any kind when accepted can never do aught but influence mankind erroneously. To induce people to give or withhold, to act or remain passive, to help or hurt, by the subtle influences of threats, pressure, wholesale sabotage, "drives," or insidious propaganda of any sort, is never success no matter if it seems to succeed, for, Mrs. Eddy says, "Let it be understood that success in error is defeat in Truth" (Science and Health, p. 239). Only by divine Love is mankind rightfully influenced or persuaded.

Mrs. Eddy's admonition beginning on page 82 of Science and Health should be the touchstone by which to test the validity of every advertisement, every sales talk, every speech or other form of human persuasion. "In a world of sin and sensuality hastening to a greater development of power," she says, "it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one." Never to induce except for good, never to persuade except to the glory of God, never to influence erroneously, either by word, by action, or by picture, is to put into operation in salesmanship divine laws of activity whereby good results will flow that are not to be compared with those so-called "results" secured by those who "influence erroneously."

"The dear children's toy"

CATHERINE ALLER

ON page 252 of "Miscellaneous Writings" Mrs. Eddy, speaking of Christian Science, says: "It is the dear children's toy and strong tower; the wise man's spiritual dictionary; the poor man's money; yea, it is the pearl priceless whereof our Master said, if a man findeth, he goeth and selleth all that he hath and buyeth it." To one who was considering prayerfully the great problem of how to teach little children the profound truths of Science, these words brought great inspiration. Realizing, as all earnest Christian Science mothers and teachers in our Sunday schools must, the great importance of this work, this fundamental trust, we are sometimes perplexed as to how to present the truth. We sympathize keenly with a child's dislike of

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being "preached at" and desire to avoid the mistake of making the unfoldment of Truth appear as a hardship or as an unpleasant duty. Children turn naturally, spontaneously, joyfully to their toys. They do not need to be coaxed or driven. Delight in their play is the very essence of it. And yet how prone we are to make hard work of our children's sacred and beautiful toy! Because we have found the assimilation of the truth at times hard, due to our false beliefs, we need not assume that the children must find it so.

"Children are more tractable than adults, and learn more readily to love the simple verities that will make them happy and good," writes Mrs. Eddy on page 236 of our textbook, "Science and Health with Key to the Scriptures." Then if we find listlessness, indifference, or rebellion in their attitude toward instruction in spiritual truth, may it not be that we, in teaching them, have not balanced our sense of the importance of our task with an equally important sense of its joyousness? Is there anything to forbid a merry heart for the work? Is there not a stain of false theology in the suggestion that education in religion and lightness of heart do not go together?

A little boy of five, returning from Sunday school one morning, carelessly dropped his hat and coat into the nearest chair. Then, suddenly remembering something in his recent lesson, he caught them up and started for the coat closet, laughing, "'Thou shalt not steal'-thy mother's time!" A child who has been taught to regard spiritual truths as happy, everyday affairs does make of them a "strong tower." David said of God, "Be thou my strong habitation, whereunto I may continually resort." The writer was walking once with a little child whose understanding of Science was daily, naturally unfolding. In the path lay the lifeless body of a little bird. The child, regarding it casually, remarked, "I am glad the real bird is having a happy time." One thankfully realizes how naturally the truth can lift a child's thought above the mesmerism of centuries of fear and false beliefs. There is no better way to teach our children Christian Science than to live it and love it ourselves, for, as Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 185): "Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written,-in the pulpit, in the court-room, by the wayside, or in our homes. They are the victors never to be vanquished."

Age

KATHERYN STITES BROOKS

AT some period in the experience of each one, there comes the suggestion that it is necessary to save for a time when he shall have passed maturity, or the prime of life, and settled into inaction, or limitation, known as old age. A man is taught to hoard his wealth, in order that he may have sufficient means to keep him until the end, the suggestion being that death will change whatever seems discordant. The subtlety of the belief in old age is shown in a very common practice, one held as almost a sacred rite in some families, that of remembering or acknowledging birthdays by an exchange of gifts, and so mesmeric is this belief that the discontinuance of such a practice, after a glimpse of enlightenment, is often misconstrued as unloving.

On page 246 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Never record ages." It is impossible to recall a birthday without thinking that the one so limited is that much older, and according to mortal mind calculation, that much nearer the inevitable end. We rejoice

that the realization of the truth is eliminating to a great extent this phase of mortal belief. Early in the experience of one not then a student of Christian Science, this picture of a man, decadent, sick, feeble, and dying brought untold fear and unhappiness. The belief that parents were growing old and inactive, and that the time would ultimately come in his own life when disease and suffering were unavoidable, frequently brought questionings as to the reason for it all. It was not until an understanding of the truth as taught in Christian Science was apprehended that his fear was overcome and man's indestructibility as the reflection of God appeared. The understanding that because God is, and, as stated in the first chapter of Genesis, man is His image and likeness, therefore man can express nothing that is unlike God or Mind, brought out the fact very clearly that the eternality and indestructibility of God, or Truth, is reflected by His likeness, man.

With this reasoning came the light that, as our Leader tells us on page 318 of Science and Health, "the material senses originate and support all that is material, untrue, selfish, or debased," and, quoting from the same page, "We must silence this lie of material sense with the truth of spiritual sense." Here, then, was the problem and its solution, and a consistent, persistent denial of the claims of the senses expressed as decrepitude and decay brought an ever increasing recognition of man, unimpeded or unimpelled by belief, spontaneously expressing liberation, the vigor and endurance of Soul, apparent always as maturity, perfection. Mrs. Eddy says on page 246 of Science and Health: "Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal. Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight."

[Written for the Sentinel]

Healing

CORA ARMSTRONG KELLAM

I STUDIED like a troubled child,
I pondered line on line.
I wondered why I did not win
The gentle healing sign.

I looked again for answered prayer,
But only looked in vain.
My faith was dulled, my courage ebbed,
My tears came down like rain.

Yet while I struggled hard to find The truth that sets men free, There came to me no healing touch, No peace nor ministry.

But when I ceased to think of things
That God could do for me,
And thought of Truth, the healing cause,
Unfolding harmony,

The healing came and it was seen, More understandingly, That God decides what shall be done, And Truth heals instantly.

Obedience to Mind's simple rule
To know Truth is the key
That opens wide the gates of Life
And heals infallibly.

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Editorial

Christmas

IF Christmas means anything in Christendom, it must mean rejoicing. And yet this rejoicing should be the very opposite of the ideal of rejoicing which exists in the carnal mind. The rejoicing should come not from a sense of pleasure in the flesh, but from a realization of the allness of Principle and the utter nothingness of matter. When Job said, "In my flesh shall I see God," he did not mean that, some day, the physical man would stand before an anthropomorphic Deity, in a material heaven. He meant the very reverse of this. He meant that he would live to prove the power of Spirit to overcome the flesh, in the healing, as the Psalmist promised, of all his diseases and the mastery of death. That the writer of Job had grasped the full implication of what he was saying, any more than did the Psalmist, is improbable. They indeed saw in a glass darkly. Not until the first Christmas had passed, and Jesus the Christ had trodden the Jordan valley, preaching on the hillsides, healing in the cities, and, in the night-time, striving to read the story of creation under the stars, was a new meaning to be given to the words of the Lord, spoken out of the whirlwind, "when the morning stars sang together, and all the sons of God shouted for joy.

Christmas then is the day of the marvelous demonstration of the virgin birth. It is the anniversary of the day when, as Mrs. Eddy writes, on page 29 of Science and Health, "The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men." Every day then should, to the Christian, be a Christmas day, a day of rejoicing over the knowledge that matter is nothing, and the flesh consequently subject to Spirit. That was the whole tenor of the teaching of Christ Jesus, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Because of this, it is the work of every Christian to strive hourly to see with the eyes of Jesus the Christ, to hear with his ears, and to walk in his footsteps. This can only result in the determination daily to take up his cross, as he required, to shoulder, that is to say, the world's hatred of Truth and Love by a surrender of one's own materiality. Then of all days ought Christmas day to be a day of spiritual realization rather than of material indulgence. But herein comes the danger of days set aside as religious festivals. Why should a man be better or worse one day than another? Does the image and likeness of Principle vary in its perfection? As Mrs. Eddy writes, on page 260 of "The First Church of Christ, Scientist, and Miscellany," "An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense or the flesh would flee before such reality, to make room for substance, and the shadow of frivolity and the inaccuracy of material sense would disappear."

At Christmas then or Easter, at Easter or Michaelmas,

and so back to Christmas, a man's whole duty is the same, the struggle to overcome the flesh, and in this struggle he gradually achieves victory as he comes to understand what Love really means, and to do this he must know God aright, for God is Love. "The starting-point of divine Science," Mrs. Eddy says, on page 275 of Science and Health, "is that God, Spirit, is All-in-all, and that there is no other might nor Mind,-that God is Love, and therefore He is divine Principle." This is simple logic. God, Love, the Father of all, could create nothing unlike Himself, since He is infinite Mind. Consequently, as He made everything that was made, and made it good, all creation is His image and likeness, and reflects nothing except Love. But as every identity is distinct and eternal, the realities of every material counterfeit must express joy in and love for one another. And it was something of this nature, surely, of which the Psalmist was thinking when he sang, "Let the floods clap their hands: let the hills be joyful together;" or which Isaiah was realizing when he wrote, "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

The love of God, then, is the consciousness of supreme harmony with which God surrounds all His creation. The infinity of God would be destroyed if one ray of inharmony, one flash of hate, could penetrate this consciousness. In it there is no room for preferences, because nothing is reflected but God, Love, and this was why Christ Jesus, looking far beyond the material gaze of the crowd pressing about him, at Capernaum, could reply to the declaration, "Behold, thy mother and thy brethren stand without, desiring to speak with thee," in the words, "Who is my mother? and who are my brethren?" and then, stretching forth his hand toward his disciples, continue: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." It was through this understanding of infinite harmony that Christ Jesus was able to perform his miracles, to make his demonstrations. He understood that nothing that actually existed could exist inharmoniously, or out of Principle. Consequently, he realized that as God, the creator, was Love, Love itself must be divine Principle. Everywhere, in other words, he replaced the counterfeit by the reality, his mother Mary by the image and likeness of God, sin by righteousness, and sickness by health. Thinking only of Principle,-hate, materiality, and evil were resolved into their own nothingness. And thus he rejoiced hourly in good, and kept daily his Christmas day.

If Christmas day, then, is to differ in any respect from any other day, it should be in a more joyful recognition of the freedom which a man may win, through an understanding of Principle, from the bonds of the flesh. Spiritual happiness, and there cannot possibly be any other, is entirely dependent upon the measure in which this freedom is attained. But to be obliged to wait three hundred and sixtyfour out of every three hundred and sixty-five days in order to experience this in full is, surely, to admit that there is something wrong with the philosophy which indulges the suggestion. If Christianity means anything at all, it means the subjection of the flesh by Spirit. The whole Pauline message is one prolonged impeachment of the temptation of the flesh, summed in the warning to the Corinthians, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." If then Christmas day demands a celebration different from that of any other day, should it not be in the way Mrs. Eddy chose for herself, and recorded on page 262

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of "The First Church of Christ, Scientist, and Miscellany,"
"I love to observe Christmas in quietude, humility, benevolence, charity, letting good will towards man, eloquent silence, prayer, and praise express my conception of Truth's
appearing"?

FREDERICK DIXON.

Truth for the Children

CHILDREN, like other people, need to know daily that the Christ is here and now. In Christian Science, one learns that Truth, taking the place of any form of error, is and always has been the Savior. A child will love the meaning of the true Christmas if, day by day, he has found that the turning to the truth has brought about healing and constant joy. By the very knowing of the truth, one is proving that Truth unfolds in just the right way and at just the right time. Thus the real birth of the Christ goes on for each one to-day. As Mrs. Eddy says in "Christ and Christmas" (p. 53):—

Forever present, bounteous, free, Christ comes in gloom; And aye, with grace towards you and me, For health makes room.

Through kindly training, a child should be shown the way in which the truth is ever at hand to replace with the right action of the divine Mind what seems to be wrong. Even a child knows the presence of Mind. Mind, or God, is just the name for the cause for one's being really alive. One is truly alive and happy only in knowing good. Gladness in living, in knowing God as Mind, or divine Love, is finding what the true gift of God is each day. This gladness does not depend on the having of any mere things. It comes about, instead, through that really right thinking which is sure knowing of only what the one Mind knows. The one Mind is conscious of strength, health, freedom of action, joy, and goodness of every sort; and all this that the divine Mind knows is the perfect gift of God.

When we reason thus that God is divine Mind, we feel at once that this Mind is present. It never could be absent for an instant. Its right action always has been here to bless, heal, and make happy, in spite of what any one may have believed. If a child, or any one else, sees that what true Mind does is right, hurts no one, and means joy for all, then eager love for the right allows neither room nor time for error of any sort. Both the child and the adult, of course, need to know what is right to do, much more than what not to do. That parent who merely tells a child not to do this and not to do that is hardly turning the child to the right way. To show how the one Mind, divine Love, keeps the child of God busy with kindly and happy action may require the parent to be ever alert; but the effort to point out to a child how to be rightly active is surely more worth while than it would be merely to forbid the many things that seem wrong. The really good work of both parent and child lies in the knowing of the presence of Mind.

True Christmas is proved to be every day when this good work goes on every day. Only to deny error is not to know the truth. Through patience in the home and in the school, each one can prove that the divine Mind does express itself as right action here and now, no matter what may seem. Quiet sureness that the one Mind, causing only true idea, is all there is to divine Love showing itself loving is a constant joy; and joy is, of course, the essence of Christmas. In any doing, even in what is called play, the joy lies simply in the doing of what Mind directs in order

and yet with vigor. The vigor and gladness of this action do not depend on the many things that are often supposed to be pleasant. The child, and likewise the one who has become as a little child in order to enter the kingdom of heaven, can be happy with the simplest of living and doing. In fact, the joy in simply knowing the truth in all its boundless goodness is the secret of entrance into the kingdom here and now.

Christmas, then, is daily good for all who know the truth, for all who are children in every sense of the word. To the simple seeker for Truth, the Christ is always present as the right idea of the divine Mind, in place of any human sense of things. The glad proving of this right idea as present does not depend on and cannot be hindered by any false belief. What has been mere belief or fiction in regard to Christmas has to give way to the truth, which in its fullness is surely good enough to suffice for all. When that which only excites has been replaced by the active joy of true Mind, nothing is lost but real good is gained. This good is not more at one time than at another nor more for one than for another, but is ever without limit and without lapse because it comes from and is maintained by divine Love itself. It is only to unreal mortal sense that the Christ, or Truth, has ever even seemed to come or to go or to vary. As Mrs. Eddy says on page 61 of "Unity of Good," "To material sense, Jesus first appeared as a helpless human babe; but to immortal and spiritual vision he was one with the Father, even the eternal idea of God, that was-and is-neither young nor old, neither dead nor risen. The mutations of mortal sense are the evening and the morning of human thought,—the twilight and dawn of earthly vision, which precedeth the nightless radiance of divine Life. Human perception, advancing toward the apprehension of its nothingness, halts, retreats, and again goes forward; but the divine Principle and Spirit and spiritual man are unchangeable,-neither advancing, retreating, nor halting.'

The parent, or any one else, who knows this fact of the constant presence of the Christ is prepared to enjoy the ceaseless Christmas and to express for others always the utmost of kindly help and good cheer. On page 261 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy says, in a little article called "Christmas for the Children": "Methinks the loving parents and guardians of youth ofttimes query: How shall we cheer the children's Christmas and profit them withal? The wisdom of their elders, who seek wisdom of God, seems to have amply provided for this, according to the custom of the age and to the full supply of juvenile joy. Let it continue thus with one exception: the children should not be taught to believe that Santa Claus has aught to do with this pastime. A deceit or falsehood is never wise. Too much cannot be done towards guarding and guiding well the germinating and inclining thought of childhood." The whole of the little article is helpful, like all of Mrs. Eddy's other writings, for whatever she has said has been and is for the turning of all to the truth, to the Christ whose real celebration must be unceasing practice of Christian Science in accord with divine Principle. GUSTAVUS S. PAINE.

"Nearer, my God, to Thee"—man's constant prayer, "Nearer, my God, to Thee," having no care. The way is ever bright, Love is the guide; Truth is omnipotent, good does abide.

SARAH AIMEÉ BRUCE.

Testimonies of Healing

A deep sense of gratitude impels me to express, through the periodicals what I have been privileged to experience through Christian Science. In my fifth year tubercular wounds appeared on my arm, from which I suffered for many years until healing took place through Christian Science. At that time I was in Davos, a health resort for tubercular patients, where, as a last hope, I had put my faith in the concentrated rays of the sun and thought they would surely cure me, but I did not recover. Two years earlier my relatives had spoken of Christian Science. At that time I was in a very miserable condition, did not want to know anything about it, and was taken to a hospital. I spent four cheerless months there, and when I left my health was still worse. Despite all these severe experiences, it was some time before I really turned to God as the only Physician. During the time spent lying in the sun I read a great deal; but mostly books which in no way promoted my growth. Gradually I tired of this kind of reading and replaced it with the Bible and other books which were more uplifting. When my health failed to improve, however, I began to awaken and felt that there was surely something better for me than constant sickness. The Christian Science literature then came to my attention. I began to read it and found that for which I had long been searching, namely, not only the promise of physical healing and relief from the inactivity of which I was tired, but a true knowledge of God. I now wanted to trust in Him, and felt His help was near.

At this time a practitioner came to visit in the neighborhood. I realized that this was the answer to my prayer. I turned to her in my hour of greatest helplessness and shall never forget her comforting words which lifted me out of despair. From that day on I used my arm and gradually took up work again. In a short time the wounds closed, for the healing rays of the truth had done their work. I had many relapses but each time the trouble was overcome in a short time through kindly help. God did not desert me, and I often reiterated mentally the following words of Mrs. Eddy: "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). I had chosen God as my Physician, I trusted in Him, and He helped me. Since that time I have enjoyed the best of health and look back upon the days of sickness as upon a dream of the past.

During my illness I had given up hope of ever being useful to my fellow men. Then, when I had unexpectedly regained health and strength, another problem presented itself which had to be solved, namely, what profession was I to follow in order to become active in the great working world? God showed me the way. I went to a strange city where I stood alone, without human help, and had to pass through many battles before I had attained to assured supply, but divine Love illumined the way, and in January, 1919, I was beautifully provided for, being unexpectedly offered a position which would meet my every need. I gladly accepted it and thanked God in my heart. He had been my supply, and through this experience I had especially learned to lean upon the rock, Christ, and resolved to trust God with all problems which might confront me.

Until now I have mentioned only the benefits received in a physical and material way, but Christian Science offers us far more. It opens our thought to, and rewards our efforts with, a knowledge of Mind's unlimited opportunity and guides us in the way of Truth. Through Christian Science I sincerely hope to be a better woman and to be

able to do more for my fellow men. God has done great things for me, and it is my earnest desire to know Him better, to love Him more, and to work for Him. Deep gratitude is also due Mrs. Eddy, for she has revealed the truth which heals all our diseases. May this testimony comfort many a struggling heart and help it to find the way of Truth.—(Miss) Betty Gredig, Davos, Graubünden, Switzerland.

Nine years ago I strained my right side and the doctor said I would have to have an operation, which I would not agree to. I was in bed a month and did not seem to get much better, so made an effort to get up and go to my mother's to be near my sister, who had been healed in Christian Science. I traveled a hundred and fifty miles, and although I was tired my side did not bother me much; but next day I had a very bad spell. The practitioner was not at home so a doctor was called, but he could do nothing as I did not want medicine. That afternoon the practitioner came and gave me a treatment and I fell asleep. When I awoke I got up and dressed and in a few days returned home and was able to do all my work. I was also healed of constipation at the same time. I am certainly more than grateful for Christian Science and to our beloved Leader, Mrs. Eddy, who has opened the way to Truth and to happiness for us.—Mrs. D. A. BEARDSLEE, Westmoreland, Calif.

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Until two and one-half years ago I had heard little and knew nothing definite of Christian Science. I had undergone twelve operations, and was almost always under the care of physicians. At last, having exhausted the resources of our excellent doctors, upon their advice I went to one of the most celebrated clinics in the country, where, after many examinations, tests, X rays (nine in all) I was told by one of the leading doctors that I might live a year, or a year and a half, but that I could not expect to be well after having had so many parts removed, and that I had chronic bronchitis, a floating kidney, weak bladder, tumors, partial paralysis of the bowels, a tubercular cough, abnormal heart action, and neuritis. I was advised to go west for several months to escape the cold spring.

I went west and was becoming worse each week. I coughed for hours at night, and when I did sleep I was not refreshed. The address of a lady I had formerly known was sent me. I telephoned to her, and she immediately invited me to go to church with her the following Sunday and to take dinner with her afterwards. When I went to her home I unburdened my aching heart. I wanted to get home to my loved ones, I wanted to be well, I wanted to work and play as other women did; I was so tired of the bondage of the pill box and medicine bottle. This dear friend said, "Let go of all the false material beliefs and be as God made you, His perfect child." Then she told me of Christian Science, of the happiness and the health that are ours when we accept God as All-in-all. I listened and believed every word. That church service left me with peace and security. I felt rested as I had not felt for months. That same day I threw the pills into the furnace and poured the medicine into the sink, and from that hour divine Love has been my only Physician. The next day (Monday) I went to see a practitioner, who lovingly explained the rudiments of Christian Science to me, lent me literature, and began treating me. In two treatments the paralysis of the bowels was banished into its native nothingness; with two more treatments two purplish, swollen

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toes which had been frozen and gave me much pain became normal; a few days later two tumors disappeared. I slept like a child and my cough lessened greatly. At the end of five weeks I came home a well, happy woman and have since remained so. Little discordant conditions have arisen but have always been overcome with my own knowledge of God's all-power, or that of a faithful practitioner. Recently I experienced a great loss, but by realizing that God is the only Life I have been able to rise above a sense of sorrow and separation. I am very grateful for our Sunday morning services, which are a source of help; for our Sentinel and Journal, which bring inspiration, and most of all for Mrs. Eddy's pure, clear thought which enabled her to give the truth to the world.

Mrs. Alfred Martens, Medford, Wis.

In testifying to the benefits which I have experienced through Christian Science, which has taught me the operation of divine law,—that everything that is is the direct effect of the law of God, the law of good, the one basic law which governs the entire universe,—I find that to enumerate them

would be almost an impossibility.

Since becoming interested in Christian Science several years ago, I have been able, either with the help of a practitioner or with the honest application of my own understanding, no matter how small that seemed to be, to meet and overcome every problem that has presented itself. Sometimes the mortal self, so called, has failed to accept one result as being the one it wanted, but invariably the wisdom of its working out has been proved at some later period.

Perhaps the first striking proof which I had of results obtained was when I was instantly cured of the smoking habit, which I had indulged in for a long time. While that demonstration was made almost five years ago, it still stands out vividly in my memory, for the reason that I had never been able to bring myself to the point where I was willing to give up smoking; and this was a proof that the only thing required of me, in order to bring about right results, was willingness to do the best I could to understand God, as revealed in Christian Science.

I have since found, as every one must find sooner or later, that no matter what the problem, whether it is that of lack of supply or of health, of happiness or of a harmonious relationship with the rest of God's universe, the truth of the whole matter is that the claim is nothing more nor less than a lie about God and His reflection, man and the universe; but this lie cannot affect one so long as he is honestly and consistently doing what to his own highest understanding seems the right thing to do under the guidance of the inspired teachings of the Bible and the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

The Christian Science literature furnishes constant inspiration in our endeavor to know God and His Christ. I am indeed grateful for the gift of Christian Science, as coming from God, through Mary Baker Eddy, its Discoverer and Founder.—F. O. Edwards, Chicago, Illinois.

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Christian Science has done so much for me during the two years I have studied it that I feel I must tell others what it has done. I was taking treatments from a doctor of manual therapeutics when I started to study Christian Science also. I found my spinal condition worse and each of his treatments more and more painful. Realizing that I must choose, I chose the truth, Christian Science, and have been glad I did so ever since. The constant backache and other discordant conditions accompanying it soon faded

away and have never returned. By studying the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of chronic constipation, nervous indigestion, weakness, and a melancholy outlook on life.

Six months after starting to study this beautiful truth I found I needed the help of a practitioner, who lovingly showed me that I must let go of resentment, self-pity, selfishness, and limitation. I was also healed through her help of chronic gastritis, severe headaches, and financial difficulty. Discordant family conditions have been made harmonious. But what I am most grateful for is what I have learned about God. The Bible, which I knew almost nothing about, has become a beautiful, practical, spiritual guide and I have come to love it. I am certainly grateful to God for Christian Science and the peace and love and regeneration it has brought.—(Mrs.) Ruth Crandall Barry, La Manda Park, Los Angeles County, Calif.

It is with a deep sense of gratitude that I give this testimony. I took up the study of Christian Science in a very desultory sort of way, not feeling that I needed anything that it might give, but seeing that others were interested in it and realizing that they were finding happiness and comfort from the study of it I commenced reading Science and Health. Although without any very deep appreciation at the time, I saw something of the truth it contained and was healed of throat trouble and catarrh, from which I had suffered for many years. Since then I have seen the power of Truth made manifest through the understanding of practitioners and have experienced through their loving help absolute freedom from hemorrhoids, weak back, lumbago, and a most distressing affection of the skin. This last-named belief was very tenacious but at length was overcome, as all error must be, for "Truth is always the victor," as Mrs. Eddy assures us on page 380 of Science and Health.

I am indeed grateful to Mrs. Eddy for giving to the world our wonderful textbook, "Science and Health with Key to the Scriptures," and all her other writings. I am also very thankful that we have our periodicals, that I have the privilege of being a member of The Mother Church. To be able to say, "I have fought a good fight, I have finished my course, I have kept the faith," is my one desire.

(Miss) Rose Ethel Burton, Chatham, England.

My debt to Christian Science is growing daily, for it is constantly bringing more and more joy into my life, and is giving to me a peace of mind which I had never previously experienced. This joy is the result of healing, physical, mental, and moral, and is the evidence of what the apostle to the Gentiles termed being transformed by the renewing of the mind. Such an abundance of happiness and contentment has come to me that it is impossible, within the scope of this testimony, to more than touch upon some of the blessings so freely bestowed.

During the years that have elapsed since my serious attention was first called to Christian Science, through the healing of my father, I have witnessed many healings among the members of my family, and have experienced not a few myself. These included the overcoming of ptomaine poisoning, rheumatism, bronchitis, grip, fever, and chronic headaches; the effects of several accidents have also been overcome in a remarkably short time. I have been healed of backaches and extreme nervousness that had troubled me almost continuously for many years. A study of "Science and Health with Key to the Scriptures" by Mary Baker

Eddy, also enabled me to leave off eyeglasses that I had worn for about two years. This was over fifteen years ago and I have never had occasion to use them since. At about the same time I awakened to the fact that through merely reading our textbook I was healed of nasal catarrh, which simply disappeared, although it had been a prolonged case and three operations had failed to afford permanent relief.

During an extended experience in business, both as an employee and as employer, I have found Christian Science an inestimable daily help, and I have been aided by its availability in meeting problems of every character. This practical knowledge of God or divine Principle, and His Christ, or Truth, has enabled me to undertake and successfully accomplish tasks which, without this understanding, would have been regarded by me as impossible of achievement. It would be strange indeed were I not ready, at all times, freely to render grateful acknowledgment for these many benefits.

While duly appreciative of all the help referred to, I am most particularly thankful for Christian Science for revealing the true God to me. It has given me a definite and demonstrable understanding of God as divine Mind, or Principle, and of man as the eternal idea forever abiding in that Mind, and not in matter. This understanding is the basis of all Christian Science healing.

Thus, Christian Science is bringing to me daily spiritual enlightenment through uncovering and correcting erroneous mental processes, and replacing these by the right idea. Christian Science has brought to me a right estimate of the great mission of Christ Jesus as the Way-shower, and has given to me an apprehension of the fundamental difference between Jesus, the great Exemplar, and the eternal Christ or Holy Ghost, the Comforter, which abides forever in the divine consciousness, healing the sick and redeeming the sinner. My heart is full of love and gratitude to Mary Baker Eddy, whose purity of thought and singleness of purpose enabled her to establish a church, the foundation of which rests upon healing, in complete accord with the life and purpose of Christ Jesus. Thus Christian Science is proving, to-day, that the Christ-method is as available now as in the time of its earlier demonstration. I am profoundly grateful for the light that Christian Science throws upon the Bible. and for all the published writings of Mrs. Eddy, and the periodicals which she founded. These are indeed the leaves of the tree, for the healing of the nations.

HENRY M. NEWMARK, Boston, Mass.

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I am very thankful to God for Christian Science and for what it has done for me. A little less than a year and a half ago it found me almost an invalid. Three operations which I had undergone had left me in a critical condition. Later I was thrown from a street car, fracturing my hip bone, which left me very lame. I met a student of Christian Science who led me into the study of it. I at first could not understand it. I believed in divine healing and had been healed of many ailments, but did not understand how I was healed. I asked God to heal me and believed He did, so through my faith I was healed. I am very grateful for the understanding that has come to me through the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have overcome many ailments, among which are stomach trouble, severe headaches, and shortness of breath, lameness, and the condition which the operation had failed to relieve. While away from home one of my daughters had influenza, followed by pneumonia. We telephoned a practitioner for help and my husband and I decided to bring her home, a journey of about three hours. Before starting I telephoned the practitioner to help us while on the train. She lovingly told me there was no danger and that my daughter would be perfectly safe. In two days after arriving home my daughter sat up, and was all right from that time on, for which we give God the praise.

We have had many demonstrations in our home too numerous to mention. I am grateful to God, and to Mrs. Eddy, the great and noble woman who gave this truth to the world. I am grateful for the many blessings I have received through reading the textbook and the periodicals, also for the Lesson-Sermons.—Mrs. J. M. Allen, Saint Jo, Texas.

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Christian Science means everything to me. In April, 1917, I turned to it for physical healing. For eight months or more I was daily doctoring for hemorrhages, but without any result. Growing weaker and thinner from the great loss of blood, I became so discouraged that I prayed to die. In this discouraged condition I threw away all my medicine, for I had given up all hope of ever being well again. A day or two later I heard of Christian Science for the first time. I went to see a practitioner who lived a block and a half away. To my great surprise I walked there and back without fear of the results. I purchased the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, began treatments on a Monday evening, and on the following Wednesday morning I was healed. I am indeed grateful for the truth. My child has had many beautiful healings, and I cannot begin to count our blessings, for they are without number.

I am grateful to the kind practitioners who have helped me out of the unreal into the real; for all the literature, Mrs. Eddy's great gift to the world; and above all to God for His great love to all mankind.

(Mrs.) MARIE HIRSCHMAN, Gwynneville, Ind.

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After receiving, for over ten years, the benefits which Christian Science bestows, I feel it a duty as well as a privilege to testify to divine Love's healing and saving power. I left California early in March of 1909 for a stay of several months in a far northern state. Soon after my arrival there Science was presented to me by new-found friends, who had had three beautiful healings in their family only a few months previously. These healings and the reading of the literature so appealed to me that I very soon discarded all the material remedies I was then taking for chronic constipation, supposed to be inherited, and was healed. Later on I was healed of a throat trouble, which manifested itself as chronic tonsillitis, more or less severe attacks coming on every winter, accompanied by heavy colds. For these healings I am most grateful.

I want to express deep gratitude for the saving and protecting power of divine Love expressed through the ninety-first psalm. Last winter when the great fear called influenza was abroad in our land, this psalm was in my thought every day for almost two weeks, and I found myself repeating several verses of it but more often the entire psalm, as I walked on the street or was about my duties at home. I memorized this entire psalm without the least effort on my part, and the protection it afforded is certainly great cause for rejoicing. I was without fear of the epidemic the entire winter. Later on a cold was manifested, but as I had no fear it had no power over me and was scarcely apparent

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to others. I have not had a cold since then. What I am most grateful for is the spiritual help I am receiving daily, in a better understanding of the Bible gained through the study of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. These two books are now my greatest treasures. I am in a measure, at least, being lifted out of the false belief of life in matter as manifested in fear, batred, resentment, self-pity, discouragement, and many other of the carnal mind's expressions. While at times the way seems dark, by holding to Principle alone I am enabled to press on in the straight and narrow way. I am grateful for class instruction, and for membership in The Mother Church and in a branch church. I am indeed grateful for our periodicals and those contributing to them. Every article has encouragement and healing, and especially during the last few months have they been messengers of joy to meet my present needs. In humble gratitude to God, to Christ Jesus the Way-shower, and to our dear Leader, Mary Baker Eddy, I submit this testimony.

(Mrs.) BERTHA W. KELLEY, Los Angeles, Calif.

It is with a heart full of gratitude for Christian Science that I am sending my testimony to the Sentinel. I first heard of Christian Science in 1917, through a friend who was visiting our home, and it has been to me the dawn of a new life. From just reading "Science and Health with Key to the Scriptures" and the Christian Science literature I have been healed of constipation, from which I had always suffered. I also had to be careful what I ate, owing to the belief of a weak stomach, but now I can eat anything without any fear or distress. I used to be tired out after any hard work; now I can do the hardest kind of work without feeling fatigued. *

I am daily striving to overcome fear, resentment, and a quick temper, and know that if I follow faithfully in the footsteps of our Master I shall overcome these errors. There is not a Christian Science church near, so I study the Lesson-Sermons, which have been so lovingly provided for us by our Leader. I am grateful to the Christian Scientists who have been so kind in sending Christian Science literature to me and in helping me to understand the truth. My one great desire is to be a true Christian Scientist.

'(Miss) MABEL IRENE FOSTER, Fly Creek, New York.

I am writing this testimony with the hope that it will bring joy and gladness to many seekers for the truth who are still groping in the dark as I was at one time. I am grateful to God, to our great Way-shower, Jesus the Christ, and to our beloved Leader, Mary Baker Eddy, for the glorious truth which has been brought to the knowledge of mankind. When Jesus walked among men, as he prayed to the Father he said, "Thy word is truth," and our dear Leader, Mrs. Eddy, has given us a key to that book of truth, the Bible, in the Christian Science textbook, "Science and Health with Key to the Scriptures."

Christian Science came into my life when I was hungering and thirsting in a desert land where no water seemed to be. It has satisfied a hungry longing for a knowledge of God, which I had had for years. It has healed my husband of influenza and many other ailments. It has also healed me of many diseases, two of which were eczema and a very severe attack of dysentery. I have not words at my command with which to express my heartfelt gratitude for Christian Science.—(Mrs.) Bessie J. Jones, Washington, D. C.

Christian Science was first brought to my notice twelve years ago by a friend who was visiting in our home. At first because of intimate friendship I took the liberty of saying things that amounted to ridicule of what I thought or had heard Christian Science to be. This talk of mine or such criticisms as I made were met very kindly and sweetly. This friend was an earnest student and these things did not seem to move her, nor did she attempt to explain, seeing that apparently I was not ready for it. I began to observe that my friend read her Bible daily, also Science and Health. I was impressed by this fact and the earnestness shown. It was a rebuke to me as I did not read the Bible daily as she did. One day, when alone, I thought I would like to see what was so absorbing about this book, for I was not a little curious as to what it might contain. I began reading the chapter on Prayer and to my surprise could not find any fault with it, nothing to criticize. It was indeed beautiful and that which I really believed and what I wanted to know. I secretly rejoiced at the knowledge contained therein. I then knew I would read this book through if only out of curiosity.

I had been dissatisfied for a long time with the teaching of the denominational church of which I had been a member for many years. I could not find the peace of mind I sought, nor were the questions that kept recurring to my mind answered. I changed membership to a church of another denomination but I was still not satisfied. I was in this condition of thought when I first began to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Still uncertain as to the truth of all that I was reading I could not lay the book aside nor could I accept all of its statements. But because I had an open mind, and honestly desired to know the truth, little by little the truth unfolded. There was a struggle for some time, but at last I was free from prejudice and the fear that I had lost God altogether. What I had lost was a sense of God as corporeal -as a big material man somewhere up in the sky. As a child I had often wondered who created God. When I learned that God is Mind I could understand that God is self-existent, that God as Mind had always existed. Not until I studied Christian Science was this question answered for me. Finally I could gratefully acknowledge that I was free from the old beliefs in which training and education had played so great a part.

With all reverence for the thought that "with God all things are possible" I went for my first treatment in Christian Science. In the first treatment I was healed of an abdominal weakness of some years' standing. A sweet sense of peace, comfort, and freedom came over me and I rejoiced. It was the peace that passes understanding. My husband became interested in Christian Science when he saw that I had been helped and healed. He was healed of rheumatism, tonsillitis, stomach trouble, and the smoking habit. The truth as taught in Christian Science has been our only medicine for twelve years.

I am very grateful for the protection we have had from accident, and for other blessings too numerous to mention. I am most grateful for the understanding of the Bible gained through the study of Science and Health which is indeed a key unlocking the treasures of the Scriptures, and that Christian Science is the demonstrable truth, available to all mankind. I am also grateful for the periodicals that come to us with healing. I was recently healed of a very disturbed state of thought by reading and studying a little poem in the Sentinel.

(Mrs.) HULDAH P. HOLMES, San Jose, Calif.

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Signs of the Times

[The Protest of William James Against the Proposed Medical License Bill (1898).—From "The Letters of William James," Edited by His Son, Henry James]

In a recently published volume entitled "The Letters of William James" there is an interesting record of the protest which the noted philosopher made against the proposed medical license bill before the Massachusetts Legislature in 1894 and 1898. The letters on this subject are not given in full, but the extracts, together with the copious explanations given by his son, Henry James, who compiled and edited the letters, make Professor James' attitude perfectly clear. "Legislative license is sheer humbug," he wrote in a letter dated March 2, 1898, "-mere abstract paper thunder under which every ignorance and abuse can still go on. Why this mania for more laws? Why seek to stop the really important experiences which these peculiar creatures are rolling up? Bah! I'm sick of the whole business, and I well know how all my colleagues at the Medical School, who go only by the label, will view me and my efforts. But if Zola and Colonel Picquart can face the whole French army, can't I face their disapproval?-Much more easily than that of my own conscience!" In the following excerpt from the chapter containing the letters referring to this subject, the quotations are from Professor James and the comments are those of his son:-

James was not indulging in empty rhetoric when he said that his conscience drove him to face the disapproval of his medical colleagues. Some of them never forgave him, and to this day references to his appearance at the State House in Boston are marked by partisanship rather than understanding.

What happened cannot be understood without recalling that thirty-odd years ago the licensing of medical practitioners was just being inaugurated in the United States. To-day it is evident that every one must be qualified and licensed before he can be permitted to write prescriptions, to sign statements upon which public records, inquests, and health statistics are to be based, and to go about the community calling himself a doctor. On the other hand, experience has proved that those people who do not pretend to be physicians, who do not use drugs or the knife, and who attempt to heal only by mental or spiritual influence, cannot be regulated by the clumsy machinery of the criminal law. But either because the whole question of medical registration was new, or because professional men are seldom masters of the science of lawmaking, the sponsors of the bills proposed to the Massachusetts Legislature in 1894 and 1898 ignored these distinctions. James did not name them, although his argument implied them and rested upon them. The bills included clauses which attempted to abolish the faith-curers by requiring them to become Doctors of Medicine. . . . It was idle to argue that faith-curers would be able to continue in their own ways as soon as they had passed the medical examinations of the State Board, and that accordingly the proposed law could not be said to involve their suppression. Obviously, medical examinations were barriers which the faith-curers could not climb over. This was the feature of the proposed law which roused James to opposition, and led him to take sides for the moment with all the spokesmen of all the -isms and

"I assuredly hold no brief for any of these healers" [he argued], "and must confess that my intellect has been unable to assimilate their theories, so far as I have

heard them given. But their facts are patent and startling; and anything that interferes with the multiplication of such facts, and with our freest opportunity of observing and studying them, will, I believe, be a public calamity. The law now proposed will so interfere, simply because the mind-curers will not take the examinations. . . ."

The spokesmen of the medical profession were ignoring what he believed to be instructive phenomena. "What the real interests of medicine require is that mental therapeutics should not be stamped out, but studied, and its laws ascertained. For that the mind-curers must at least be suffered to make their experiments. If they cannot interpret their results aright, why then let the orthodox M. D.'s follow up their facts, and study and interpret them. But to force the mind-curers to a state examination is to kill the experiments outright." But instead of the open-minded attitude which he thus advocated, he saw doctors who "had no more exact science in them than a fox terrier" invoking the holy name of science and blundering ahead with an air of moral superiority.

"One would suppose," he exclaimed again in the 1898 hearing, "that any set of sane persons interested in the growth of medical truth would rejoice if other persons were found willing to push out their experiences in the mentalhealing direction, and provide a mass of material out of which the conditions and limits of such therapeutic methods may at last become clear. One would suppose that our orthodox medical brethren might so rejoice; but instead of rejoicing they adopt the fiercely partisan attitude of a powerful trade-union, demanding legislation against the competition of 'scabs.' . . . Pray do not fail, Mr. Chairman, to catch my point. You are not to ask yourselves whether these mind-curers do really achieve the successes that are claimed. It is enough for you as legislators to ascertain that a large number of our citizens, persons as intelligent and well educated as yourself, or I, persons whose number seems daily to increase, are convinced that they do achieve them, are persuaded that a valuable new department of medical experience is by them opening up. Here is a purely medical question, regarding which our General Court, not being a wellspring and source of medical virtue, not having any private test of therapeutic truth, must remain strictly neutral under penalty of making the confusion worse. . . . Above all things, Mr. Chairman, let us not be infected with the Gallic spirit of regulation and reglementation for their own abstract sakes. Let us not grow hysterical about lawmaking. Let us not fall in love with enactments and penalties because they are so logical and sound so pretty, and look so nice on paper."

["Habitation"—The Christian Science Monitor, Boston, U.S.A., Oct. 21, 1920]

A problem which has from time to time in the world's history assumed formidable proportions, is the housing problem. Cities, and even universities, at times seem so crowded as to deny a place to some of the people who desire to find quarters there. To one who has, in belief, experienced an unavailing search for a habitation in a large city, the words of the psalmist, "Be thou my strong habitation, whereunto I may continually resort," may seem very remote and impractical. But Christian Science teaches that no promise of God's ready, providing care is impractical or inapplicable, and that the harmonious solution of every problem is found in spiritual understanding of the spiritual reality that the material seeming denies. In Christian Science it is made clear that in the face of any conditions

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whatsoever, in the face of no matter what prophecies of inflation, congestion, shortage, or lack, it is still true that God, Principle, is reigning, that the kingdom of heaven is present right now. It is always true that it is He "who giveth us richly all things to enjoy," for He is perpetually supplying His idea, man and the universe, with infinite good.

CO. 72 In divine Science, one does not reason from the social, 10% in industrial, or economic causes and effects of a material universe, and work from these to a wise course of action. One's reasoning starts and ends with the directing fact that God, Spirit, is All. Now the All, the omnipotent, omniscient, omnipresent creator, made all things, and "without him was not any thing made that was made." Moreover, it is self-evident that God, Mind, creates nothing unlike Himself, Spirit. Then matter was never created. Neither can evil claim existence. Nor were congestion, inflation, and shortage made in God's creation. God, or Truth, tells us that these have no existence when He declares, "I am the Lord, and there is-none else, there is no God beside me: I girded thee, though thou hast not known me." He who is girded, everywhere encompassed by God, cannot hear the false, blatant voice of matter, for he is hearing the still, true voice of the One only, against which there is nothing to strive. Mrs. Eddy puts it scientifically when she says, "A molecule, as matter, is not formed by Spirit; for Spirit is spiritual consciousness alone. Hence this spiritual consciousness can form nothing unlike itself, Spirit, and Spirit is the only creator. The material atom is an outlined falsity of consciousness, which can gather additional evidence of consciousness and life only as it adds lie to lie" (Unity of Good, p. 35). It is of this spiritual creation that we read in Genesis, "And God saw every thing that he had made, and, behold, it was very good."

Then in Christian Science one cannot accept as the real habitation the outward signs and structures of the cities built with hands. One must, since God made all, find his habitation, and all his needs, in Mind. That is, the first work of the metaphysician, the idea of Mind, is absolutely spiritual. It consists in understanding the perfection, presence, and substance of the spiritual creation, the only creation there is. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 492), "For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality."

With this reasoning, or spiritual understanding, the material conditions have absolutely nothing to do. Reversed, they are witnesses of Truth, but as sense testimony they cannot enter into, alter, or guide man's perception of the real any more than the appearance that the railroad tracks come together can deceive the engineer, and halt or deflect his onward course to his right destination. There never could be a time or condition when the place that God has prepared for those who understand His allness, is not present, available, proper, "without money and without price," wherein they will be "abundantly satisfied." and wherein they may dwell forever. In Mind's habitation, in the "house of the Lord," man lives and moves and has his being, and it is about this house alone that the Christian metaphysician reasons. He sees that he is searching spiritual understanding, the knowledge of God's completely good, unlimited creation, and he sees that he can admit as consciousness nothing that is not of God. Surely this is what Jesus meant when he said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall

be added unto you." He himself, the master Metaphysician, found the tribute money and the loaves and fishes right at hand. Knowing the reality of God's universe, he proved to the disciples, who but dimly comprehended infinite Spirit, that the material need was met, for God always meets man's need in the way that man best understands.

Thus, dwelling in the knowledge of Mind's allness, man has the understanding to perceive his habitation in the place best suited to his usefulness and progress. There is no law against the operation of this law of God, nor against man's spiritual perception of it. Mrs. Eddy explains this as follows (Science and Health, p. 505): "Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind,-Life, Truth, and Love,-and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science. This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light. God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true."

[From "Miracle and Prophecy," by the Reverend W. F. Adeney, D. D., in The Hibbert Journal]

The first meaning of the English word "miracle" in the Oxford Dictionary is "marvelous event due to some supernatural agency." But here we have another word very difficult of definition-the word "supernatural." The eighteenth century notion of miracle as a breach of the laws of natureadopted by Hume-has been generally abandoned because it involves an unproved assumption. The more modest science of our own day declines to set any limit to the powers and possibilities of nature. An age that has witnessed the discovery of radium and X rays, and seen the invention of the wireless telegraph and telephone, would indeed be foolish if it pretended to say what could and what could not happen without any disturbance of the course of nature. Nor is this all; that bed rock of science, the theory of the uniformity of nature, is now recognized to be the result of an empirical induction, which by the nature of the case must be imperfect.

Hume's argument on the ground of probabilities may be irrefragable, so long as we grant his data and allow no more. But here another phase of philosophy comes to be observed. The sharp distinction between bodily and mental, physical and spiritual, has broken down. The materialistic conception of the universe advocated by Tyndall, Clifton, and Haeckel is giving place, under the influence of Bergson, Eucken, and other more recent and metaphysical thinkers, to the idea of mentality as the primary factor of existence; so that we must interpret matter in terms of mind, rather than mind in terms of matter, as the materialists had attempted. . . .

Then as regards the miracle in the New Testament, while the unique personality of Christ Jesus may well induce us to believe in the unique character of his actions, we can gather from his own teaching that he would not have this so completely without parallel as we have been accustomed to suppose. He conferred the gift of healing on his disciples. There are those among us who hold that he intended it to be practiced continuously, that it has only been lost by failure of faith, and that it might be recovered—and perhaps in some cases has been recovered—by a reawakening of this primary requisite.

[From Edward Sapir in a Review of Primitive Society by Robert H. Howic, as Reported in The Dial]

Evolution was in the air. Everybody felt that it would be perfectly splendid if we could find a primitive stage of thought from which we had "evolved." . . . Things finally came to such a pass that certain anthropologists grew nervous—especially such as had seen primitive man from a closer vantage point than the ivied seclusion of Oxford. They set about the task of testing out the laws. At first they made humble suggestions for revision, then they questioned the validity of the particular laws that had been "discovered" from time to time; now they are actually going to the length of denying the possibility of arriving at any laws, psycholog-. ical or evolutionary, that would explain primitive culture. . . . Unfortunately for the camp followers of anthropology, anthropology itself is now elaborately backwatering. It is itself rapidly drifting to the anti-evolutionary, historical method that it at one time affected to despise as an amateurish thing.

[From the London Express]

A great financier recently said: "The day when corporations could do business in the face of hostility on the public's part is at an end. Public opinion is the new great factor in commerce, just as it is in international affairs." . . .

Each of us strengthens or weakens this force by the attitude we take toward the great fundamental questions of our day. Those of us who are out of tune with the best in thought and feeling contribute nothing. That public opinion is growing in power is one more proof that humanity moves on.

[From The Congregationalist and Advance]

They greatly err who think the Plymouth colony was made up chiefly or largely of ministers, missionaries, and ecclesiastics. There was not a minister in the group, according to the canons of their times. They were carpenters, goldsmiths, dyers, printers, coopers, farmers. As manual workers they undertook to supply the primary needs of the colony through what their hands raised and made. They believed that while a man was raising grain or splitting wood or erecting a barn or hunting for venison, he could be honoring God, and by the thorough way in which he went about his task and by his fidelity to the common welfare be building God's kingdom on the earth. . . .

How singular it is that the Congregational churches, one of whose cardinal beliefs is the priesthood of believers, should, in the course of three hundred years since they went out from Anglicanism on that issue, have ceased largely to utilize laymen in conducting public worship and in preaching the gospel. The Methodists have far surpassed us in this respect. The Episcopalians and the Christian Scientists also put greater reliance upon and make larger use of unordained men in conducting the worship of the sanctuary. Many an outpost in these bodies is manned solely from Sunday to Sunday by laymen.

{From "Christ's Call to Business Men"—by Albert D. Belden in The Biblical World}

One great conception of his we cannot escape, for it fills the New Testament—the "end of the world." How sadly we have misunderstood that phrase! We have taken it all too often to mean the end of the globe—the destruction of the earth. The Greek word for world should have saved us from such a blunder. "Cosmos" has regained in our time its old meaning of order or system. Paul even uses it in certain

phrases (Gal. 4:2) to describe the Mosaic code or religious observance. Perhaps the word "epoch" is as good a translation as any. In this sense of the word there are repeated "ends of the world." Humanity is bound to organize its life, and until it organizes its "world" on Christian principles it can erect only "insubstantial fabrics" that must fall one by one till the kingdom of God brings the series to a triumphant close. The commercial interest is a useful one for punctuating this story of repeated failure. The epoch of slavery came to its end. The epoch of feudalism came to its end. The epoch of industrial competitive confusion is now approaching its end. Every "world" must end at last, till God's world arrives.

["Educational Reconstruction in Europe"-From The Survey]

"The great war had definitely accomplished at least two tremendous results in European education," says a writer in The Survey. "In the first place, it interrupted many programs which were looking toward the future and especially toward international comity and cooperation and so brought to light the need of just such programs. In the second place, it released large and largely unsuspected areas of idealistic energy into the educational currents of the world. Young people in the warring lands are awake as never before to the call of a new world. Education, along with all the other social institutions, is feeling the impetus of their needs and their demands. These needs and demands have been expressed at many notable conferences within the past year. . . . For example, at the Conference for International Reconciliation, held at Bilthoven in Holland, the peace of the world was stated as the problem of the education of the children of all lands. The teachers of France, in their recent congress at Tours, were told by Anatole France, the author and critic, that they held in their hands the future of France, and to that extent, the future of the world. At the great Public School Conference in Berlin, in July, the leading liberal educators of Germany met and laid the foundations of a new educational order in that nation. Above the havoc of war and the forces of reaction, such voices and plans are worthy of record here."

Dr. Elizabeth Rotten, editor of the German International Review of Education, writes in part as follows of the German conference mentioned above: "Out of all these discussions and committee reports, the consensus of opinion seemed to agree upon the following general interpretation of the new movement. Education in Germany must escape from class organization and become established in 'one class schools.' More important, however, than the form of a nation's schools is the spirit within them. If the general desire for education, or, at any rate, the seeds of a desire for a fuller life, are to permeate a whole people, the aims and methods, too, must be reconstructed and made the same for all. The constitution provides that the schools shall educate all for intelligent citizenship, personal and professional efficiency compatible with the traditions of the German people and conducive to a reconciliatory attitude among the peoples. The German schools must educate toward that higher form of nationalism that is not content with a culture developed in isolation, however splendid, but desires continuous interchange with other coun-To this end, 'civics' as well as 'industries' must be practiced in the schools.

"The accomplishment of these results will be possible, the conference decided, only when teachers and educators in the schools of all kinds are fully aware that they are

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working, not in the grind of the machinery of schools, but in the great cause of the education of the people. Hence, all the old barriers between the various groups of teachers must be broken down. The German people must no longer suffer the existence of such barriers, which were particularly marked in the schools of Prussia. These barriers produced the breach between the so-called educated and uneducated,-a more fruitful cause of social discontent and misunderstanding than even the inequitable distribution of wealth,-since one small group was educated to command while the great mass was 'educated' to obey. 'One class schools' directed by teachers and educators imbued with the democratic ideals of the new Germany and preparing the children for skilled and intelligent participation in the national and international tasks of the new world: these are the elements of constructive planning resulting from this great conference."

[From Bulletin of the Intercollegiate News Service of Intercollegiate Prohibition Association]

The representative of the South African Temperance Alliance to the World Congress against Alcoholism, who is on a short tour of the United States to investigate the effects of prohibition, called at the headquarters of the Intercollegiate Prohibition Association this week and made the following statements:—

"In South Africa we are working to coordinate all of the temperance agencies in the four provinces of British South Africa, and all such organizations are now in our Alliance. At present we are working on a local option measure in an effort some or later to secure a direct vote of all of the people. Then we can combine the forces to get the proper law. Sentiment is rapidly changing and prohibition is now an issue. We really expect a new law in five years and prohibition in ten years. The colleges and universities are rapidly growing, and the students take a very keen interest and part in politics. There is a great need for some organization like the Intercollegiate Prohibition Association to come and inspire our students to organize against the alcohol traffic."

The Intercollegiate Prohibition Association expects to have a trained worker in the universities of South Africa within the coming year.

The Latin League against Alcoholism, which is organized among the students of Latin speaking nations who are attending American colleges and universities, is planning an active program for the current academic year.

Anti-alcohol activity is progressing among the students of Austria, Czecho-Slovakia, and Jugo-Slovakia according to current reports. Clubs are being organized in spite of the extreme poverty of the students, which of course tends to retard all normal student activity.

[Introduction to a Christian Science Lecture in Dublin, Ireland]

We are living in what has been called the scientific age, which means that mankind must know and understand things rather than merely believe them—must have actual proofs of statements before admitting them to be true. Mrs. Eddy founded the movement of Christian Science in 1866. Since then its growth has been remarkable and continuous, until now there is hardly a place in the civilized world where it is not known and practiced. And why is this? Because Christian Science presents proofs of its statements; it proves its faith entirely by its works.

When Jesus gave to all the world for all time this great promise, "He that believeth on me, the works that I do shall he do also," he plainly meant that all people, in all ages, who follow his teachings, could thereby heal the sick, cleanse the lepers, raise the dead, cast out devils. Christian Science is not a new religion nor a new creed. It is just the religion of the Christ explained and understood. It claims to be nothing more—it is nothing more. Simply the religion of Christ Jesus—a life to be lived in fulfillment of his teaching. The message of Christian Science is one of glad tidings and great joy, for it is bringing into sight that new heaven and new earth wherein dwells right thinking, and its whole activity may be summed up in the one immeasurable word, Love.

[From The Watchman-Examiner]

In military tactics there is an evolution called "marking time." It is analogous to marching. It involves the exercise of the same muscles in substantially the same way. The feet are lifted and lowered alternately just as if the men were walking. Seen from a distance a file of soldiers marking time might be supposed to be marching. But there is an essential difference between the two things. Marching means going forward. In marking time the feet are set down again in the exact place from which they were lifted. There is no advance made. The line may mark time for a day without going forward a yard. There is motion, but no progress. The distinction between marching and marking time is not always so carefully made as it should be. There is a good deal that passes for marching that is nothing more or other than merely marking time.

There are Christians not a few who would be mightily surprised to have preferred against them the charge of marking time, but who would be hard put to it to disprove the charge if it were made. Why, are they not "active" in church work? always in their place at the church service? teachers in the Sunday schools? members of various societies, guilds, committees, generous with their money? All this, and more, may be granted without debate. Yet a qualitative analysis of their life, if such could be made, would probably show that there is no advance, no growth in breadth of vision. no increasing depth of spirituality. . . . They are going through the motions of Christian service, but they are not going forward. Marking time, that's all. It might be an interesting though possibly for some of us humiliating experiment, to attempt some such qualitative analysis of our own lives and our service; to try to discover whether in the midst of multitudinous things done in a year or a given number of years, we ourselves have really advanced or grown in the essential of true discipleship.

One of the crowding temptations of the present day is doubtless a tendency to be satisfied with surface appearances. Organization counts for so much; wheels have such evident value; the gearing of machinery seems so important. And when we have effected the organization and started the machinery, and, like Budge and Toddy, "see the w'eels go round," we are delighted, and it is easy to believe that something is being done. But we need to remember that the test of the mill is not the sight or sound of the whirring wheels, but the grist that it turns out. And the test of the Christian and the church is not motion, but getting somewhere, is not busyness apparent, but business done.

[English to be an Official Language in Palestine]

The Zionist organization states, it is officially announced in Palestine, that English, Arabic, and Hebrew are to be recognized as the official languages in that country. All government ordinances, official notices, and forms will be published in these languages, and correspondence will be received and

acknowledged by government departments in any one of them. All railway and road notices will also be issued in the three languages, which will in like manner be used in municipal and other offices where there is a considerable Jewish population. These districts will be termed tri-lingual areas. . . . It is also announced that new Palestine postage stamps have been issued with the word "Palestine" in Arabic at the top, in English in the center, and in Hebrew at the bottom.

[From Binghamton (New York) Press]

There is a trend in some of the churches toward the revival of spiritual healing. This proves two points very conclusively: first, that mankind is still looking for the complete fulfillment of the promises contained in the Bible, and second, that despite the fact that there are to-day several hundred Christian sects, many have not found a satisfactory religion. Jesus said, "Ye do err, not knowing the scriptures." This tells plainly that the way of righteousness, the way to right living, lies within the Bible.

Mrs. Eddy, the Discoverer and Founder of the Christian Science movement, has named her textbook, "Science and Health with Key to the Scriptures." The adherents of this cause claim that the Bible, studied in connection with this book, becomes illumined, understood, and its teachings are made practical. Many to whom the Bible was a closed book, inconsistent and difficult to comprehend, are now its daily students and find therein a panacea for every discord.

Church Notices

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Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is

the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

♦ ♦ ♦ Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Scntinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

FOR some time I have wanted to tell you how much help I have received from the Monitor personally and as a teacher. A recent experience reminded me of this privilege. After visiting a class in journalism, I stopped to compare notes with the instructor. Among other things he said: "I do most of my teaching from good models, and the best model I find in The Christian Science Monitor. In headlines, composition, style, tone, ethics, it sets a pattern which I can always place before my boys." Other appreciative words followed which I cannot set down verbatim, but it made me so happy to hear this from one who is not a Scientist that I must pass the good word on to you.

THE CHRISTIAN SCIENCE MONITOR, the international daily newspaper, is a wonderful unfoldment of progress toward enlightenment of the world. I am extremely grateful for the education received through reading this paper. My schooling was not very thorough and I never attended college, but the Monitor has supplied this need. The conduct and aspirations of the different European and Asiatic nations are to me subjects of much interest and, although such countries are a long way from my home in western Canada, reports of proceedings in their legislatures, speeches by leading men, and actions of governments—truthfully given in the Monitor—have broken down the sense of distance and in many instances replaced a feeling of despisal with one of toleration and respect. I hope the time will soon come when The Christian Science Monitor will be called on the streets of every large city in the United States and Canada.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy 83.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy 83.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$0.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather, Size 8 by 1034 inches. Single copy 87.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco. one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

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Christian Healing and Other Writings. containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

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udimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges,

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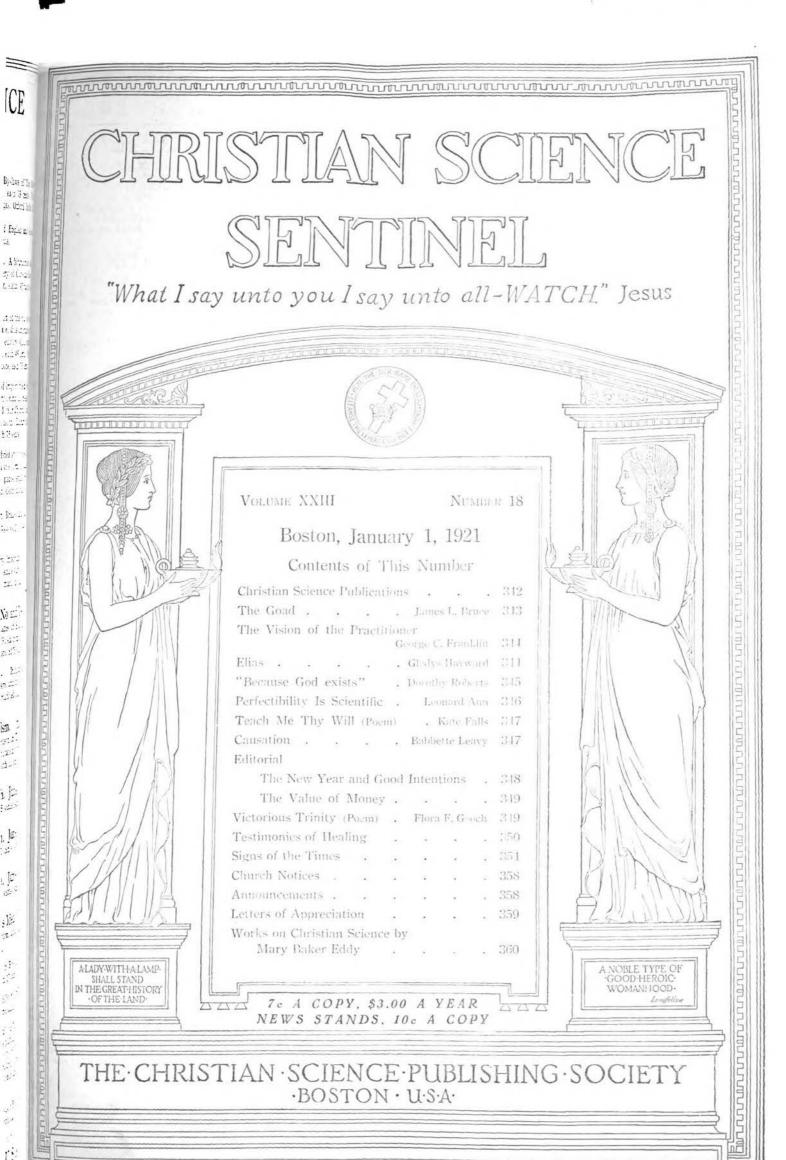
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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy, Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single copy, 3 cents. copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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LAW AND WORK for the blind. Printed in New York point, American Braille or English Braille, \$1.00.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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JANUARY 1, 1921

NUMBER 18

The Goad

JAMES L. BRUCE

PHE word "goad," in its usually accepted sense, refers to 1 a pointed stick used to urge an animal to greater activity. A man, as we seem to know him best, with all his appetites and weaknesses, is but a more refined animal, and often needs more urging than his kin. Although the prod in this second case may not be so grossly material and may even be entirely mental, yet its purpose is the same. Even as a man enters the world of spiritual endeavor he may still be actuated by very material motives, and only as he becomes occupied in purely spiritual attaining is the mere beacon light ahead sufficient to offset what has been, in some form or other, his constant companion. If at this point he should make an inventory of his motives he could well determine how far he has traveled on the road of eternal progress-how much more often he does right because of a worthy motive than he refrains from doing wrong because of the unhappy consequences that will ensue. He begins to understand, too, that the omnipresent God is omniactive and that there is, in fact, no other activity. The fullness of God includes complete activity.

Do we not, however, at this present stage, all seem to need more or less prodding, and principally more? Many would be indolent were it not for their so-called physical necessities. Others would be inactive were it not a matter of pride, pleasure, requirements of a family, and scores of other reasons. Would even our Christian Science textbooks be read so much and studied so faithfully by many were it not for the tenacious beliefs of some material problem?

Then there is another curious phase in this case of human nature, and that is its recognition of its own frailty, so that it often seeks a goad to compel it to right action. That man is the exception who has not said at some time or other, "Just make me do it." Then, too, he may even provide conditions that should he fail in his good intentions, he will be coerced until he returns to the desired standard.

Now if there be a universal "goad," that of the New Year may lay claim to the distinction. There is scarcely a man, or woman, or child, who has learned the difference between right and wrong, who has not taken part in resolutions, either to do or abstain from doing certain things during the coming year. Many an eloquent and sincere sermon has been based on the "clean, white page," which is not to be marred by blot, but rather to be adorned by marks of achievement in a journey heavenward. The deplorable part in this state of affairs is, that many of these resolutions are but copies of others made before in the same spirit and with equal determination that they should be kept, but are already broken. Practically the same sermons have been preached, and yet no permanent healing has come to those who in varying degree have longed so for it. Is it the method or the motive that is at fault, or is there some other reason why these conscious efforts have failed?

Mary Baker Eddy with her keen insight into human na-

ture, with her ability to express what she sees and her fearlessness in doing so, tells us what the error is. On page 279 of "Miscellaneous Writings" she says, "It is the love of God, and not the fear of evil, that is the incentive in Science." Again we read in Miscellany (p. 357), "The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,-and this must be understood." And in "Science and Health with Key to the Scriptures" (p. 454): "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way." There it is! It is Love and Love only that heals. What is that person doing who seeks to make a goad of the New Year, other than trying to accomplish something by determination-human will power? This is aided and abetted by whatever mesmerism can be assured by fixing a time in the future when the will is to be put in operation, living perhaps in greater license in the meantime. What is the specter of the "clean, white page"? This beyond doubt is self-mesmerism or animal magnetism. It is a malicious goad of a mistaken sense. It is all wrong and does not permanently accomplish the "reform" or "healing" for which a man has been striving. To reiterate, it is but human will, which the student of Christian Science knows to be capable of all evil. The desire is good, but the means, that of self-mesmerism, which has been employed, and the seeming fact that one has not grasped the true incentive, lead away from the very Truth and Love through which the victory is to come.

Another great weakness involved in these prospective reforms is that one looks toward the future instead of recognizing the present as the time in which his healing is to be accomplished. All the good there is is to-day, now. It is not to be set in operation by and by. Good is ever operative. Of course all good is not known to human consciousness, and each one can manifest more, but this must be by unfoldment and not by fiat. Although the methods that have been used are so radically wrong, being based on a misconception of the true incentive and true condition, the desire which has prompted the action should be a matter of encouragement. The striving and effort are at least a witness to the fact that man recognizes something better to be attained, though this recognition may be vague and the effort to improve futile.

So the question comes up: How can this recurring season, this universal reminder, be made a time of intelligent growth and unfoldment? Clearly it must be along the line that Mrs. Eddy indicates—through the greater realization of divine Love, that it is ever present and that it is now active. Unfoldment to-day makes possible greater unfoldment to-morrow. The present season may be made, too, the occasion for reviewing the past year. One should rejoice at some seeming dross that has been consumed, be humbly grateful for what gold has been refined, and thus gain encouragement for time to come. But should the picture of the past year look discouraging, do not bemoan that which is gone. It is better by far to follow Longfellow's admonition: "Look not mournfully into the past,—it comes not back again; wisely improve the present,—it is thine; go forth to meet the

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shadowy future without fear, and with a manly heart." Yes, always "wisely improve the present" and the future will unfold rightly. As the flowers open to the rain and sunshine, so do we unfold in Love, as our Leader has enjoined us. But as flowers do not grow by resolution, neither can we unfold by accepting the New Year as a goad but rather as an opportunity for unfoldment in divine presence.

The Vision of the Practitioner

GEORGE C. FRANKLIN

TESUS said in the allegorical language of the East, "First J cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Could an illustration be given which would show mortals more clearly the modus operandi by which they would reach the altitude to heal the sick than does this one sentence? Clearly the Master taught that purification of thought results in spiritual growth and that spirituality alone would enable the student to heal the sick; and when Mary Baker Eddy, after demonstrating the power of divine Mind to heal the sick, began cautiously to impart this ability to her students she said, in "Science and Health with Key to the Scriptures" (p. 411): "My first discovery in the student's practice was this: If the student silently called the disease by name, when he argued against it, as a general rule the body would respond more quickly,—just as a person replies more readily when his name is spoken; but this was because the student was not perfectly attuned to divine Science, and needed the arguments of truth for reminders. If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous." The spiritual altitude which Jesus had reached enabled him to see man as the image of God and not as presented by physical sense-mortal, sinning, and sick. Then the greatest thing that any person on this earth can do is to gain spirituality. Most Christian Scientists not only admit this as true, but are striving to make every incident of their lives add to their spirituality, and they find that, like turning the snowball in the snow, their very desire for spirituality is a most effectual prayer; that like does attract like and that a spiritual thought brings manna from spiritual sources.

Jesus made a man's ability to heal commensurate with his spiritual understanding, and for that reason the student, while keeping himself as much as possible from compromising with error in any way, strives above all else for spirituality of thought. If the spiritual understanding upon which Jesus rested his demonstration enabled him to see the perfect man, conversely, the farther one got from the purity of this teaching the less ability to heal would he possess; but right at this point must one be patient and charitable, whether the lack of vision is with himself or another. The beginner who needs "the arguments of truth for reminders" may work much harder than a student who sees from a higher spiritual plane, but in the Scriptures we read, "Out of the mouth of babes and sucklings thou hast perfected praise," and that one who to-day must work or feels that he must, from the standpoint of arguing against the reality of all forms of material law, has no more reason for discouragement than the one who has but started to climb a mountain should have, because he cannot see as correctly the panorama of lakes and plain as the one who has reached a higher elevation. Jesus "was in all points tempted like as we are" and the suggestion of limitation came to him to be destroyed just as it has come to us.

However, we must watch lest we be satisfied with an occasional demonstration and fail to prepare ourselves against the greater demands that will certainly come upon us as they did to Jesus' immediate disciples when they failed to heal the epileptic boy and were told that their failure was the result of their unbelief.

If we are guiding a child's growth we are very careful to avoid anything that might suggest an impure or sensual thought, a dishonest or untruthful motive; so in our spiritual growth, our mental food must be pure. As we read in Matthew: "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old," Every line of mental activity is an education out of the limitation of mortal mind; music, mechanics, mathematics, show that it is only by practicing painstakingly the right that we overcome the wrong. The vision of the child student of mathematics is not the vision of the school graduate; but there is absolutely no ground at any time for criticism. Correction? Yes. Encouragement, loving helpfulness? Yes. But there is no place in the thought of a spiritual thinker for mere human criticism, malice, prophesying failure, or self-gratulation.

The student who is looking in mortal mind for a cause and delving in the speculative as to the history of discord needs to be lovingly led to see that Principle alone is activity. The one who is playing upon words by thinking that "hard thoughts cause gallstones" or that "cold thoughts cause influenza" needs to be shown that such parodies on Christian Science should be left in the barren soil of nothingness from which they come, and never watered with the fear of childish belief; but better the effort to heal even from such extremes as this, than the pharisaical dry rot of self-complacency. Whenever the student ceases to progress he has ceased to follow what Mrs. Eddy says in Science and Health (p. 233): "Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil."

Elias

GLADYS HAYWARD

In the four gospels we find references again and again to Elias (the Greek form of Elijah) probably on account of the prophecy in the last chapter of the Old Testament, where Malachi understands God to say, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." In the New Testament, the disciples asked Jesus, "Why then say the scribes that Elias must first come?" With the prophecy and the interpretation of the scribes before us it is easy to appreciate Jesus' advanced spiritual understanding of the Scriptures in his answer, "Elias truly shall first come, and restore all things."

Now from history we know that the Jews looked in vain for a reappearing of the material Elias; so what can Elias be that he must come and "restore all things"? In the Glossary of "Science and Health with Key to the Scriptures," on page 585, Mary Baker Eddy defines Elias as "Prophecy: spiritual evidence opposed to material sense; Christian



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Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality." The kernel of this marvelous definition seems to be, "Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold." After pondering the depth of this definition we can say with Jesus, "Elias truly shall first come, and restore all things."

The definition of Elias makes us understand some of Jesus' hard sayings. We see how he discerned the spiritual fact of whatever the material senses beheld. Take for instance his words, "The kingdom of God is within you." Now we know he did not mean that a sinning, sick mortal was in the kingdom of heaven, but he looked beyond what his material senses beheld and discerned the man of God's creating -and he knew there was no other-right where the material senses beheld an imperfect mortal, and then with what positiveness he could say, "The kingdom of God is within you." And what did that do for the so-called mortal? The blind saw, the deaf heard, the lame walked. It seemed strange when he was so persecuted that he could say, "My yoke is easy, and my burden is light." If Satan told him he was having a thankless, weary task, he a true metaphysician reversed the lie, knew that as the manifestation of infinite good he reflected all good, which contained all joyousness and happiness.

Jesus is our example, and are we, like Jesus, letting Elias reappear in us? Are we letting Elias restore all things for us? Are we consecrated enough to attempt to prove that we are now in the kingdom of heaven by discerning "the spiritual fact of whatever the material senses behold"? It is certainly the work of the devil that tempts us into believing that the kingdom of heaven is either in a future world or next week. One belief is as fatal as the other.

It has been aptly said that discouragement is laziness or mental weakness. Now we do not need to give in to such a suggestion, for we know that where the material senses behold a discouraged mortal, right there is the expression of divine Mind manifesting courage, strength, and true ambition. Are we afraid to give up the material sense of man? Remember the foolish virgins who slept with no oil in their lamps—who returned to a material sense with nothing to illumine its darkness. Of course, they could not behold the bridegroom.

We are going to lose nothing by this turning, but we shall gain a great deal. Mrs. Eddy says in "Miscellaneous Writings" (p. 60), "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." Now the material creation is the counterfeit of the spiritual creation, and, as in our workaday world, we know that no counterfeit equals the original. Who would take counterfeit money in preference to national currency? Even so the counterfeit earth is not to be compared with the original, the earth of God's creating, "priceless, eternal, and just at hand." His creation knows no age or blight but is complete, pure, beautiful, and forever so.

After studying the definition, it is interesting to read the life of Elijah. One is impressed with the way he overcame seemingly insurmountable obstacles. The result of his persisting in the discernment of the spiritual fact in spite of sense testimony is illustrated in the way he ended the drought which had tormented Israel for a long season. Casting himself down on Mount Carmel he sent his servant to look toward the sea, but the servant returned with the report,

"There is nothing." Did Elijah become discouraged with sense testimony? No. He knew he reflected all God's strength, and he said to his servant, "Go again seven times." And the quaint Scriptural words continue, "And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain."

Christian Science does fulfill the Scriptures, for whatever the "great and dreadful day of the Lord" may be, Elijah has come before. No matter what the direful experience, we know it is but the counterfeit of God's ever present goodness. Thus as we persist in seeing the spiritual fact of harmony, discord will melt away and "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers," and the earth cannot be smitten with a curse to those who let Elias "restore all things," for peace is the fruit of spiritual perception.

"Because God exists"

DOROTHY ROBERTS

MATTER cannot change the eternal fact that man exists because God exists," writes Mrs. Eddy on page 544 of "Science and Health with Key to the Scriptures." All there is to matter is the supposition that it can do what, as Mrs. Eddy here declares, it cannot, and that is, change a fact. This supposition that there can be a sustainer of existence other than God, Spirit, is manifest to itself as money, food, sleep, shelter, which can never become substantial, but are only the way sustaining cause seems to the supposed mind which is not God. Just as God is thus counterfeited, so His oneness with effect, man, is counterfeited, and we behold the universal belief that there is a kind of man who continues to exist,-be he saint or sinner, gross materialist or ascetic intellectual,-because money is, because sleep and food and shelter are. An individual can, such is the belief, only preach a sermon, write a poem, or invent an aeroplane,-engage in those activities which the human mind classifies as primarily mental or even spiritual, -only as he refreshes his brain with sleep, builds up his tissues with food, and fills his purse with earned or inherited money; and a nation must depend upon coal and climate and grain products if it is to survive.

What a man calls consciousness is often a network of preoccupations with that which he is one with, matter. It reverts with wearisome repetition to a round of trivial plans and anxieties, counts the days until the next pay envelope, figures the interest on an investment, already many times figured, prospects on the probabilities of a rise in rent, debates on what it shall have for lunch, struggles to get itself up in the morning and to bed at night, and snatches eagerly and wistfully at the possibilities of prolonging this sort of existence by diet, exercise, or even by the transference of glands from monkeys to men. In the national consciousness, so called, is a similar reversion to supposed cause, matter, a similar anxiety over the nation's lunch and its investments, and fearful speculation on what would happen should the "natural resources" of the country become exhausted.

What appears to-day as distressing shortages of individual and national resources is only the compulsion in thought of the truth about the infinite source of existence revealing the inevitable finity of the false supposition about it.

How is the student of Christian Science to think when

confronted by this discovery and the efforts of the adversary to postpone or thwart it? Obviously he cannot join in the seemingly increased absorption with the human sense of food, clothing, and housing which he finds in what he reads and hears, and, if he is not watchful, in what the human mind claims he thinks. He cannot share in but must assume the responsibility for healing the fear that the apparent diminishment of "things" in the world threatens existence itself. To the degree that he has accepted Christian Science he must be "dead with Christ from the rudiments of the world;" but what does this mean? He may think he sees clearly that matter is not the essential condition of living, he may conscientiously declare that God is the source of supply, of life, and yet find his "Lord, I believe," quickly followed by the human cry, "Help thou mine unbelief;" that is: Man exists because God does; yet I must be fed and warmed, I grow old, nations decline and nations fall. How are these things to be remedied by spiritual understanding? Closer reasoning may reveal that this question is due to the fact that he has not really seen the nothingness of matter's claim to be the sustainer of existence, so long as he continues to cherish a man with needs which presuppose this claim. The man who exists because God does, is not the bundle of appetites, monotonies, and anxieties which the human mind calls man, and this sense of man can find no support in Principle, Love. Only confusion can result from the effort to base demonstration on the supposition that God, Spirit, creates a man with material needs.

Obviously, then, it is the duty of the student of Christian Science to discover the man who is sustained by God. Mrs. Eddy gives us the following definition on page 591 of Science and Health: "Man. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." Since, then, this "man" is the "full representation of Mind" which fills all space, it is with his needs only that we can be concerned. It is impossible to conceive of the "full representation of Mind" being conscious of shortage. He does not know matter, and that is all that can be scant. There is as much Mind as there always has been, and no condition can possibly arise which can lessen infinity or man in His image.

As absurd as the supposition that the human sense of man has God as its source, is the supposition that God's real man is dependent in any degree upon material conditions, so called, for life and activity. A beginner in the study of Christian Science knows that his ability to give a treatment is not due to how much money he has in the bank, or how much he has slept the previous night, or what he has had for dinner, or how old he is. One would never think of saying, My thought of God is six years old, or sixty. Yet the consciousness of God is all there really is of man. The consciousness of God is neither immature nor decrepit, and therefore knows no fear of these supposed conditions. Neither ennui nor repetition enters into the activity and experience of man, for they imply a limitation of resources which he, because of his relation to God, can never know. The "compound idea" of God does not go to sleep or wake up, as mortal sense knows these conditions. At the very moment when this sense argues that man must sleep, man continues to represent Mind fully, and Mind does not sleep. The growing recognition of this fact will lessen the seeming need of sleep and free one from the bondage which comes of accepting the discouraging suggestion that at times one must compromise with matter. The same is true of food. We can never forget that, even while we seem to be conceding to the belief that food sustains life, nothing but belief concedes,-man never does, and if we return constantly to our definition of man we understand why.

Though nations have sprung up and disappeared, the truth that nation as idea exists because God does has never been changed. It is complete and unimpaired and in proportion to its cognizance of this fact will a nation survive, for the knowledge of Principle constitutes the only inexhaustible "natural resource" of a nation. As the Christ, or the truth about man and nation displaces the supposed consciousness of something other than God, the so-called needs of this "something other" will disappear in nation and individual, because man does not have these needs. When we speak, then, as we often do, of our human needs being met or supplied, we really mean that the belief that there is a man who has such needs has been to a degree forever destroyed by a better understanding of the nature of God's idea. A demonstration of supply, then, means not the possession of matter where it has been lacking before, since there can be neither more nor less of that which is always nothing; but it means more understanding of the truth that man exists because God does and less belief that he exists for any other reason. With some understanding of this the student of Christian Science can answer with joy and certainty the old questions. now asked more insistently than ever before, What is man? and what does he live for? as Mrs. Eddy does on page 165 of "The First Church of Christ, Scientist, and Miscellany." where she says: "As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing."

Perfectibility Is Scientific

LEONARD ANN

AN there be anything more encouraging than to become Conscious of the fact that there is a law of happiness. that the attainment of this law is not a question of chance or uncertainty, but that perfect happiness can be obtained just in proportion to our desire and willingness to recognize the Science of Christianity, and to work with the knowledge that there can be no fortuitous circumstances, no good or bad luck, but simply the reward of correct understanding bringing about results as certain and as sure as the answer which must follow the correct working out of a mathematical calculation? What an incentive to the seeker for Truth when the fact dawns on him that progress is in direct proportion to his faithful adherence to the facts of Life which he is perceiving. The work of the Christian Scientist is to watch and pray, to know that perfectibility is scientific and the demand of God to man, that nothing short of this exact standard understood, accepted, meditated upon and daily and hourly acted upon can bring to bear the power of Truth which will scientifically destroy error in the innumerable forms in which it seeks to present itself as reality.

Let a man commence the day with the determination to keep before him the fact of man's spiritual perfection, and an equal determination to act upon this fact and make it practical, and he will find that he is measuring his thoughts and actions by a higher standard than he had before thought possible; then there will be a rejection of much that does not measure up to this perfect standard. As this process is faithfully and consistently held to, the metaphysical uncovering of error and the destruction of

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both itself and its effects progresses in direct ratio, and the results are apparent in advancement based upon understanding, where every step is sure and certain and there is no return to past mistakes, for there can be no loss of that understanding which has been earned through experience put to the test and bearing the fruits of proof.

The statement of Jesus, in the Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect," or as with even added emphasis it appears in the following form in the American Revised Version of the New Testament, "Ye therefore shall be perfect, as your heavenly Father is perfect," is crystal clear and the practical operation is plainly pointed out by Mrs. Eddy in the following passage from "Science and Health with Key to the Scriptures" (pp. 476-477): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." This loving demand is really a metaphysical necessity, and in proportion to its acceptance as such, and the faithfulness with which the endeavor is made to bring all thoughts into line with this perfect standard, will health, joy, happiness,—the attributes of God, be expressed in our daily experience.

Surely there can be no more or less, no near enough, no condonation or excuse. Christianity being Science, must be exact, and that which is the outcome of God, who is unchanging Love, can only work for good, can only help and protect, and bring about those conditions which with infinite tenderness and gentleness lead along the path of individual spiritual advancement. Perceiving the operation of this law of Love, the seeker for Truth is no longer an optimist in the ordinarily accepted sense of the word, for he has ceased to believe in a law of chance, and although the substanceless beliefs called optimism and pessimism may for a time continue to present themselves for acceptance, it is found that the only real optimism can be that which is founded on the metaphysical fact of the allness of God, and man in His image and likeness. This understanding can only be obtained by individually working out one's own salvation with faithful persistence, earning and deserving each step of progress until all doubts and fears are relegated to the past and in their place are found health, happiness, and the knowledge of man's dominion over all the earth.

[Written for the Sentinel]

Teach Me Thy Will

KATE FALLS

THERE was a time I loved to tread
A mortal way,
But now, O God, teach me Thy will
Day after day.

Teach me to know Thy will,
That I may always see
The good in all
Reflected, Lord, from Thee.

Teach me to live Thy will, In service to mankind, Treading the way the Master trod Governed by perfect Mind.

Teach me, O God, to say,
No matter what may come:
Not my will, my mortal way,
But Thine, be done.

Causation

BABBETTE LEAVY

F one stops to analyze what we may seemingly have given reality to as causation, it will be found that effect has been taking the place of cause, and thus, the beginning from a wrong premise has led to a false conclusion. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 566), "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,-as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God." As we study Christian Science we find that there is a rock, a sheltering place where we can be safe from "the dark ebbing and flowing tides of human fear," and that is in the understanding that God, good, is causation. Now let us see how that fact is going to solve

Suppose that in our home life a member of the family has seemingly had an experience in which anger is asking us to believe in its reality. Do we become affected by it and believe it "causation"? By so doing, it would not be helping, but adding a heavier burden to bear upon our brother man, and so we come back to our cause: God, good, is power, good is action. Is anger an emanation of good? No; therefore it is not an effect; then since necessarily anger is not an activity of good, let us mentally declare that anger has no power, no Principle, no action, has no voice, is therefore speechless, and we have no ears to hear it. God, good, is all that governs, and there is nothing but God, nothing but good.

Have we ever considered how subtly misery seems to act? We listen to a sad tale in which our brother seems to be a victim. Whence came misery? What caused it? Suppose you had a dream in which you lost all that you held dear, and you were going through a seemingly hard time, would not some one in the room try to rouse you out of that mesmeric suffering? He would not try to go into your dream and push this scene from your consciousness, but would awaken you from this false dream world in which you found yourself, and so bring you back again to your normal state and you would be grateful for being lifted out of suffering. In this way we can at all times lovingly show that since good is causation, there can be no misery, no evil, no sorrow.

Now let us see how the belief of poverty seems to act. Poverty implies a lack or need. The business man will tell you his business is material and he lacks sufficiency. Through business laws he will tell you demand and supply are not always one as cause and effect, but when we come back to Principle, what is real law saying? Divine Mind, the Principle of all knowledge, is unfolding perfect, complete, pure ideas to man, and man understands perfectly these true, eternal facts which are presented to him, and instantly reflects them, thus becoming a law of success to himself. And so we can go through the whole category of human beliefs, and by replacing them with eternal truth, can solve problem after problem. We do not have to be afraid that our treatment will not be effective. We have the God of the whole universe behind it, and let us become children, "heirs," of God, of good. There is a perpetual demand and supply. Let us be grateful for this and give to our King the "glory and dominion for ever and ever."

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Christian Science Sentinel

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Editorial

The New Year and Good Intentions

THE first of January might quite legitimately be termed the day of good intentions. But though the morning may find the world full of hope, the evening is apt to be the evening of disappointment. Paul himself provided the motto for the almanacs of the first century, and, for that matter, of every succeeding century, when he wrote, "For the good that I would I do not: but the evil which I would not, that I do." The reason of this is very simple, if the world in its hurry would only stay to think. It is that mankind in general has no scientific standard of right and wrong. It is guided by its emotions, and its emotions are bound to play it false, for they are themselves nothing but a product of the material senses. Thus the individual attempts to approach Spirit through the avenue of the senses; and he ends, as Mrs. Eddy says, on page 360 of Science and Health. in the hopeless effort of endeavoring to follow two models: "If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal."

There is the solution of the whole problem. When a man has once grasped the very simple fact that Spirit is the only reality, he has placed his hands upon the clue which will guide him in safety amidst all the windings of the human labyrinth. He will have acquired that power of right reasoning or righteous judgment which will enable him to distinguish infallibly between good and evil. There on one side of him will lie the narrow road of sensual restriction which leads upward to the spiritual goal, and, on the other, the broad road of self-indulgence winding down into the valley of the shadow of death. And in the bitterness of the struggle the meaning of another saying of Paul's will become extremely clear to him, "O wretched man that I am! who shall deliver me from the body of this death?" Paul, however, had fought the fight long enough and honestly enough to know that Principle helps those who help themselves, so that he was one day to strike a note of triumph in his struggle. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

To any one who really understands what this means, the good intentions of New Year's day become just the same as the good intentions of any other day of the year. Real good intentions are those taken at a moment when Truth has become visible, however mistily, and they have nothing whatever to do with some fleeting emotion stirred by the human senses. Such good intentions have no special virtue because they are taken on some particular day; being scientific they are true intentions, and belong not to an hour, but exist until they are fulfilled. The good intentions, in other words, which are scientific, are spiritual and are lasting; those which are destroyed through the disappoint-

ment of the failure of the moment are purely sensuous, they are of the flesh, and are of the stock of those carnal beliefs of which Mrs. Eddy writes on page 263 of Science and Health, where she says, "Carnal beliefs defraud us. They make man an involuntary hypocrite,—producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless."

It is perfectly easy to see how purely material are those good intentions which come with the morning and fade with the evening. To begin with, they are based on some idea of time, which is itself an entirely material conception. The man who is fighting to understand eternity has no time to waste on the suggestions of finiteness, and sees one day just as another, as an opportunity to learn more of Principle. This constitutes his effort to discover Truth, and in his success in the pursuit of Truth, as Christ Jesus explained, lies his freedom. Now in such a pursuit, to-day or tomorrow can be nothing. Imagine a great inventor or a great philosopher who sat down on the first of January to solve a problem, and failing by bedtime gave it up until the first day of the following year. The man who is in pursuit of absolute Truth is wrestling with a greater and more complex problem than all the great inventors and philosophers who have ever attacked physical or humanly intellectual problems: he is wrestling with sin in himseli, and with the world's hatred of Truth, and he cannot spare a day, much less three hundred and sixty-four days from his labor. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work," Christ Jesus said. And, just in the same way, Mrs. Eddy wrote, on page 2 of the Message to The Mother Church for 1900, "The right thinker works; he gives little time to society manners or matters, and benefits society by his example and usefulness. He takes no time for amusement, ease, frivolity; he earns his money and gives it wisely to the world."

He, then, whose good intentions are something more than merely sensuous and ephemeral, realizes that it is failure, and not the effort prompted by Truth, that is of the moment; and that, such being the case, he must meet failure as its master, and, instead of being worsted by it, and putting off the renewal of the struggle, close with it again, at once, in the effort to overcome it. Then his good intentions become a sledge hammer of victory, for it is certain that evil must yield to Truth when it is persistently and unflinchingly attacked. This is, of course, presuming that the attack is scientifically carried out. Good intentions which are mere reflections of ignorance of Principle are simply foredoomed to failure. Good intentions scientifically conceived and put into practice without fear are incapable of defeat. Principle does not judge by good intentions, but by actions, with the result that the unscientific good intentions, being a negation of Principle, are at their best innocuous.

The very ease with which the good intentions of the New Year are allowed to lapse after the first failure to maintain them, is proof positive of this. If they had been scientifically conceived it would have been realized that one day is no more than any other in the effort of the struggle against evil. "Behold," Paul wrote to the Corinthians, "now is the accepted time; behold, now is the day of salvation." Christ Jesus put this even more emphatically when he declared, "But the hour cometh, and now is, when the tree worshippers shall worship the Father in spirit and in truth." The eternal now does away with time, and bids man not wait for New Year's day, or the return of New Year's day,



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but realize that the demonstration of the truth of the omnipotence of Principle, may be carried out at any moment, if it is only carried out with that understanding of Truth which is man's natural freedom.

FREDERICK DIXON.

The Value of Money

Ir asked what money is, almost any one can answer glibly that it is a medium of exchange. Few stop to consider, however, what it really is that is exchanged or how the process actually goes on. Most people would say offhand that material commodities are the basis for the transaction of business. Yet the commodities themselves would be valueless without some sort of a mind to conceive of them as desirable, useful, and satisfying. In fact, all one has of any seeming thing is one's concept of it. Reasoning briefly in this way, one must recognize that the so-called material thing is just a belief in what Christian Science terms the mortal mind, and that it is this mind which supposes itself able to determine utility and value. In human affairs, then, the commodities are exchanged not as mere matter but as the suppositional mortal mind's concepts, known as goods. The whole volume of business in the world is but an exchange of these concepts, a process carried on by the human mind, which is itself only hypothetical.

Thus to see the mental nature of the process of exchange is not alone enough to enable one to discern the true spiritual activity in place of the human seeming. This sort of explanation of goods as human concepts is simply elementary political economy. Christian Science, in explaining and demonstrating the reality of value or of any other entity, does not stop with mortal concepts. As Mrs. Eddy says on page 123 of Science and Health, "Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas." All this seeming human exchange of goods is but suppositional counterfeit of the continuously varied activity eternally unfolding in the divine Mind, which is infinite and all that really exists. There could not even seem to be a mortal mind with its beliefs unless there is first the true Mind expressing itself as spiritual idea. The fact is that existence in infinite Mind is the only true living there is.

The truth that there is one boundless divine Mind manifesting itself as harmonious spiritual action does not rest on any system of human philosophy. Though human philosophy may have developed some basis for belief in one supreme God, no human philosophy has ever established the demonstrable truth that the idea, or activity, of the one perfect Principle is the Christ, which replaces all manner of human limitations with the abundance of spiritual good. It has remained for Christian Science to show that the Christ is available to-day for the healing of the world's false beliefs through the replacement of them with the divine idea.

The fact is that divine intelligence expressed is all that is valuable. The real man, expressing true intelligence, is rendering valuable service in accord with Principle. Since cause would not be cause without effect, the whole activity which constitutes genuine man is necessary in order that the divine Mind may be manifest. The action of perfect Mind, quite apart from any illusion of materiality, is all that can ever be of real value. This action is spiritual harmony, regardless of any human names that may be given to it. Spiritual man is just a name for spiritual activity emanating from infinite Mind. This divine emanation is complete, unlimited, ever fully sustained by its inexhaustible cause.

Money, considered as a medium of exchange, is thought

of as a means of activity, since exchange is just a form of action. The true man, manifesting Principle, is himself completely maintained in action by his creator. Man's unlimited harmony in expressing divine intelligence is, then, the true activity of which the mortal belief of money is merely a suppositional counterfeit. Sooner or later each one has to prove for himself that the real man succeeds in all that he is doing, not because of any human money but because of expressing divine intelligence.

How is this truth to be applied in everyday affairs? If a man seems to lack money, to have too much money, or to be confused in his monetary dealings, his first work is to turn to the divine Mind and reason intelligently on the basis that infinite Mind, with its spiritual idea, is the present reality, in spite of human sense testimony. In proportion as he understands that the intelligent activity constituting the real man is abundant, without excess, and ever rightly ordered, he finds the belief of lack, excess, or disorder vanishing in one way or another. Seeming obstructions turn out to be opportunities. The very desire first of all to express divine intelligence is fulfilled by reason of the truth that there is always infinite intelligence to express. If a man knows nothing more than that the true man expresses boundless intelligence which manifests itself as exactly right activity, he has a basis for cheerful and confident reasoning in accord with Principle-for the practice of Christian Science. In the presence of this spiritual reasoning, any human sense of values is soon readjusted more to the divine standard by the disappearance of just so much belief in limitation.

Activity, then, that proceeds from intelligent divine Principle alone is valuable. On pages 267 and 268 of "Miscellaneous Writings" Mrs. Eddy says: "The predisposing and exciting cause of all defeat and victory under the sun, rests on this scientific basis: that action, in obedience to God, spiritualizes man's motives and methods, and crowns them with success; while disobedience to this divine Principle materializes human modes and consciousness, and defeats them." To accept spiritual consciousness as the only actuality of experience is to understand genuine value, in place of any human concepts of money. This acceptance of the truth is a simple, practicable process to the student of Christian Science, who is always entitled to utilize for himself the abundance of spiritual wealth.

Gustavus S. Paine.

[Written for the Sentinel]

Victorious Trinity

FLORA F. GOOCH

O formidable Love!
Wherever thought,
Sweet fragrance dwells therein.
Do not Thy power, strength,
And all Thou art
Obliterate the dream of sin?

O formidable Truth!
Thy ways are far beyond
The reach of things that seem;
Thy presence feeds and lifts
The wayside dreamer
From his dream.

O formidable Life!
Most precious thought divine!
In Thee the trinity
Of all that was and is to be
Leads ever outward, up, and on
Into infinity!

Testimonies of Healing

Early in October, 1919, I was taken with a dull, heavy pain in the upper portion of my bowels. I went home from my office and had my wife call a physician, who, after several days' treatment, without relief, called in another doctor for consultation, at the conclusion of which they decided that all that they knew of had been done for me and that I could not live. My wife telegraphed for our relatives, and among those who came was a Christian Scientist. I asked her to take my case, which she did, and I soon experienced relief and was finally healed; also in a week or so I perceived that I had lost the appetite for tobacco. Then again in a few days I noticed that a rupture I had been troubled with for seven years was healed, and that I had no further use for a truss. Other discordant conditions have been destroyed, and I am now feeling better than I have for twenty-five years, not only physically, but mentally and spiritually.

I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and subscribed for *The Christian Science Journal*, and I am certainly having a time of rejoicing. I am grateful for this victory of truth over error. My recovery has served to awaken others to the truth, and my desire is to help some weary traveler who is looking for something better than he has, and while I rejoice because of the blessings I have received, I want others to rejoice with me.

J. A. Wilkins, Rolla, Missouri.

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For all the good, and all the daily blessings which Christian Science has brought and is bringing into my life, I feel that I can no longer withhold my testimony from the periodicals which Mrs. Eddy so lovingly organized and labored for, to meet the need of mankind.

About nine years ago I was healed, under Christian Science treatment, of gallstones and enlargement of the liver. I had suffered intensely from these ailments for over ten years, had tried every known medical remedy, and had been under numerous specialists, without obtaining any relief. I often used to pray for death, thinking it would be a welcome relief from all the tortures I was subject to. Christian Science has completely changed my whole life and outlook upon things. I used to wonder why God ever allowed us to be sick and suffer, and I could never really believe the Bible statement that God is Love; but Christian Science teaches us the truth about God and man, and that God, good, could not create evil, any more than light could create darkness.

I should like to mention an experience I had about a year after taking up the study of Christian Science. One morning I was busy laundering some blankets, when I suddenly missed my little boy, who was not quite two years old. I looked around for him and discovered that he had fallen headfirst into a large zinc tub full of hot soapsuds and ammonia, only his little shoes being visible. I lifted him out, sat down with him on my knee and declared aloud the following passage from the scientific statement of being, on page 468 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, "All is infinite Mind and its infinite manifestation, for God is All-in-all." I could think of nothing else; every other thought seemed to have left me, and again and again I declared this truth. After a short time my little boy regained consciousness and opened his eyes; I then proceeded to take off his wet garments, gave him some warm milk, and he went off to sleep and slept for about two hours. He awoke quite refreshed and well, but on his legs were lumps the size of an egg, due to kicking against the tub, which indicated that he

had been in the water for some time. These soon disappeared, and there was no other ill effect. I have mentioned this healing to encourage those who may have known of Christian Science for only a short time, to show that every statement of the truth does its work. It matters not how small we feel our understanding to be, if we use it, practice it, live it, we gain a little each day. Mrs. Eddy writes on page 449 of our textbook, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing."

These are only two of the demonstrations I am continually making through the aid of Christian Science, which is proving to me daily that this is indeed the truth which makes us free. I can never sufficiently express my gratitude for the numerous benefits I and my family have received, through the study and application of this healing truth. I am grateful to God and to Mrs. Eddy, our dear Leader, for all the blessings Christian Science has brought into my life and into our home, and I am striving to know and understand more clearly the Christ, Truth, so that I may express more of good.—(Mrs.) May Merrill, Derby, England.

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I am glad to take advantage of the privilege of expressing through our periodicals my gratitude for Christian Science. The benefits received from the study of the textbook, "Science and Health with Key to the Scriptures," and the other writings of Mary Baker Eddy, have been numerous and varied. Severe nervous indigestion, sore throat, and headache, have lost their terrors. The effects of a fall, which caused intense pain and afterwards threatened to make one leg helpless, were entirely overcome by prompt and persistent application of the truth of Christian Science. A burn from grasping a heated electric iron was healed instantaneously by holding firmly in thought the scientific statement of being. Many healings have also been witnessed. A cold with great fear of pneumonia vanished overnight; sprained ankles have been quickly healed. One trouble, thought by a physician to be water on the knee, requiring a cast to be worn for several months, was healed within the week by Christian Science treatment.

I have found that the teaching may be applied not only to the relief of mental and physical ills, but also to the solution of all the problems of daily life. As this truth is better understood, fear and inharmony are replaced by peace and joy, greater freedom is experienced, more intelligence is expressed, and also more love for God and man.

Appreciation of the work of our beloved Leader, Mrs. Eddy, has grown with my study and understanding of her writings, for I realize something of what we owe her for making clearer the teaching of the Christ, and man's relation to God. I am thankful, too, for all the periodicals established by our Leader, including *The Christian Science Monitor*, which is carrying its message of truth around the world. (Mrs.) May Johnston Hale, San Francisco, California.

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I am very grateful to Christian Science for what it has done and is doing for me every day. I did not take up the study primarily for physical healing, although I was suffering from many ailments at the time. I had been bereaved of my father, also of a very dear brother and, through misunderstandings, estranged from another brother. I was a member of a denominational church at the time, but its teachings did not give me the comfort I longed for at this unhappy time. I told my troubles to a

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neighbor who is a Christian Scientist, and expressed the wish that I might understand how to pray as Jesus and his disciples prayed, as I felt that I, in common with most people I then knew, did not know how to pray effectually.

This neighbor kindly lent me her textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. It was while reading this book, in connection with my Bible, and other Christian Science literature, that I was healed of sorrow, also of resentment and worry. About two months afterwards, on commencing to read the literature, I became conscious of my freedom from a number of physical troubles, one of which was Bright's disease, with its attendant ills. I also had very weak eyes and was wearing very strong glasses. I began to apply what I understood of Christian Science, and my eyes became so much better that after a short time I was able to read my Bible and the textbook without glasses.

These healings all took place in 1910, since which time I have depended wholly on Christian Science to help me in every need, and have found it an unfailing help under every difficulty. My gratitude for what Christian Science means to me cannot be expressed in words. But I can truly say that the understanding of Life, creation, God and man. which it has given me, means much more to me than any of the mere physical healings, which have been many during the last ten years. All of these blessings which have come to me are due to the inspired life of our dear Leader, Mary Baker Eddy, to whom I am most grateful.—(Mrs.) ISABEL R. GAMMONS, Middleboro, Massachusetts.

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Until my twentieth year I was perfectly healthy, but business necessitated my going to Central America, where, it is supposed, the climate affected my health. I was ill for thirty years. I suffered from severe stomach trouble, nervousness, and perpetual colds, but mostly from the colds, and was constantly consulting the best physicians and visiting expensive health baths, with but slight and only temporary benefit. Owing to a weak heart I spent some time last year at a well-known resort, but with little result. Last December I was afflicted with an ulcer of the stomach, for which I consulted a nature cure physician, under whose treatment the condition slowly improved, leaving great weakness in its stead, however.

An acquaintance whom I called upon at this time turned my attention to Christian Science. Her husband, who had formerly been seriously ill, was now able to walk without crutches. I listened in amazement to what she told me, but upon arriving home laid away, unread, the books which had been given to me. It was not until four weeks later, when nearly desperate owing to inability to retain food in the morning, and fully intending to look up another well-known bathing resort, that I thought of going to a Christian Science practitioner whose name had been given to me. I received my first treatment. Frankly, what she told me did not please me, and somewhat disappointed at what I had heard I returned home, but followed the good advice of the practitioner to try to realize God's omnipresence and in my everyday life to follow Christ through self-denial, brotherly love, and purity of thought. I also read Der Herold and the other periodicals a great deal, and studied with the voracity of one who commences to realize that he is discovering valuable treasures. The brushwood of false beliefs was penetrated, and from that day on, such courage took possession of me that I took no more medicines. What seems most wonderful to me is that I can eat what I want, whereas before I was constantly dieting. I go to sleep soon after retiring and awake in the morning feeling refreshed, whereas formerly I lay awake for hours at a time and arose tired.

Nervous pains in the feet are gone, constant colds have ceased, and all my aches and ills have been replaced by health and joy. Whereas formerly I was scarcely able to ascend the stairs, I am now able to ascend with an elastic step. I feel as though I had been rejuvenated and sing with joy. I am commencing to see that the world is not a valley of tears but that it is lovely; that joy, not sorrow and trouble, is our right if we know how to think and live aright. When my friends and acquaintances marvel at the change, I tell them, "God has made me well."

As great as my suffering was, so great is my gratitude. It is my greatest desire to live the teachings of Christian Science and to honor God, who, through our revered Leader, Mrs. Eddy, revealed to us this truth which helps my neighbor and myself.—(Miss) Laura Hinrichs, Altona, Germany.

It is with gratitude that I send this testimony of the many benefits received through the application of Christian Science as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had tried all material means for the cure of stomach and bowel trouble and other ailments that are supposed to follow a condition of general breakdown, but I did not receive any benefit until in Christian Science I found the truth of being. I had practically given up my business and was told by medical doctors that there was no hope for me, but after a few treatments in Science I returned to business, and in the last five years have been more successful and had a greater capacity for work than ever before.

I am indeed grateful to God, who is an ever present help, and to Mrs. Eddy for this wonderful truth which releases us from the bonds of slavery to unreal masters.

R. J. Osborn, Fond du Lac, Wisconsin.

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The following is a quotation I often think of, for I can apply it to my growth in Christian Science:—

We rise by the things that are under our feet; By what we have mastered of good and gain.

When the truth is applied, as taught by Christian Science, with each error overcome and mastered, something of good is gained. I am thankful that with each physical healing I rise a step, and that the physical healing is merely a sign, or result of the real healing, which is spiritual. My first healing, which took place with the help of a practitioner, in about a week, included the overcoming of nervous trouble, neuralgia, constipation, and valvular heart trouble. The heart trouble, which the doctors said was the result of inflammatory rheumatism when a child, was a source of constant fear on the part of relatives and friends. All kinds of remedies had been tried, such as change of climate and medicine of all kinds, with only temporary relief.

During these four years since my first healing I have had many varied problems, and have found Christian Science an ever present help and cure in every one. Our baby girl, now over two years old, was born with very little pain to me and without any bad results. The doctors had said this would be impossible. The baby has had several healings, one of severe cold; also of bowel trouble and effects of teething. She has also been protected by the power of Truth from many contagious diseases to which she was

exposed. There are so many healings to relate that I can give only a few of the most marked ones.

The dentist, after having an X ray of a tooth taken, said I would have to have the wisdom tooth removed as it was crowding the one next to it, resulting in much pain, and as this tooth was not in sight he said it would be rather a serious operation, but thanks to Christian Science the pain soon left and the operation was not necessary. This was over two years ago and I have had no trouble with it since. I would also like to state that all these healings have been permanent and I am a perfectly well woman to-day. To say I am thankful for all the good which this truth has brought to me would indeed be inadequate. I am trying to live my gratitude, knowing that this is what God demands of us.

(Mrs.) Cora Mc D. Moffitt, Long Beach, California.

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It is with great gratitude that I give my testimony to the regenerating power of the truth as taught by our Leader, Mary Baker Eddy, in her textbook "Science and Health with Key to the Scriptures."

When I began to read the testimonies I did not believe them, and discontinued reading them. Later I went to the Christian Science church and heard them given there, and began to question the object of the people who gave them. I knew they could not all be deceived, nor could they all be trying to deceive others, for their testimonies were given with such sincerity. I had come to the place where I could no longer believe the teachings of my own church, and the human sense of life was such a burden to me that more than once I was at the point of ending it all. I was told by my pastor that God sent suffering for some good purpose, and yet that God is Love. I could not endure it and gave up attendance at the church services. I could not even open my Bible without reading of the wrath of God, and so finally did not open it at all, and became so miserable mentally that I could not even bear the sunshine, for it seemed to be mocking me with its gladness, and I could not endure the darkness of the night. I was miserable mentally and physically, discouraged, despondent, and always weary.

For six years I hardly attended a church service or read my Bible. During that time I often thought of the words: "Be still, and know that I am God." Yet I could not seem to get anything from them. I looked into other religions but could find no abiding place, nor peace. One day I found a copy of the Christian Science Sentinel that had been left by some one. One of the articles started with the words, "Be still, and know that I am God." I picked it up and read it. It stated that the starting point in Christian Science is the allness of God. That was a new idea to me. I took the Sentinel the next day and went to the beach, where I could be alone, and I read it all day, and knew I had found the truth about God. After that I thought I would try Christian Science treatment for a trouble for which I had used drugs or some material means for years. I did not care so much about the healing as I did to prove the power, or law, of God. I told the practitioner I could not believe the healing possible, but in less than half an hour I had my first proof. In two years the trouble returned. I called the same practitioner, and in two treatments the healing was complete. Since then I have received many healings. The sense of lack seemed the hardest to overcome, but I have learned that in seeking God first all our needs are supplied.

This has been the experience of ten years. I have been very discouraged at times, but I knew there was no other way, so I would press on, for no matter how dark the seem-

ing, there was always a way out. I am thankful for our periodicals; they have brought me many healings and helpful thoughts. All that I am or hope to be I owe to Christian Science. I am thankful for the privilege of helping others, and for membership in The Mother Church and in a branch church.—(Miss) Adalaide M. Briggs, Rochester, New York.

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I have been greatly benefited by reading the testimonies of healing in the Christian Science literature and I hope that mine may help others. Before taking up the study of Christian Science, I had searched for three years in a denominational church for the practical religion of Christ Jesus, the religion that would teach me to walk in the straight and narrow way. I had left the church, discouraged and disappointed, because I had not found that for which I was searching. One day my husband came home from work with a cold, which settled in one eye; his nose and the whole side of his head were badly swollen. His company doctor had treated him and then sent him to an eye specialist, but he received no relief from the intense pain he was suffering; he was unable to eat or sleep. I asked him if he would allow me to call a Christian Science practitioner who lived near. When I gained his consent the practitioner was called and with the first treatment all pain left and he was able to eat and sleep; in three days his eye and face were in normal condition and he returned to work.

I realized if this truth healed one disease it could heal all diseases. I went to my medicine chest and emptied the contents into the sewer, and neither I nor my family have taken any medicine since that time, nor has there been any in the home. Chronic constipation, headaches, biliousness, measles, extreme nervousness, influenza, and pneumonia have been healed through the application of the truth as taught in Christian Science. Glasses also have been dispensed with, after I had worn them most of the time for twenty years. After the birth of my daughter I lost the sight of one eye temporarily, and lived under the constant fear of going blind, but the application of Christian Science proves the truth of Jesus' saying, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."

I am grateful to God, to Christ Jesus, and to our beloved Leader, Mary Baker Eddy, for this practical religion. I am also grateful to all who have so lovingly helped me. I am grateful for the Christian Science literature and for the lectures which always meet the need of the hour. I am grateful for class instruction and for the privilege of helping others.—(Mrs.) Mabel C. Edens, Los Angeles, California.

I am deeply grateful for my healing which occurred just as stated above in my wife's testimony. The healing has been permanent; I have had no return of this belief.

T. BENTON EDENS.

Christian Science came to my attention about four years ago, and answered all the questions I had ever asked about life. At that time my only sister had passed on, leaving me, as well as the rest of my family, in great sorrow, and with all my plans for the future upset. Christian Science has taught me that God's plan for His children is unalterable and that we need to come into accord with the divine plan, which always results in harmony.

With the help of a practitioner I have experienced many physical healings, including that of a cough of several years' standing, internal injuries resulting from a railroad

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accident, a constant sense of fatigue and weakness, and a tendency to have either the grip or a series of bad colds during the winter. The first demonstration I made for myself was the healing of an attack of neuralgia. I had just been reading the seventh and eighth chapters of Romans, and had gone out to sit on the porch in the cool of a fall evening, when I became conscious of the usual pain in the head and face, believed to be due to sitting where the north wind reached me. As I started to go into the house, I stopped and asked myself: "Why should I go in? If the words of Paul are true, that 'the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,' then I am certainly under no law that can condemn me to suffer pain because the north wind blows on my head." Immediately the pain ceased, and I stayed out the rest of the evening, without suffering any unpleasant result.

At another time I was instantaneously healed of an acute attack of intestinal trouble through the realization of the truth. While very grateful for these healings, I am more thankful for the consciousness of God as not far off, but very near, and both able and willing to fulfill His promises to His children.

(Miss) Mary Olive Priest, Carthage, Texas.

I have been studying Christian Science for six years. The first erroneous belief which was destroyed was the feeling that something terrible was going to happen, which made me miserable most of the time. I could read very little without suffering from nausea; now I can read all day without any discomfort. Our little girl is four and a half years old and has never tasted medicine.

Recently I had a wisdom tooth pulled that set down in the jaw bone so that the dentist had great difficulty in getting at it. I called a practitioner afterwards and got relief. I went back to the dentist later as he wanted to see the condition and he was surprised to find it healed and said, "I don't understand it, but all I have to say is that you are extremely fortunate." It was this healing that urged me to write this testimony. I am truly grateful.

(Mrs.) ELSIE M. KING, Tacoma, Washington.

After a long period of silence I, too, wish to express my gratitude for the many blessings which I have experienced through Christian Science. In the year 1914 I had such severe pains in my feet that walking was often made impossible. This condition became constantly worse. I then consulted a physician, who stated that I had fallen arches, due to much walking and standing, and who also told me that I must always wear high shoes with supporters, for otherwise I would become flat-footed. The supporters were made, but I was unable to walk with them. The pain remained the same, rendering me almost desperate at times. We own a business which necessitates my being on my feet a great

Just at this time my attention was called to Christian Science by dear friends. At first I read Der Herold, and attended the Wednesday evening meetings, then went to a practitioner and asked for help, which was lovingly given. The healing was slow but sure. It is now over four years since the trouble completely disappeared, and it has not returned. I attend to the business and my household, often causing the customers to wonder how it is possible for me to do everything alone. But I know where my strength comes from, and that with God there is no weariness, for "God rests

in action" (Science and Health, p. 519). I was also very illhumored toward my surroundings, but to-day am a happy and contented person.

My husband also was healed of the grip through Christian Science over a year ago, and then from relapse, which from the human point of view was very severe. The relapse occurred on a Saturday night. My husband had high fever, and other disquieting symptoms. I called up the practitioner, who came immediately and worked for him. I remained perfectly calm, knowing that God is ever present, and is our help. My husband became quieter, and I read to him from the Bible. In the evening he ate a little, slept peacefully the whole night, and was able to get up the next day. After three days he again attended to his business.

For all these blessings and many others, all of which I cannot enumerate here, I owe endless thanks to God and gratitude to our dear Leader, Mrs. Eddy. My greatest desire is to constantly increase my understanding of Christian Science.—(Mrs.) HELENE GÄNDERICH, Berlin-Wilmersderf, Germany.

It is a great privilege to testify to healing received through Christian Science. When I first entered a Christian Science church about two years ago, I was healed, during the service, of pain in the back of my neck, from which I had been suffering for a long time. In the time that has elapsed I have had innumerable healings, among them that of an abnormal growth, influenza, and a severe case of eczema. I wish to testify in particular to the healing through Christian Science treatment of a complete nervous breakdown. The organs of my body were not properly performing their natural functions. Two physicians were called, who said they could not do anything for me. I lay in a state of catalepsy for two days. A Christian Science practitioner gave me treatments, with the result that at the end of that time I was able to walk to the table with her and eat. Finally I was completely healed, and it has been wonderful to have it proved to me without a doubt that the truth destroys all false beliefs. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 495), "God will heal the sick through man, whenever man is governed by God. Truth casts out error now as surely as it did nineteen centuries ago." I am so grateful to God for this wonderful healing, and to Mary Baker Eddy, who revealed this great truth through which I was healed.

(Mrs.) Edith T. Balley, Chicago, Illinois.

I have felt for a long time that I should acknowledge the great blessings which have come to me through Christian Science, and thus share with others the good tidings.

I first received treatment after the birth of our little daughter at which time I nearly passed away. I was then healed of hemorrhoids in one treatment, and was able to make a trip of about eight hundred miles alone, when the baby was only about two months old. Other healings have been that of constipation, toothache, and influenza, the latter while I was in the western part of the United States among strangers, where I was welcomed by Christian Scientists with such love as I had never before experienced. My desire is to grow daily in the understanding of the truth.

There is no church here and only one other Scientist, the practitioner who helped me being at a distance of about twenty-five miles. I am grateful to her for her ever loving aid, and to Mrs. Eddy who has again given to the world the truth as taught and practiced by Jesus.

MRS. J. F. HALL, St. Bernice, Indiana.

Signs of the Times

["Real Unity"-The Christian Science Monitor, Boston, U.S.A., Nov. 13, 1920]

On page 138 of "Miscellaneous Writings," Mrs. Eddy writes, "I once thought that in unity was human strength; but have grown to know that human strength is weakness, -that unity is divine might, giving to human power, peace." In this passage Mrs. Eddy points out that the source of all unity must be divine and not human, and it is well for every one to assure himself that he is in unity with good, and not just one of an unthinking crowd that is following the multitude without knowing why or wherefore. It is the easiest thing possible to be in so-called unity with the majority in human opinion, but where does such unity sometimes lead? In the Biblical story of the Gadarene swine, the unity that existed amongst the swine led them down the steep place into the sea to their own destruction. And that, of course, is the inevitable result of unity with evil, or error. It is now more than ever necessary to be alert and watchful to see that no subtle temptation to seek an easier path is accepted, and that our real peace and safety lie in being in unity with divine might, not human strength.

On looking back at the great war something may be seen of the suffering and disaster that can be brought about by so-called unity, when that unity is based on human strength, and not on Principle. The unity of God and man can never produce discord; but its counterfeit, the unity of mortal man and evil, can produce nothing else, for it is by its nature the very essence of discord. How then can we know that we are in unity with good and not evil? Jesus gave the people of his day one unfailing proof. "By their fruits ye shall know them," and in another place he asks, "Do men gather grapes of thorns, or figs of thistles?" Mrs. Eddy says on page 324 of Science and Health, "Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter." It is obvious that a student of mathematics will quickly find out, in working out his problems, if he has gained or is gaining a correct understanding of the rule applying to his particular branch of study. He may, however, make mistakes in cases where he has failed to grasp the rule, and these mistakes will eventually prove a blessing, as they will effectually prevent him from uniting himself altogether to the wrong interpretation of the rule, and thus landing himself in chaos.

It does not by any means follow as the inevitable result of any individual or body of people following the right path that that path will be strewn with flowers or prove an easy one to follow. The consequence of standing against the tide of error is sometimes uncomfortable, and often to such an extent bewildering that it may seem almost impossible at first to see and know that only good can result from following Truth. This is often when the temptation comes to take the easier path, and to let error have its own way because it seems the most harmonious for the time being. But what would the result of such an action be? It would be the gradual separation, in belief, from Principle, with an ever widening of the distance that will have to be traversed again by the student when he finds, as find he must, that the wrong step has been taken. A careful study of the doings of the children of Israel will show how in every case where they wandered from the road they were commanded to follow, their steps had to be retraced

and they eventually found that only through obedience to Principle could they reach the promised land.

To be obedient to Principle means to be at one with God, to be in unity with divine Love, and therefore to dwell "in the secret place of the most High." In such safe abiding, it is easy to see that though to material sense all may seem discord and turmoil, there is no sense of anything discordant to a man who knows, beyond question, his unity This knowledge proved beyond all doubt by demonstration, lifts the one who has proved it above all the seething turmoil of error, and gives him something of the vision of the Christ that John, the beloved disciple, had on the Isle of Patmos. It shows him that error is powerless to affect the spiritual idea, and that just in proportion to his grasp of the infinite nature of Love,-that Love knows nothing of hate, and therefore knows nothing of evil or discord of any kind,—will he be able to see the nothingness of all that opposes itself to the true idea of unity, the unity of God and man.

The unity of good has its counterfeit in the so-called unity of evil, and in the Bible we may find many instances of the attempts of united evil in the form of great armies, or great men, or rulers of great peoples, endeavoring by their numbers to destroy or overthrow the chosen people. The children of Israel, or the chosen people, were those who had gained some understanding of God, though perhaps only a faint one, and when pressed by their foes they were able, by their unity with and obedience to Principle, to overthrow the mighty hosts of their enemies. Thus the children of Israel escaped from the armies of Pharaoh, who were themselves overwhelmed in the Red Sea; the small army of Gideon defeated their foes, the Midianites and the Amalekites; the youth David overthrew Goliath and thus destroyed the power of the Philistines to harm the children of Israel; through unity and obedience the children of Israel conquered the city of Jericho; Daniel by his obedience to Principle was protected from the lions, and the three Hebrew youths from the fiery furnace. These incidents prove beyond the shadow of a doubt that only in unity with Principle, God, is divine might, and nothing can stand against that real unity—the unity of good.

[From "Christian Unity"-by William Temple in The Pilgrim]

The most conspicuous movement among Christians at the present time is the movement toward unity. What the world plainly needs is a positive principle of unity other than the natural kinship of certain temperaments to one another, the unity of natural friendship we all appreciate. But it is no cure for natural enmity, or for conflicting interests where no friendship is at hand to avert hostility. Is there any unifying power that can hold men together in fellowship despite all differences of race, experience, or temperament, and without the help of a common enmity? If there is, it is the key to the world's progress.

[From The Watchman-Examiner]

In the projected world conference on "Church Unity," if it shall ever materialize, let all "man-made" creeds and confessions and preconceptions and claims of superiority be laid aside, and with all standing on a common level before God, let the New Testament be adopted as the sole determining authority in all matters of faith and practice. Then interpret it, not in the light of subsequent history, but in its own light, as the inspired record of Christ's teachings. . . . There are those who flippantly say, "You can find support for any-

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thing in the New Testament." That is not true. It is a gross libel upon our sacred Book. It is because men interject their own ideas into it that it seems to yield so many grotesque meanings

What we plead for, then, is an honest, unbiased exegesis made by men who approach the study, not as Roman Catholics, not as Anglicans, not as Presbyterians, not as Baptists, but as humble seekers after the truth, submissive to the guidance of the Holy Spirit, and desirous only to know the mind of Christ, for the simple purpose of conforming to it.

[From The Cambridge (Massachusetts) Tribune]

Prejudice against Christian Science is waning, and taking its place is an earnest desire to learn what is its real nature, and how it may be applied for the benefit of mankind.

["Disease Books Excluded from Public Schools"-from The (Phoenix) Arizona Republican]

In a resolution adopted as the result of a protest filed by the Public School Protective League, the state board of education recently voted to exclude from the school curriculum the "Primer of Sanitation" by Ritchie, and parts of the "Primer of Hygiene" and "Human Physiology," by Ritchie and Caldwell. Objection was made to these books by the Protective League on the ground that they teach the germ theory of disease and the serum treatment exclusive of other curative methods and that they contain many passages calculated to inoculate the minds of children with a fear of disease and the thought of death. The books, according to the protest filed with the League, contain statistics of death caused by various diseases together with detailed and vicious descriptions of symptoms and statements of children's especial liability to certain ailments.

["Signs of Hope in Europe"—From The Congregationalist and Advance]

There are signs of hope in the religious life of those countries of Central Europe where Mr. John R. Mott finds evidences of social and economic recovery, as indicated by the article which we print this week. Even in Germany there is at least the great deliverance of a complete overthrow of governmental control over church activities and life. The churches are no more to be departments of the state. In the words of Prof. Albert Deissmann of Berlin, who has written a survey of the German religious situation transmitted by the Federal Council of the Churches of Christ in America, "The revolution has abolished the 'summepiscopate' (the authoritative oversight) of the reigning princes, and the German Constitution of 1919 has decreed the separation of Church and State." . . .

Even in Russia there are signs of a stirring of spiritual life. The overthrow of the ruling church authorities and the many persecutions and massacres did not kill Christian faith. They have proved a call instead to the essentially religious spirit of the Russian people and in many places spontaneous revivals of religious interest and purpose are reported. When the Russian reorganization comes it will find the church as much in need of rebuilding as the state.

[From "The Problem of Martha" by A. Clutton-Brock, in The Atlantic Monthly]

If you are a Christian, you will not believe that God sets you impossible tasks . . . the very sense of impossibility or futility is itself a sickness that can be diagnosed and cured. ... Fear, being entirely negative and so entirely unpleas-

ant, always seeks to disguise itself in some positive transformation. . . . The commonest disguise of hidden fear, in modern educated men and women, is cynicism. . . . Cynicism, in fact, is the art of those who dare not be artists, the courage of those who will not confess their own cowardice. If we knew this, we should none of us be cynics: we should look for the fear of which our cynicism is a symptom; should

seek joy in faith and not in the denial of it.

But this mild cynicism, so common and so enervating to the mind that enjoys it-what fear does it disguise? Usually, I think, the very fear that it repudiates: fear of what "everybody" thinks and does and says. . . . It is this secret fear that imposes the tyranny on others; because I am afraid, I am resolved to make others afraid. If I could confess my own fear, I should wish to free others from it also. . . . There is, of course, a common belief that the sense of duty is necessarily based on fear; that, if fear is abolished, the sense of duty will go with it; but this belief is itself a result of fear, a fear of human nature and, indeed, of the whole nature of the universe. There is another conception of duty, based not on fear but on hope,-namely, that it is identical with the desire of the whole self, if only that desire can be discovered. . . .

The cure will not work in a moment; we are only at the beginning of self-knowledge; but at last it has begun. For ages man has been gaining power over the external world, but without any increase in self-knowledge, and so in selfcontrol. The task for man now is to know himself, to enter upon a new age of achievement. And, first of all, he needs to confess that, with regard to self-knowledge, he is still in the stone age. All our morals, our conventions, our scientific method even, have been evolved blindly in the past of self-ignorance; but at last we are being driven to selfknowledge by suffering. We see that it is useless to tell sufferers, including ourselves, to be men and overcome their troubles. We are not yet men, or women, because we do not yet know ourselves. But, with the desire for self-knowledge, with the first glimmering conception of what it means, an immense hope has entered the world.

["The Golden Rule in Business"-From Manufacturers Record, Baltimore, Maryland]

Some years ago the vice-president of one of the greatest steel concerns of America in an address before the American Iron and Steel Institute took as his subject, "The Golden Rule in Business." He claimed that in every business relation, whether dealing with customers, competitors, or employees, it was possible to follow the Golden Rule as the surest guide in all business dealings. His address was enthusiastically received by the hundreds of leaders in the iron and steel industry who were present. Since that meeting there has been a widespread development of the thought that in all human relations men should strive to put into practice the divine command to do unto others as we would that they should do unto us. But what a revolution in human affairs would be inaugurated if all men practiced that doctrine!

If all employers would honestly put themselves mentally in the place of their employees and then study the meaning of that command, there would be a mighty change for the better. If all employees would put themselves in their employer's place and endeavor fully to carry out that teaching, there would be no slacking, no inefficiency, and no effort to browbeat and bulldoze other men who did not belong to their particular union. If all buyers and sellers would faithfully do unto each other as they would wish others to do unto them under similar circumstances, honesty would everywhere prevail, and the world's business would move forward to a higher and nobler plane, with larger prosperity for all.

No man is living a true life, no man is doing his full duty to himself and his fellow men as employer, or employee, as buyer or seller, who cannot conscientiously say that to the very best of his knowledge he is seeking to carry out this supreme rule of human conduct. No man is thoroughly honest at heart who is not willing to examine himself to see if his motives square with this divine command, which is just as binding as those which say, Thou shalt not steal, thou shalt not murder, thou shalt not commit adultery. Men may follow these commands and still utterly fail if they do not follow that other command which says, "Whatsoever ye would that men should do to you, do ye even so to them."

[From Newark (New Jersey) News]

Sensing in a phrase used recently on the editorial page of the *News* an implication that Christian Scientists subject themselves to voluntary self-deception, the Christian Science Committee on Publication for New Jersey asserts that such implication is erroneous and asks its correction. The phrase and its context, however, did not appear in an editorial of the *News* as inferred, but in an excerpt, published November 15, from an article by Henry Hazlitt in the November issue of *The Financier* and credited as such.

"It is quite a jump," says the Publication Committee, "from the gold reserve to Christian Science, yet you contrived to execute this saltatorial exploit in an editorial upon the gold reserve in the News of November 15. Immediately following the sentence, 'What some bankers are practically saying is that the world could get along without gold reserves if every one entered into a conspiracy or agreement to deceive themselves that gold reserves existed,' you then add, 'They advocate a monetary Christian Science.' Quite a jump, indeed. The obvious implication of your comment is that Christian Scientists enter into a conspiracy or agreement to deceive themselves. This is undoubtedly a common error of belief concerning Christian Science, but because an error is common is no good reason either for its finding currency in the News or for its passing unchallenged and uncorrected. Consequently, I am constrained to crave space for the correction of this erroneous implication.

"The truth is that Christian Scientists never close their eyes to facts; they simply refuse to accept sense testimony as incontrovertible evidence of facts. This is precisely the attitude and the practice of physical scientists for the past three hundred years. It is but little more than three centuries ago that the whole world, learned and simple, accepted sense testimony without question as proof of the facts as to God's creation. Accordingly, they all then believed that God had created a flat, circular earth, an inverted bowl-like sky, and heavenly bodies revolving somehow about a stationary earth. They were all quite sure three centuries ago that Copernicus and Galileo were deceiving themselves, or being deceived by the archenemy of the human race.

"Now we smile self-complacently at the simplicity of our forefathers, but we hold fast just as strongly as they did to such sense testimony as we have not yet surmounted. Most people still quote as conclusive the old adage, 'Seeing is believing.' Lawyers have a maxim, justified by the legal experience and wisdom of centuries, 'False in one, false in all,' and when they find a witness false in one important particular, they scan all the rest of his testimony with grave circumspection. Christian Scientists adopt a somewhat similar attitude toward sense-testimony, which has been proved

false not only in one but in various other important particulars. Instead of deceiving themselves, therefore, they are, on the contrary, awake and alert against any further self-deception.

"'The Ptolemaic blunder,' Mrs. Eddy writes on page 123 of Science and Health, 'could not affect the harmony of being as does the error relating to soul and body, which reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe."

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[Introduction to a Christian Science Lecture in London, England]

The world is still suffering from the aftermath of war, as evidenced by the prevailing unrest, dissatisfaction, and general anxiety on every hand. But the world has always suffered from these evils and will continue to do so until it ceases to look for satisfaction in matter. For nearly two thousand years it has neglected the remedy for this condition offered by the Master, who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Christian Science has come to this age to show the world how to come to the Christ, not through creeds or old the ology, but through the simple healing truth that matter and evil are unreal. This truth was revealed to Mary Baker Eddy and is found in the Bible and in the Christian Science textbook, "Science and Health with Key to the Scriptures," which she wrote. This Science shows that all anxiety and fear are simply the belief that God, who is omnipotent and ever present, is in some strange manner believed to be absent and not powerful. In other words, the evil feared is believed to be more powerful than God, and more present than ever present Love.

Such beliefs are obviously absurd, and Christian Science shows how one can get rid of his fears and the consequent inharmony which they bring into experience. Christian Science also proves that all one's experiences, physical or otherwise, are the result of thought, and this Science, when properly applied, destroys all inharmony. As Mrs. Eddy says in her textbook (p. 445): "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick."

[From The Observer (London, England)]

The business of religion (writes Mr. Frederic Harrison in the new Fortnightly) is not so much to tell men what goes on in heaven, and how to get there when we leave this earth—but rather to tell men how to do their duty whilst they are here: and what the brotherhood of man really requires them to do one to another. . . . There will be no real peace on earth until there is promise of a common religion based on scientific certainties which all can accept, and training men from childhood to practice that personal and social conduct in life which is at once their duty and their true happiness.



[Minosuke Yamaguchi, M.A., M.D., as Quoted in The Pioneer]

The National Temperance League of Japan was organized twenty-two years ago. The League has more than one hundred active societies at present scattering all over the land, and new organizations are added from time to time. These societies are now very much alive, and most effective work is carried everywhere by respective leaders. "Dry Nippon in ten years" is the goal many such leaders are aiming for at present.

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Lower House of National Diet has introduced a bill prohibiting the sale or giving away of liquor to minors for their own use. This bill has passed the Lower House eleven times, and has been several times approved by a committee of the House of Peers, but has always been finally voted down in the House of Peers. It is encouraging, however, to know that the number of supporting votes is increasing steadily, and the last fight shows that seventy-nine members were in favor of this bill against one hundred. The gulf is not very wide. Moreover, temperance sentiment is certainly increasing, and it is not difficult to predict that the final victory is very near.

Since the United States effected the national prohibition Japanese sentiment went through wonderful changes. The prohibition in the United States was a very popular topic in our papers and magazines. Every one seemed eager to know more about why and how such a wonderful prohibition was introduced to such a free and the strongest and richest nation like the United States. Our people became very serious over it. They read and listened. Now they have begun to think. It was, therefore, my great privilege to take such opportunity to speak on these subjects everywhere I visited. Those few scientific facts I gathered in this country helped me much. Our people were very much impressed with them. It is a fact, ladies and gentlemen, your research work done in many laboratories helped to awaken many prominent scientific men and women of our country. Many able scholars were converted to carry the banner for prohibition. You will see that many university professors and college teachers are taking a part in our active campaign. Many prominent government officers, statesmen, medical men, business men, many well-known manufacturers and such, may be found among our ranks. Even many rice brewers expressed their intention to give it up.

["The Truth Still Remains"]

During the campaign for the no-license ballot in Scotland a somewhat exciting meeting was held in St. Andrews which was attended by many of the students. The Varsity students behaved in a boisterous fashion, and several of the young men of the town had become intoxicated for the occasion. But Pussyfoot Johnson held his ground with great courage and sportsmanship. It was a remarkable thing that every time he tried to voice a truth, the trouble began,—error trying to drown the truth. He said so himself. Pointing at the noisy mob, he shouted: "Do you hear that? That is the voice of evil and filth and unhappiness trying to keep good from entering your homes; but they can howl all night, yell themselves black in the face,—the truth still remains."

[From "Science and Life" by F. C. S. Schiller, D.Sc., in The Hibbert Journal]

We may consider what should be the effect of the new theory of radio-activity on the old assumptions that matter and energy are uncreate and indestructible. These assumptions were, of course, never proved facts, but essentially methodological,-that is, the simplest and most natural assumptions wherewith to approach the facts,—and the physicist ought never to have regarded them as dogmas, seeing that all his "proofs" of them presupposed the principles to be established. But this might well escape notice, seeing how prone the human mind is everywhere to turn its methodological assumptions into metaphysical doctrines. The error of the physicist was pardonable, and almost inevitable. When, however, the theory of the spontaneous dissociation of the atom was adopted as the interpretation of the marvelous facts of radio-activity, the logical situation should have become clear. It plainly pointed to the corollaries that

the atom was as little immutable as were its combinations, and that in every case it had probably come into being and was destined to pass away, though so far this behavior had only been established as the habit of the uranium and thorium families. These new facts should have sufficed to discredit the dogma of the indestructibility of matter. They definitely proved that the experimental evidence by which this indestructibility was supported had been grossly inadequate, and that we had never really been in a position to decide whether matter was increasing, decreasing, or constant in amount.

["The Evangel for Students"-From Association Men]

Staggering problems confront America in these days of reconstruction, but there is no question which is more vital to the very life of the nation than determining what shall be the output from our high schools, colleges, and universities. . . . Students were never more responsive when faced with the real situation and challenged with Christ's solution for our individual and social problems. Even many students who have the reputation of caring nothing for religion will respond heartily when brought face to face with the real facts of what is involved in actually living a vital Christian life in relation to God and man. Most of these men are willing to attempt to go the whole way, but they have no use for religion that does not express itself in individual and social relationships.

[From Public Opinion, London, England]

"All this talk (and it is amazing how often one hears it) of settling once and for all the problems of the relations of capital and labor by a decisive victory is nonsense," says *The Times*. "It is the capitalistic counterpart of syndicalism. There can be no final settlement of these relations; to the end of time their successful adjustment will depend on the existence of a reasonable frame of mind, which cannot be created by a 'fight to a finish,' or even 'a knock-out blow.'"

[From The Abolitionist, the Journal of the British Union for the Abolition of Vivisection]

The editor of the Medical Officer, in a leaderette on "Hippocrates and Others" in his issue of September 11, casts ridicule upon "some of our so-called epidemicologists" who are "making themselves absurd by discovering 'new' diseases." . . . He refers to the germ theory, and especially to "the causative organism of influenza," and admits that up to the present time "we are not really certain of its nature." The difficulty lies, apparently, in the fact that a germ can be no longer looked upon as an unchanging specific organism of a specific disease, as was proclaimed by Pasteur and accepted open-mouthed by a credulous scientific world. All that "science" has been knocked on the head, and the changing nature of these elusive micro-organisms has become the wonder and despair of the modern bacteriologist. . . . There will presently be no more left of Pasteur's germ theory of disease than there is of Jenner's proud assertion a century ago about vaccine lymph. The latter has long been cast into the melting pot. The former is fast moving in the same direction.

[Rev. John A. Hutton, D.D., in Record of Christian Work]

For myself I see no way of refreshing this world with energy, and of guiding its invincible natural vitality, except by moving forward,—for surely it is wrong to speak of a return to faith, as though faith were something less energetic and adventurous than the range of mind to which man has



already attained, as though in his acts of faith a man were shrinking from the facts of life,—by moving forward to some all-embracing vision of our life and fortunes, which with a new understanding and passion we shall hail as God, before whom we shall all agree that our personal purposes and our public policies shall stand or fall.

["The Church and Labor"-from Glasgow Citizen, Glasgow, Scotland]

Speaking at a public meeting held in Motherwell on Saturday night, in connection with the annual conference of the Church of Scotland Young Men's Guild, Mr. M. P. for the Motherwell Division, and a leading employer of labor in the district, said this country was now on the edge of the precipice, and unless all were imbued with the religious outlook, and endeavored to spread it among their fellow beings, we were much nearer the precipice than most people imagined, because, in his opinion, it was not by what managements could do but by what the church could do that our industries and our country could be saved. He did not suggest that the church should decide questions in dispute between masters and men. He trusted sincerely that the church would never come down to take part in these discussions. The church should reveal the strength and beauty of true justice.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U.S.A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

THE need for writing a few lines of appreciation for the wonderful help THE CHRISTIAN SCIENCE MONITOR has been to me in educating my children has presented itself to me. I live in a part of Egypt where there are no educational advantages, nor can I secure a governess. This seemed a great problem to me, as I did not know anything of present methods of education nor had I our modern school books. I have found the Monitor supplies my need, and every one is astonished at the knowledge and culture of my two eldest girls who are now ready to go to school. Christian Science has taught me what true education means. I used to think I had not time to read the Monitor, but now I cannot get along without reading it, though I have a very busy life.

EVERY true American citizen nowadays needs a reliable and unbiased newspaper which will fearlessly discharge its patriotic duty by defining American freedom and the true idea of liberty. This The Christian Science Monitor has done and is doing, and as a newspaper among newspapers it has no equal in this respect.

I HAVE read all the reprints of letters on the back inside cover of the weekly and monthly periodicals referring to The Christian Science Monitor, but I have not seen an expression of gratitude from any one for the splendid Australian news which is continually appearing both from the Australian cities and London. Owing to the clarity of the articles one is able to quickly review and grasp the situation, whatever it may be, far quicker than from one's local papers, which are full of partisan feeling and are very often blind to the real issue. It has struck me often that the Monitor gives very much Australian news in order to help the world in general to appreciate the problems of the young nation.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

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Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

French Translation. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Moro co, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1890, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, markled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message of sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

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PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

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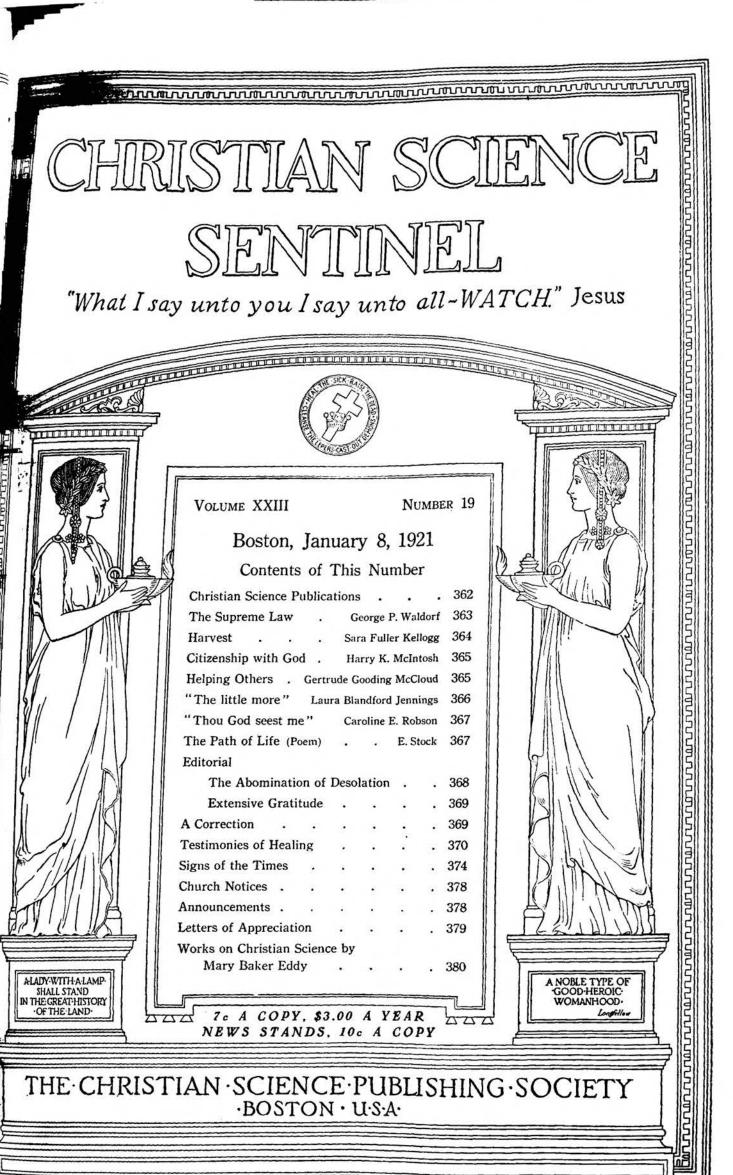
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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries. One year Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

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Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months. \$100; three months, 50 cents; single copy, 20 cents.

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THE MOTHER CHURCH-By Joseph Armstrong history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, \$1.50. 100

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The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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JANUARY 8, 1921

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The Supreme Law

GEORGE P. WALDORF

In every age of the civilized world there has existed some form of law for the maintenance of order, which was established for the protection of government itself and for the benefit of the governed. Hence it is that the fundamental law underlies the statutes of all civilized countries. It is easily recognized that this is derived from the oldest known law, the law of God, known as the Decalogue, which was delivered to the children of Israel by Moses.

Modern law is for the protection of society, of mankind. It is for the protection of the person, property, and liberty of every man, woman, and child. It is entitled to the respect and obedience of all; otherwise the very foundation of society would be undermined and the rule of chaos would be inaugurated. Such law is the material or physical means by which civilized peoples are governed. Under the safety of such law, a man seeks to attain material wisdom, power, and wealth, hoping to gain through these that which is by him considered to be happiness. In reality all true happiness consists in being in harmony with God, but mankind seek the false concept and seek happiness in matter instead of Spirit.

Twenty-five hundred years ago, the prophet Jeremiah issued an edict from God in the following spiritual law: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." When it is considered to what lengths a man will often go to gain material place, power, and wealth, sometimes smothering the spiritual aspirations in the material, his best efforts would seem to be worthy of a better object. But when we see a man striving for place, power, and wealth, willing to sacrifice honor, self-respect, and even friends to attain these things, then the warning words from Jehovah must come as a bealing balm to the one who is awakening from the lure and mesmerism of the mad race for the things which perish, and is learning to desire only the things which delight his

The Decalogue and the "Thus saith the Lord" from Jeremiah are the high lights shining out of the Old Testament, which reveal the stepping-stones to the higher law which Christ Jesus brought to light. This law we know as Christianity, the law of divine Love, the supreme law, the very law of God. This is the law of Spirit, which is supreme over matter. Nineteen hundred years ago Christ Jesus summarized the foundation of all law to be Love, in the following statement in Mark: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than

these." Paul, in the fifth chapter of Galatians, declared love to be the fulfilling of all the law.

Christ Jesus, the master Christian, proved the existence of a law then unknown to the world, by giving health for sickness, rest for weariness, life for death, joy for sorrow, and holiness for unholiness. These works are called miracles, and are erroneously thought of as breaking the laws of nature. The world largely holds to this belief, but the light of truth is breaking through this cloud. Mrs. Eddy in the Preface to Science and Health (p. xi) says, "Now, as then, these mighty works are not supernatural, but supremely natural," and she proved it by doing similar works, and her faithful students are doing likewise. In 1875 Mary Baker Eddy presented to the world her great work, "Science and Health with Key to the Scriptures," which teaches that the divine Principle, Life, Truth, and Love, God, is the source of all healing. The spiritual understanding which this textbook imparts she named Christian Science, because it is both Christian and scientific. Properly applied, this understanding demonstrates healing. It meets every human need, spiritual, mental, physical, and financial.

The teaching of Christian Science has revived the healing works of the Master. These works are being demonstrated, as was predicted they would be, in the following statement made by Christ Jesus: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In the degree in which the students of Christian Science understand its teachings, and gain both the spirit and the letter thereof, the Christ-healing is being demonstrated the world over. Thus is it being proved that the true religion or Christianity is the law of Spirit. It is not a creed. It is not a sentimental, emotional, or superstitious belief. It is the demonstrable, spiritual law of God. It was decreed in the creation of the universe including man, and it is unalterable. It demonstrates the supremacy of Spirit over matter. It confirms the dominion of spiritual man over all the earth. It reveals the error of the human concept or belief that man is corporeal or

Christ Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." He unfailingly proved his assertions and gave the glory to God. Mrs. Eddy, on page 468 of Science and Health, says: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Mrs. Eddy's faithful students are proving the healing statements of Christian Science. They give the glory to God, who alone heals.

The healing ministry is the duty of all followers of Christ. Spiritual healing is the whole garment of Christ's gift to the world. It is the operation of the divine Principle, Life, Truth, and Love. The world sadly needs this ministry. The

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world can rely upon no other. It has tried every nostrum that has been offered, but is finding that only by seeking the Christ-way can every human interest find rest, peace, contentment, and prosperity. The Master's command is, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." There is no other way. All the material wisdom of the ages has never found any other way. This statute was enacted "in the beginning." It is the warp and the woof, the foundation and the superstructure of the divine law.

The practice of this law lifts the Christian above all false beliefs about the flesh and makes him free, as Christ Jesus declared. In this way man comes into his spiritual birthright. This is what the practice and demonstration of Christianity, as taught in Christian Science, means. Its Principle is divine. Its rule is, that man shall use the divine power. It is applicable to all human organizations, to churches, commercial interests, labor organizations, to every form of civic activity. The one line and plummet, "lovingkindness, judgment, and righteousness," is the divine measure for all.

Demonstrating the supremacy of the spiritual over the material is the Christian's work. In I Corinthians, Paul said, "I die daily." This evidently means that he was demonstrating the nothingness of material beliefs, beliefs of life and intelligence in the flesh, of pride, covetousness, lust, animality, hate, gluttony, envy, and sloth, and that the overcoming of these must include the death of all error. In the eighth chapter of his letter to the Romans he describes life as freedom from the law of sin and death. In the fifth chapter of Galatians he declares the fruit of the Spirit to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Christ Jesus was a perfect model of humility. He taught unflinching obedience to the law of God. He was charged with plotting against the civic government of his country, but he was a perfect example of obedience to that government, rendering unto Cæsar the things of Cæsar, and "to God the things that are God's." Following his example, all faithful students of Christian Science will rise above the mesmerism of evil; they will cease to be influenced by it; they will see the light. Aided by their Bible and their textbook they will find "the peace of God, which passeth all understanding." God alone reigns. He everlastingly delights in and exercises "lovingkindness, judgment, and righteousness, in the earth."

Harvest

SARA FULLER KELLOGG

IN the Bible, spiritual development may be interestingly and profitably followed, in one way, through a study of the word "harvest." Its meaning steadily progresses from the material toward the spiritual, but it is metaphysical; therefore its true meaning is revealed only through a study of it in the textbook of Christian Science, "Science and Health with Key to the Scriptures," and other writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science.

From immemorial days, the harvest has been a time of festival and rejoicing. Although it seemed a time of purely material celebration, yet the long months of work in preparation for it and hopeful anticipation of it engendered a deep feeling of gratitude and safety which led thought to lift itself naturally beyond the external to a dawning sense of the spiritual source. In Chambers' "Book of Days" we read, "The harvest home of old England was obviously and beyond question a piece of natural religion." In the Old Testament, the harvest is referred to exclusively as a

time of material benefit. In the New Testament, Jesus gave the word many significant applications to bring out its meaning. In Science and Health (p. 476), Mrs. Eddy says: "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." He saw that the earth's harvest was purely symbolic and he saw so far and so deeply into its meaning that he made it the means of lessons whose true importance has been brought out only in the light of Christian Science.

In the fourth chapter of John we read the story of Jesus' meeting with the woman at the well near Sychar, where the figurative meaning of harvest is brought out beautifully. The disciples, returning from the town with food, to the well, find Jesus speaking with the Samaritan woman. Her receptivity to the truth has called forth some of the most profound utterances of the Master; she is so exalted by what she has heard that she hurries back to the town to share with all who will listen the glorious news that the long looked for Messias has come and she has seen him and spoken to him. The disciples meanwhile have been evidently bent on a material errand only; Jesus raises their thought at once to spiritual heights, illumining the symbol and giving the true idea of food. Then follows the opportunity for a most wonderful lesson. His students have no doubt been thinking it necessary to preach and teach and heal in the city, in order to convert the people there,in other words, that this would be a matter of time; but a single grateful, uplifted heart has brought immediately to the Master's feet not one or two, but many from there, so that to his disciples he said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

In "Unity of Good" (p. 11) Mrs. Eddy shows a profound insight into the meaning of this episode, for she says: "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and then cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes."

In the ninth chapter of Matthew Jesus again uses the metaphysical meaning of harvest. There we read, "When he saw the multitudes, he was moved with compassion." He then brings to the realization of his disciples in a memorable figure the boundless opportunities for spiritual work, and its priceless results open to all who will consecrate themselves to the service of the "Lord of the harvest," for he says, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." In the tenth chapter of Luke he uses the same metaphor with the same intent and meaning, when he sends out the seventy.

In Mark, from an entirely different point of view, the great Teacher, in cursing the fig tree, shows what harvest must universally mean, so revealing the very foundation of metaphysics. He saw that fruitage must be perennial, ever present, that it must be manifest throughout the universe at all times and in all ways. One of the primary meanings of curse is to bring down destruction upon. Now of course Jesus never brought down destruction upon anything but a material concept, for he plainly said, "I am not come to destroy, but to fulfil." Although it was not the time, according to mortal law, for the fig tree's harvest, Jesus took this

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opportunity to show that spiritual law, ever operative, demands perennial fruitage or harvest, so that it was only the mortal concept or so-called limited mortal law that he called down destruction upon—the so-called law which says that the season of fruits, or results, must be absent at certain times.

John eventually saw the full import of this mighty truth, for he tells in Revelation of "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month," in other words, perennially. In this light, taking harvest in its true meaning, we see that all fruitage is primarily the expression of divine activity. To till the ground, water, and cultivate it, calls for mental and spiritual activity, and this activity is the true, the real harvest always present. All mental and spiritual activity is but the reflection of the one divine, creative, active Mind, or God. Harvest is therefore simply the result of the unceasing manifestation of spiritual activity.

A man may call it a successful business or an abundant field or orchard yield, or the healing work of Christian Science practice, but the reality is divine activity expressed. In rightly tilling the ground, one expresses intelligence, initiative, courage, perseverance, endurance, patience, and the like, and the spiritual qualities of faith, hope, and, through the teachings of Christian Science, spiritual understanding. Mind or God thus reflected is indeed harvest every day in the year, omnipresence expressed, bringing rejoicing and demonstration.

Citizenship with God

HARRY K. MC INTOSH

NO be a true citizen of one's country is creditable, but it is I not enough. God requires the whole heart, and it is only as one becomes quickened by the Christ, the universal action of divine Principle, that true citizenship is gained. Our Leader, Mary Baker Eddy, was a great exemplar of true citizenship. She gave us a vision of the city of Zion, and through her work enables the student to attain and retain this vision which rouses him out of a self-righteous belief of citizenship into improved conditions; thus the march goes on, until we behold the real city of our God. Mrs. Eddy says (Miscellaneous Writings, p. 147): "The upright man is guided by a fixed Principle, which destines him to do nothing but what is honorable, and to abhor whatever is base or unworthy; hence we find him ever the same,-at all times the trusty friend, the affectionate relative, the conscientious man of business, the pious worker, the public-spirited citizen. He assumes no borrowed appearance. He seeks no mask to cover him, for he acts no studied part; but he is indeed what he appears to be,—full of truth, candor, and humanity."

We may pride ourselves in being considered good community workers, good townspeople, splendid patriots, and our fellow neighbors may regard us as all-around, respected citizens. In all human earnestness we believe the growth of grace we so much desire has come upon us! We therefore continue to build a fortification in our vain imaginings to be praised of men, but unless the deep-seated conviction of humility and goodness, bringing with it a childlike trust in God, has been experienced, we are building upon sand. Mortal mind loves the flattery of itself, "I am a good man." Jesus said, "Woe unto you, scribes and Pharisees, hypocrites!" But mortal mind, being guided by nothing but its own igrorance, cannot heed the warning and, in its haste to finish its man of clay, neglects the strong foundation; so when the winds of its own creating blow and beat, the structure falls. Then mortal man is heard to cry, "Save, or I perish." When

the human mind is sufficiently emptied of false beliefs, it is ready to turn to the ever present divine Mind which saves it from itself by taking away all of its supposed sovereignty; a new man steps forth, ready for his work in this true citizenship, a worker sufficiently humble to begin his work.

The student of Christian Science to-day is living in a wonderful period of the world's history. Old barriers that seemed so real are being swept away before his gaze and the stubborn resistance to the progressive march onward of purification is giving way through the realization of the truth that is based on Principle. The student who is earnest is no longer depending upon a so-called older worker, knowing that all are equally privileged to turn to the one Mind. Personality in its false sense is being obliterated and the voice of error is no longer so persistent in its cry, "My mother, my father, my brother, my sister, my friend, my teacher, my practitioner." And though we are privileged at any time to fulfill the Scriptural command, "Bear ye one another's burdens," it is right only in the sense that it brings each a greater reliance on God where human reliance is lost sight of.

The student of Christian Science is under necessity to obey the Master's command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils," and unless we are obeying these sacred commands there is still needful effort for persistent purification. In the city of Zion there is none sinful, none sick, none dying, none dead. Now a knowledge of this true citizenship will bring forth the results Mrs. Eddy so much desired. Nothing of the truth has changed since the Master walked this earth and fulfilled his mission. He was a true citizen of the holy land and commanded us to do greater works. Nothing can attest our obedience to God more than fruitage. "By their fruits ye shall know them."

Helping Others

GERTRUDE GOODING MC-CLOUD

VERY one who has proved for himself that Christian E Science heals, knows the joy that invariably comes through spiritual healing. At first, his wonder and happiness in knowing from experience that the miracles of olden days are being repeated in our own time, fill his thought so completely that it seems quite impossible to think of anything beyond this. But erelong he finds himself unable to contain his joy, and begins looking about for opportunities to share it. He is surprised, and somewhat astonished, to find that among those to whom he talks there are some individuals who are not only unwilling to have Christian Science applied to their own problems but are not even willing to accept all his statements in regard to its healing power. A little saddened. perhaps even a little impatient at their incredulity, he ceases his endeavors to impart to these unbelieving ones some understanding of the truth he has perceived, and returns to his rejoicing in his own healing.

But in the study of Christian Science one learns that selfishness has no part in God's spiritual child, and if one is seeking to demonstrate the true identity as this spiritual child of God, it is impossible to be satisfied with the contemplation of one's own bettered condition without desiring to have others equally blessed. This desire is manifested in a more loving attitude toward one's fellow man, and in turn this attitude helps many people who are ready to acknowledge the power of divine Love as understood in Science. In trying to live the life of a Christian Scientist, in being faithful in guarding one's thoughts against erroneous judgment, in always beholding God's man despite the mist of mortal, material concepts, one finds many opportunities to give to

those in need of comfort and healing the word that leads them to desire for themselves the good that has been brought into the experience of their friend.

When the time comes that the Christian Scientist is asked to apply his knowledge of the truth to the solution of another's problem, and he does the work effectively, then he learns that the happiness he has felt because of his own healing is small indeed in comparison with the joy of helping others. As Mrs. Eddy says on page 155 of "Miscellaneous Writings": "All power and happiness are spiritual, and proceed from goodness. Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity."

There may be times thereafter when one's own burden again looms large in the thought, and one may be tempted at such times to think that he would be inconsistent to attempt to help another solve a problem when his own seems so far from solution; but in casting out this thought, through seeing it for what it is,—a mortal sense of pride in seeming consistent in the eyes of the world,—one realizes that he may prove the words of one of our well loved hymns (Christian Science Hymnal, No. 126):—

True, the heart grows rich in giving; All its wealth is living grain; Seeds which mildew in the garner, Scattered, fill with gold the plain. Is thy burden hard and heavy? Do thy steps drag wearily? Help to bear thy brother's burden, God will bear both it and thee.

"The little more"

LAURA BLANDFORD JENNINGS

IN the thirty-eighth and thirty-ninth chapters of Jeremiah there is told in a few verses a story furnishing much food for thought, a story of an obscure Ethiopian eunuch, called Ebed-melech. One can readily imagine how the fierce hatred raging about Jeremiah because of his denunciations of idolatry, how the words of Jeremiah himself, and the king's vacillating stand, must have impressed this man as he went about in the intimacy of the court, though himself only a servant—for the word Ebed-melech is not a name, but simply means "servant of a king." Undoubtedly he thought deeply of these things, and there is nothing in the account to preclude the supposition that he was all the while learning something of the truth about Israel's God.

A slave he was, yet when he heard that Jeremiah had been taken from the court of the prison and cast into an empty well, "and in the dungeon there was no water, but mire: so Jeremiah sunk in the mire," he courageously went to his master, Zedekiah, and told of the situation which this king of Judah was too indifferent or dishonest to be concerned about. Then when Ebed-melech had secured the king's command to take thirty men and ropes and rescue Jeremiah, he took also "old cast clouts and old rotten rags, and let them down by cords into the dungeon," and said, "Put now these old cast clouts and rotten rags under thine armholes under the cords." Then they drew him up. It was a true example of

... the little more and how much it is! And the little less and what worlds away!

of which Browning tells us, and can best be named as lovingkindness, the kindness which has its root in love, the mercy which is the ideal of justice. How beautiful such a quality is, and how it refreshes us to contemplate its expression! And justly so, for it emanates from the divine Mind and is Mind's reflection, and without such expression we can never claim the sonship which gives us dominion.

Since God is Love, and Love in this sense is not a quality but a synonym of divine Principle, then Love's qualities are elements of the nature or character of Love. The qualities of Mind are easily seen as intelligence, alertness, activity, discernment, truthfulness, and the like, and Love's essential characteristics are purity, mercy, selflessness, fidelity, and so on. In "Science and Health with Key to the Scriptures" (p. 579) Mrs. Eddy has given this last named quality as the first of her definitions of Abraham, as follows: "Abraham. Fidelity; faith in the divine Life and in the eternal Principle of being," and the Bible speaks of him as "the friend of God." Now friendship, we know, implies reciprocity, and thus divine Love, whose quality of fidelity "the friend of God" so clearly reflected, is revealed as the Friend of man, the faithful Friend.

As early as in the book of Exodus we find loving-kindness or long-suffering mentioned as one of God's attributes. The psalmist makes several appeals that God reveal Himself truly in "mercy and truth," that He may be understood and adored. The American Revised Version of the Bible uses the term loving-kindness uniformly when referring to God's love for man, and in the eighty-ninth psalm alone the word recurs six times and usually in conjunction with the word faithfulness. Indeed no Christian Scientist, however slight his knowledge or limited his experience, could fail to concur in the thought expressed in Hymn No. 194 of the Christian Science Hymnal, so familiar to us all:—

There's a wideness in God's mercy, Like the wideness of the sea; There's a kindness in His justice, Which is more than liberty.

When we contemplate the love of Love, His purity, gentleness, compassion, and faithfulness, we would indeed be ungrateful if we did not yearn to do "the little more," as did this Ebed-melech.

It was so easy for Zedekiah to fear the ravings of mortal mind, to yield to the importuning of opportunism. Ease in matter! It is the chief desire of mortal mind. It was along this line of least resistance, too, that the king took his course to destruction; and the study of his type of thought, in the history of his reign, as it is recorded in Jeremiah, is interesting indeed. But Ebed-melech had begun to unfold to a sense of life which does not mean material ease. He was portraying the beautiful picture of the garden of thought which Mrs. Eddy has given us in her article on "Fidelity," found on page 343 of "Miscellaneous Writings," where she says, "Warmed by the sunshine of Truth, watered by the heavenly dews of Love, the fruits of Christian Science spring upward, and away from the sordid soil of self and matter." She then continues to ask some pertinent questions as to just what care we are taking of our gardens of thought.

In gentle humility Ebed-melech could have given a good report along these lines, and the proof of his oneness with the Love which is the source of all true loving-kindness was not long in coming, for immediately, even while Jeremiah was still imprisoned, "the word of the Lord came" to the prophet and he was told to tell Ebed-melech that although he should see the destruction of that evil place, he himself would be delivered. Jeremiah needed a friend, and the Love-reflecting thought of an Ethiopian met his need. Ebed-melech loved



of the same promise.

God, good, and Jeremiah knew that the same aims and hopes

united them-Jew and Ethiopian-in a bond which gave

each renewed courage and hope; thus they were indeed heirs

How gladly do the Ebed-melechs of to-day subscribe to

the sixth of our tenets as found in our beloved Church

Manual (p. 16) which Mrs. Eddy has given us, and how their

gentle reflection of the loving-kindness and fidelity of divine

Love heals and strengthens. That ancient city in its pride,

that prison court, those clouts and rags, the prophet and the

servant, all are gone; but the loving-kindness there displayed

is as eternal as the Love it demonstrated, and remains to

bless us to-day and thus prove the universality of Love. In

No act falls fruitless; none can tell

How vast its power may be;

Nor what results enfolded dwell

"Thou God seest me"

WHAT a wondrous thought is this, "Thou God seest me," as uttered by Hagar, and when considered from the

right standpoint what comfort and joy it brings! Before the

light of Christian Science dawned on the world, this text did

not invariably bring either joy or comfort. In our old pagan

belief of God as merely a magnified mortal, the thought that

His searching eye was upon us, spying out all our ways and

seeing us when we transgressed His laws, and that He would

certainly punish us for every such transgression, was some-

times far from reassuring. There were some of us, no doubt, who in times of sickness or sorrow derived a certain

unfounded sense of consolation from the belief that God

was conscious of these afflictions (even if He did not actually

cause them), but what a broken reed was this on which

to lean! It left the stricken heart tremblingly awaiting

the next and perhaps more severe trial, and without any

hope of a cessation of these happenings, till death in some

mysterious way ended them, and all we could do, appar-

ently, was to try and be cheerfully resigned to our fate,

until in His good time He removed the affliction which in

The rejection of this theory often seems a stumbling-

His wisdom He had previously decreed for us.

CAROLINE E. ROBSON

Within it silently.

the words of another hymn (No. 48):-

bentil a emple is a the Chie equation: Hion is sees ! ben Later

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> 50 sorrow that befall them. They are unable to realize that this supposition if true would make these errors real and eternal, and that by holding this theory they are depriving themselves of the power to prove the nothingness of all evil. In the glorious light of Christian Science how dif-

Another thought which these words suggest is that as God sees nothing but good, His children reflecting His attributes can see only good, and when in our blindness we seem to behold evil, we need only ask ourselves, "How is God seeing this particular individual, circumstance, or problem?"

and as the spiritual facts dawn upon us we get the right aspect

of every question that may arise. As God sees man, so must

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block in the path of inquirers into Christian Science, for they think they would lose something by giving up their conviction that God knows and sees all the sin, sickness, and

ferently we read this text, and nothing but joy and a wonderful sense of protection and safety can come from the knowledge that the God who is Love sees, is conscious of His

own-not of an illusion of a sick, sinning, suffering race, the sons and daughters of Adam, but of the real man made in His

image and likeness, and so forever free from the assaults

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we see our brother man, and no matter what suggestions of disparagement or malice mortal sense would impose on us, these must give place to the perfect model. Can any thought be really more blessed than this, that in all places, under all circumstances, God sees only His idea, man, and that as we "put off the old man," and are born of Spirit, we can forever rest in the consciousness of our Father's all-seeing eye, know-

ing that He is "of purer eyes than to behold evil," so what He

sees is only good eternally.

Mrs. Eddy says in "Unity of Good" (p. 6): "The Science of physical harmony, as now presented to the people in divine light, is radical enough to promote as forcible collisions of thought as the age has strength to bear. Until the heavenly law of health, according to Christian Science, is firmly grounded, even the thinkers are not prepared to answer intelligently leading questions about God and sin, and the world is far from ready to assimilate such a grand and all-absorbing verity concerning the divine nature and character as is embraced in the theory of God's blindness to error and ignorance of sin." But surely as each individual Christian Scientist grows to a fuller realization of this verity,-that God sees good only,-the whole world will be more and more prepared to assimilate this life-giving truth and to awake out of its dream of darkness and chaos. Should we not, therefore, each of us strive so to live as to manifest the perfect man? Dwelling "in the secret place of the most High," we shall gain the spiritual vision which is

[Written for the Sentinel]

hidden from the material senses, and we shall see as God sees.

The Path of Life

E. STOCK

HE path of Life leads ever on, Into eternity, Attended by a joyous song Of immortality.

'Tis true the path is often steep, And oft it seems quite dim. It seems to lead through waters deep Beneath the mountain's rim.

We travelers upon this road Oft find our path beset By persecution's stinging goad, And Truth with laughter met.

This way of Life leads ever up, And by its waters clear We willingly take up Love's cup And drink it all, nor fear.

Truth bids us turn our gaze above, Nor count the steps of pain, But clasp our staff of heavenly love, And e'er our hope retain.

Then as the night turns into day, Beside still waters pure, We find how smooth has grown the way, Press on with footsteps sure.

For every pain we find surcease, For doubt conviction true. In understanding's joyous peace, We find He always knew.

The tears and sighs with which we trod The rugged way alone Are compensated with His rod, Which all the light has shown.

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Editorial

The Abomination of Desolation

THE great difficulty of the ordinary student of the Bible in dealing with prophecy, lies in the misconception which commonly exists as to what prophecy strictly means. The word prophecy has been as barbarously used as the word miracle. For just as miracle is derived from a Latin word which ordinarily meant demonstration, so prophecy is derived from a Greek word which meant explanation. When, therefore, the word miracle appears in the New Testament it means a demonstration of the power of Truth; and when prophecy is met with it signifies the ability of the individual to explain the metaphysical meaning of the Scriptures. Thus Paul, writing to the Corinthians, "For we know in part, and we prophesy in part," simply intended to imply that a partial knowledge could only be accompanied by a partial explanation; and, a little later, he makes this perfectly clear in saying: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." This, of course, is merely another way of saying that it is no good speaking to the man in the street in the absolute language of the oracles of God, since the listener would be compelled to have sufficient metaphysical understanding to grasp the meaning, but if these oracles were reduced to prophecy or explanation, then the understanding of those that heard would be complete.

Probably as good an example as could be given of what this means occurs in the references in the gospels to Daniel's oracular statements on the subject of "the abomination of desolation." Daniel's statements were entirely over the head of the man in the streets of Babylon, and, indeed, they seemed to have been a little puzzling to the evangelists themselves. Thus the explanation of Matthew has commonly been held to refer to the desecration of the temple, in the time of Antiochus Epiphanes, when an altar to Jupiter was erected on the altar of burnt sacrifice. This, however, though it would agree with the statement by Mark, by no means agrees with the statement of Luke, where the historical reference seems clearly to be to the siege of Jerusalem by the Romans. It is in a maze such as this that the effort to trace prophecy historically nearly always ends. But when the effort is simply to explain the spiritual meaning of the oracle, no difficulty follows. And it must be remembered that the Greek prophet did not invent the oracle, but merely explained its meaning to the worshipers.

The truth of the matter is that it must not be forgotten that the Jews used the Bible not as a historical book, but as a book the historical references in which could be made to illustrate spiritual lessons. This is brought out with absolute clearness in the reply of Origen to the attack of Celsus, where the prophet, or the commentator, taking the original text of Genesis for his oracle, shows that the Jews were not com-

manded to imitate the bloodthirstiness of the conquest of the Land of Promise, but to find in this bloodthirstiness a metaphor for the total destruction of their own sins and vices. What are known as the Messianic prophecies of the book of Isaiah illustrate this even better. They constitute an oracle, but that oracle had to be explained to those without spiritual perception enough to read it for themselves, and this was done by the various commentators upon it. In other words, the writer saw clearly the conditions which would face the man who first understood the nothingness of materiality sufficiently to condemn sensuality to the world's face. Thus he spoke of him as smitten and afflicted by men. And thus he portrayed him as a virgin's son, since he knew that only such extreme purity could expose the unreality of the material counterfeit so as to wound it unto death. But in drawing this oracle he did not refer to Mary of Nazareth nor to the child Jesus. He referred to the conditions which would come about when the purity of such a mother was combined with the demonstration of such a son.

Now the oracle of Daniel is such another oracle, and if the effort to explain it historically is set aside, the metaphysical meaning is simple enough. Just as the writer of the Messianic prophecies had looked forward to a period when a virgin should come, pure enough to give birth to the man who was to be termed the Christ, so the writer of Daniel portraved a time when evil should rear itself in the most sacred place, when, indeed, the times should be so evil that "none of the wicked shall understand; but the wise shall understand." In that day, says the evangelist, explaining the oracle, "Let them which be in Judæa flee into the mountains;" in other words, let the man who finds himself surrounded by this wickedness find his safety in that understanding of Principle which is typified all through the Bible as the high place or the mountain. If, at that moment, the wise man who understands is on the housetop, let him not descend into the house. If he is in the field, let him not turn back to pick up any material garment. In conditions of such appalling wickedness safety is to be found only on the housetop of demonstration or the mountain top of spiritual realization, in an understanding of the nothingness and impotency of evil.

What all this means, Mrs. Eddy has made perfectly clear in Science and Health. On page 588 she defines hell as: "Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie;" and in these words she indicates that the abomination is the quintessence of sin. This quintessence of sin has no doubt manifested itself many times upon the earth, and whenever it has done so, the abomination of desolation, spoken of by Daniel the prophet as rearing itself in the holy place, has been seen. Some such effort of evil is liable to manifest itself whenever the pressure of Truth becomes sufficiently strong to force it from under cover. Thus, on page 96 of Science and Health, Mrs. Eddy writes: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears." The pressure of Truth is such that when it becomes sufficiently powerful, evil, like the madmen in the tombs, must come out and scream, "Art thou come hither to torment us before the time?" Lust, hatred. and revenge plead first with Truth not to strip away the mask, and, failing in this, become furious and would stop at nothing short of murder. That is what happened when, in

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the first century, the Christ, Truth, fell with such scorching effect upon the hypocrisy of the Jewish hierarchy that they could only answer by plotting the death of the man to whom they attributed their exposure. The same thing has been seen historically many times since. It was seen when the hierarchy of his day vented their impotent wrath in scattering the ashes of Wycliffe to the wind. It was seen when ecclesiasticism set itself up to crush Luther as it had crushed Huss. These instances might be taken as historical fulfillments of the oracle just as much as the action of Antiochus Epiphanes or that of the legions of Titus. But the actual fact is that the oracle refers to a condition of things that may occur at any moment in the battle between spirit and the flesh. "Marvels, calamities, and sin will much more abound," Mrs. Eddy writes on page 223 of Science and Health, "as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth." FREDERICK DIXON.

Extensive Gratitude

How many people have reasoned out what they mean when they say they are grateful? The more they have tried to analyze humanly their feeling, the less they may have understood of the essential quality. A surge of human emotion is not the true activity which is acceptable to the divine Mind. As Mrs. Eddy says on page 7 of Science and Health: "Physical sensation, not Soul, produces material ecstasy and emotion. If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity." When human ecstasy, mistakenly assumed to be thankfulness, degenerates still further into a mere form of words uttered with fervor, it is the very reverse of actual appreciation of Principle.

Activity of the spiritual man which is pleasing to his creator is gratitude. To declare, "I am grateful to God," is to say practically, "My living is acceptable to divine intelligence;" for only in proportion as the second statement is true is the first any more than a conventional phrase. One needs, therefore, to be modest even in one's avowals of thankfulness. It is, on the other hand, a superfluous and misleading admission to exclaim, "Words can never express my gratitude for Christian Science." Words are one means of expression. When words and deeds, thought and action, coincide, then words are valuable as the expression of Principle. What the divine Mind knows of words is good and must be demonstrable here and now. The human belief about words as limited symbols has to give way, therefore, to the entirety of the spiritual idea. In the divine consciousness, expression is not divided into words and acts; but the true understanding is identical with the true practice. The fact is that words can express the fullness of gratitude only as the mortal sense of meaning is replaced with the immortal truth. Each student of Christian Science must turn his attention to the demonstration of Principle in every way, whether in the choice of courses of action or even in the choice of words.

Genuine gratitude is, to put it in another fashion, a right estimation of what divine intelligence is. The real man, of course, shows forth this right estimation by exactly manifesting Principle. The so-called mortal man, who is but illusory counterfeit of the immortal, can estimate Principle only by turning to it and finding the sense of mortality vanishing, just as the darkness is displaced by light. That is to say, paradoxically, that a mortal can be grateful just in proportion as his mortality subsides before the true activity. It is, then, the spiritual, real man who is truly grateful. His gratitude or ac-

ceptability to the divine Mind is limitlessly extensive, for it involves spiritual agreement with all that the divine Mind includes or knows. In other words, activity pleasing to Mind is likewise pleasant in the experience of the Christ. Right activity is a joy throughout the infinity of the divine creation.

In the Manual of The Mother Church, page 41, Mrs. Eddy says: "He who dated the Christian era is the Ensample in Christian Science. Careless comparison or irreverent reference to Christ Jesus is abnormal in a Christian Scientist, and is prohibited." Since the boundless living, or doing, that is acceptable to God is all-inclusive gratitude, there is no occasion for irreverent comparisons. Divine Principle rightly manifest is incomparable. The fact is that each one who has discerned and relied on Principle is to be commended not for his or her human efforts but for the unfoldment of divine Love which has thus replaced human seeming. As Mrs. Eddy says in "Retrospection and Introspection" (p. 70): "No person can take the individual place of the Virgin Mary. No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the author of Science and Health, the Discoverer and Founder of Christian Science. Each individual must fill his own niche in time and eternity."

The student of Christian Science lets his gratitude broaden as he learns how comprehensive the divine Mind is in its unfoldment. He does not need, however, to itemize on every occasion all of his blessings. Nor does he find it necessary to enumerate all of those who in the past have discerned something of the truth and given their understanding to mankind. One who turns to the Bible with the fresh inspiration of Principle rejoices that Saul became Paul and wrote his epistles, that Matthew, Mark, Luke, and John made such faithful records in their gospels, and that the prophets and other writers set down for us what was revealed to them. The main reason for stating one's joy that divine revelation has continually unfolded is that others may apprehend more of the spiritual idea. When there is occasion for such statement, it should be simple, unemotional, and in one's own words rather than in terms that others have used so repeatedly that the fundamental meaning has seemed almost lost.

To recognize the quality of consecration that enabled Mrs. Eddy to discover and explain the divine Principle of Christian Science is a happy experience. Many who turn to Christian Science have thought themselves prejudiced against Mrs. Eddy. When they learn how thorough and exact she was in her presentation of the truth for the benefit of all, any hesitancy in appreciating her loving activity gives way. Finding the understanding of Principle, which they owe to her work, practicable for the healing of disease, the overcoming of limitations, and the proving of progress of every sort, they are ready to rejoice that she indeed has her "own niche in time and eternity." Day by day their gratitude for Principle and its unfolding expression becomes more extensive, as they go on with their quiet and sure demonstrations of Christian Thus they sooner or later must know through experience that the sincere and consistent using of Christian Science in all activity is itself tangible gratitude, "holy, acceptable unto God," because it is truly "reasonable service." GUSTAVUS S. PAINE.

A Correction

In the Bible Lesson, Subject: SACRAMENT, for January 9, 1921, published in *The Christian Science Quarterly*, the twelfth reference from Science and Health (Section III) should read 33:31 (to end of paragraph only, instead of to line 17 next page).

Testimonies of Healing

For about five years before turning to Christian Science I suffered from stomach trouble. I consulted and had treatment from different doctors, but received no help. About this time a growth appeared, and medical aid was again sought. An operation was advised to which I consented. However in four months' time the old fear returned. This was in 1906, at which time a dear friend, who had been healed through Christian Science a year before, came to see me and told me the good news of God's blessings. She went with me to see a practitioner, with the result that I was healed of stomach trouble in one treatment, but that which I most feared stayed with me longer. I bought a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and studied it, with the Bible, and this growth disappeared. What I am most grateful for is some degree of understanding of God's perfect creation as given in the first chapter of Genesis, and of His ever presence as divine Principle.

The writing of this testimony brings to thought many beautiful healings which I have experienced, such as that of dislocated ankle, pleurisy, floating kidney, and many other ailments. I am grateful for the spiritual uplift, and to the kind practitioners who helped me to understand the truth as taught in Science and Health.

(Mrs.) MARY CLARK, Portland, Oregon.

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When the year 1911 dawned it found me in ill health and feeling a keen sense of disappointment that the church of which I was a member had failed to answer the questions of young manhood, and did not satisfy my longing to know the truth about God and man. Moreover, I was suffering constantly from the dull pain of an internal derangement and it was when in this unhappy condition that a friend told me of the healing and happiness which Christian Science had brought into his life, I decided to investigate the subject, with honest willingness to test it on its merits.

The first interview with a Christian Science practitioner convinced me that I had at last found the logical, practical religion of the New Testament for which I had longed, and in his explanation of God I saw the answers to my questions. Proof of the correctness of this new vision of Truth came at once in the cessation of the pain which had been wearying me for months. I commenced the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and soon found that the truths unfolded were demonstrable. Life was completely changed for me as a new usefulness was indicated, and health rapidly returned. A stomach weakness which had troubled me since childhood and which seemed to cause frequently recurring bilious attacks was healed, and I do not recall having had a single attack since.

In the autumn of 1915, whilst drilling, I fell and severely strained myself. A large and intensely painful hernia was immediately apparent, but as I felt it afforded me the opportunity of further proving what I knew of Christian Science I decided to take up the work for myself. The pain yielded quickly but there was no appreciable change in the physical manifestation. Some three months later I was examined for military service by three doctors, who certified me as unfit for any but duties of a sedentary nature. In a further two months, when I joined the army, the examining medical board placed me in the lowest medical category but

one, and the officer in charge urged me to undergo a surgical operation at once, as he assured me that I was no use to myself or any one else in that condition. I knew I was improving, and stuck to my work in Christian Science, with the result that toward the end of 1917 I was able to ask for examination by another medical board, as I felt I was then perfectly fit for full service. That examination was a very thorough one and I was passed as quite fit. On being transferred to a crack regiment in which the standard of physical fitness was very high, I was again subjected to a stiff test by an eminent doctor, with the same satisfactory result. Having my previous record before them, these doctors expressed their surprise at such a healing, but with all their testing they could find no trace of displacement or weakness. Whilst on active service in France I had frequent occasion to handle and carry ammunition and other heavy objects up to 240 pounds in weight, and I was able to accomplish successfully some intensive digging in chalk soil,-which is probably about the severest test any one could have,without feeling the slightest strain, and I am still enjoying the same freedom and strength.

To me this is a very definite and positive proof of Christian Science healing, as I wore neither truss nor instrument of any kind, relying wholly on the truth as my support and healer. I am indeed grateful to God for this new-old religion; I am grateful for a growing appreciation of the courage, love, and wise provision of our dear Leader, and perhaps most grateful of all for an increasing apprehension of her admonition to turn from personal sense to Principle in all things, always.

CLIFFORD J. HARRISON, London, England.

Before taking up the study of Christian Science, it was thought that I could allow only a short time to elapse without taking a certain medicine, and if I failed to take it I would surely have something the matter with me. I am grateful to say I have not taken any medicine for over five years, nor have I had any other treatment than Christian Science. I have been healed of influenza and of other ills too numerous to mention. I am truly grateful for Christian Science.

(Miss) INEZ APPLEGATE, Sacramento, California.

4

In September, 1917, while preparing to go south, I became very ill. My husband was not interested in Christian Science at that time, and a neighbor suggested that he call a doctor. The pain was so severe that I did not care very much what was done.

As the house was rented and the tenant waiting to move in, I suggested going to the hospital, where I could have a private room and quietness, but with the understanding that I wanted no medical aid. The doctor who had been called informed my husband that an immediate operation was necessary, and then added that he should prepare for the worst. We did not consent to an operation, although we learned afterwards that all arrangements had been made for one.

After deciding to go to the hospital, I asked for my Bible and Science and Health and requested my husband to call a practitioner and tell her where I was going. After a while the sweet message came from her that if I wished to, I could go to her home. Divine Love was guarding me all the time, for if the call for the ambulance had been promptly answered I would have been at the hospital before receiving the practitioner's message. I went to her home and there

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found "the peace of God, which passeth all understanding." A complete healing was realized in about three weeks. I have had numerous healings since then, and all that we have and are to-day is due to the teachings of Christian Science.

I want to express my love for God, and my gratitude to Mrs. Eddy, and to those who helped me in time of need. (Mrs.) HENRIETTA CORRELL, Lancaster, Pennsylvania.

I have been a recipient of a beautiful healing through Christian Science. I was suffering from a very severe case of tonsillitis, which was accompanied by high fever, and was unable to take nourishment as it was impossible to swallow. My parents telephoned to a Christian Science practitioner for help. The following day the fever had disappeared, I had slept well the whole night, the pain was very much relieved, and although the throat was still somewhat swollen, I was able to eat anything I wished. On the following day, the second day of treatment, I was completely healed and able to get up. No indications of inflammation remained, and I felt perfectly well. I am very thankful to God and grateful to His faithful messenger, Mary Baker Eddy.

(Miss) Walda Wolcke, Rissen a/Elbe, Germany.

This testimony is sent in gratitude for all that God has done and is doing for me through the study and application of Christian Science. When it was first brought to my notice I was suffering from a supposedly incurable internal trouble, due to climatic conditions in a hot country, and was a physical wreck. I was sent from place to place and had many doctors who were kindness itself, but who pronounced my condition hopeless if I continued to live in the East, and I was finally sent to England. After eighteen months, and not feeling much better, I met a friend who told me of Christian Science. We had not met for some years and it was a great surprise to see her well, instead of suffering. I then felt convinced that if God healed one, He would not withhold the healing from another. This caused me to read and to try Christian Science with the hope of healing, also to learn more of God's power and willingness to heal.

The parting of the ways came and I had either to trust divine Love entirely for my safety and my health, or to depend once more on drugs and other material methods, which so far had not proved beneficial or effective. The tenth verse of the third chapter of Malachi was my support, and with the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I decided to go out East once more, and shortly after this I was again in the very country I had been warned would be fatal to me were I to return to it. In a short time fear left me, medicines were discarded one by one, and my outlook on life, completely altered, gave me fresh hope and courage. The Bible opened as a new book, and from the study of Science and Health the realization of man's unity with God so filled me with confidence that fear of disease lost its power, and healed me then, though I was not fully conscious of this until some other things such as severe headaches, indigestion, jaundice, and fever had yielded to some measure of understanding of God's unlimited love and the powerlessness of disease through God's law of eternal good. Then I knew the internal trouble had been overcome, that healing had taken place, and that neither climate nor country had any power to make God's child sick or diseased. All this time the Bible and Science and Health were my only helpers because I did not even know that there were prac-

titioners to whom one could turn for help, and certainly not another Scientist, though after a while I met several to my joy and comfort.

This was eight years ago and the cure has been complete and permanent. I can do more now than I have ever done, without fear of fatigue or illness, which used previously to possess me. Instead of succumbing to the former idea of ill health in the East, I stayed there five happy years before I again returned to England. This return was during the war, and many blessings too numerous to relate accrued to us. Besides the protection at sea when the submarine menace was at its height, amidst the most strenuous years of war, in England, when there appeared a lack of sufficient food, our garden yielded abundantly, and we never wanted in many other ways. At one time when alone in our flat for six months, strength and health were given me to do all the daily work in it without a single day's illness to keep me in bed. Peace, joy, and harmony have entered our home. Apart from gratitude for physical healing and all its blessings, is the spiritual uplift which is awakening greater understanding of God as our Father-Mother, and man's indestructible unity with his creator, and that it is Love who heals all our diseases.

My one desire is that I may be instrumental in bringing this truth to help and heal others as it has healed me. Each day the unselfed love and devotion of our dear Leader, Mrs. Eddy, becomes more apparent and fills me with gratitude that through her works the light of God's love has risen, with healing in its wings, upon all who wish to see and take the blessing for themselves. My thanks are also many for the helpful literature supplied to us, especially The Christian Science Monitor .- (Mrs.) Nellie Savi, Bombay, India.

It is with a heart overflowing with love and gratitude that I send the following testimony. Jesus said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." It is about four years since I began to learn of this blessed truth which has indeed made me free from so many things. I had taken medicine almost continually for two years and the doctors had told me I must continue taking it. I had also been having treatments from a specialist, who said the bones of my nose were diseased, and the condition serious. The fear was very great indeed. It was while I was in this disturbed condition that I was asked if I would like to try Christian Science. I replied that I knew nothing at all about Christian Science, but was willing to try anything that would help me. I never shall forget my first few visits to the practitioner. The whole world seemed changed. I caught a glimpse of "a new heaven and a new earth." Oh, how uplifted my thought was. I found I was hungry for the truth and could not seem to get enough of it. Fear soon disappeared, my nose was healed, and I was a new creature. The spiritual uplift was so great that without any effort of his own my husband was entirely healed of smoking.

We had a boy six years old who had from the time of birth worn a truss for a rupture. He was never without the truss excepting while in bed. I told the practitioner about him and he said, "To-morrow I will work for the little fellow." I said to him, "I wonder if I will know when to leave the truss off." He told me that divine Love would remove the truss. The next day the boy dressed himself and was going out when he said, "Oh, mamma, I forgot to put on my truss." I knew at once that he needed it no more, so I told him to run on out, and to thank God for the healing. He has not needed it since and that is almost four years ago. He is strong and healthy, and there has not been any sign of the former weakness.

I want to mention the wonderful demonstration I had of the power of Truth when our baby girl came the year after I began to study Christian Science. For all these blessings and others too numerous to mention I am indeed very grateful.

I am grateful for membership in The Mother Church, also in a branch church, and for class instruction, but most of all am I grateful for the spiritual uplift, for the knowledge of God as Life, Truth, and Love. Words cannot express my gratitude to God, to Christ Jesus the Way-shower, and to our revered Leader, Mary Baker Eddy.

(Mrs.) MARGARET WILLIAMSON, Holtville, California.

4

Having been encouraged and helped so many times by reading the testimonies in the Sentinel, I gratefully send the following account of healing experienced through Christian Science. From the time I was about fourteen years old I suffered from very severe headaches, dizziness, and fainting spells, and was never really well. Several medical practitioners diagnosed my case as that of goiter, and although under their treatment and taking medicine faithfully for five or six years, I failed to obtain relief. I twice tried to take up a commercial career but was forced to give up each time, the doctor assuring me the last time that I could never stand the strain of business. However, thanks to the truth as taught in Christian Science I have been able to prove this verdict untrue.

Christian Science was first brought to my attention in November, 1918. I attended a lecture and called upon a practitioner the following day. I commenced treatment right away, but for the next two or three months every symptom seemed to become aggravated. Gradually, however, with the help of a practitioner I was lifted out of the darkness. In September, 1919, I was able to accept a position without fearing results. I have now been in business for over a year, and during that time I have only had to stay away for one half day. Comparing this with the years previous to hearing of Science, during which time scarcely a week passed without my having to spend a day or two in bed, I cannot say how grateful I am, also to all the friends who helped me to gain some understanding of Science. I am now grateful that mine was a slow healing, though at the time I was often discouraged,—as I was forced to study more closely, and so gained a better understanding of the fundamentals of Christian Science.—(Miss) Dorothy M. Shir-LEY, Bromsgrove, Worcestershire, England.

I have been a student of Christian Science a comparatively short time, but am desirous of testifying to the wonderful demonstration of healing which took place in my home about a year and a half ago, resulting in my becoming a student.

We had been married a little more than a year when a baby came, and no baby was ever loved and wanted more than that baby was, in fact we practically worshiped her. She seemed to be healthy and normal as any baby, and all we were anxious for was to have the board of health pass on her as one hundred per cent perfect. At the age of two weeks, my wife took her to the board of health, and much to our surprise they said she was far from being strong and healthy.

The one question they laid stress on was, "Does she vomit?" Naturally we then looked for her to vomit, and before many days she did, to such an extent that we became alarmed and consulted another doctor, who said the board of health was doing wrong, and completely reversed the instructions as to diet, but the baby grew worse, and still another doctor was consulted, but with no better results.

Finally we took her, at the age of six weeks, to the Babies' Hospital where they informed us that she was suffering from an internal obstruction and that an operation was the only thing that would save her, to which we consented. After two weeks they informed us that she was cured and ready to go home, but the only thing that would keep her alive was mother's milk, which her mother was unable to give to her. The day after we got her home she began to vomit again worse than ever, and we were afraid we were going to lose her after all. It was at this stage that Christian Science was proposed to us by my brother, who is a student, and while not understanding Christian Science I said I would try any thing. The next day being Sunday, my brother and I went to all church, met a practitioner, and made an appointment for that is afternoon for my wife and myself. After a heart to heart and talk with the practitioner, I caught a glimpse of the truth, and then and there gave the baby into God's care, and after :.. a treatment we went home with lighter hearts. That night for the first time since the baby came, we put out the lights. and went to bed and slept the whole night through. Almost immediately after the first treatment the vomiting stopped, and the baby began to eat and sleep better; within three weeks she no longer needed treatment, and the healing has ... been permanent.

It was a source of wonder to the neighbors how the baby improved, and even people who had not known of her illness remarked how bright and healthy she looked. Thus the lesson was brought home to us: "Thou shalt have no other gods before me," for we were making a god of the baby, unconsciously, to be sure, but nevertheless breaking the First Commandment.—James B. Forbes, New York, New York.

About twelve years ago I became a student of Christian Science, after a long period of earnest search for the truth concerning God and man. The physical healings of which I learned did not for some time interest me greatly, as they did not seem to me to be so important as the spiritual awakening, but as truth unfolded I saw that man made in God's image and likeness is perfect now—"every whit whole." For two years I had suffered from a most distressing sensation of congestion in the head, which made living seem difficult, although the condition was not evident to others. I feared to speak of the malady, even to a practitioner. At last, however, I decided to do so, and in that instant I knew that I would be healed, as fear had seemed to be the barrier. The healing took place after one visit to a practitioner.

In 1912 I was told by dentists that my teeth were rapidly decaying, that it would be necessary for me to use dental preparations and have frequent examinations made. Upon leaving the office of a dentist one day I resolved that I would not have any more dentistry done unless it seemed right for me to do so, and on the way home I repeated the "scientific statement of being," as found on page 468 of Science and Health by Mrs. Eddy, realizing that God is All. Time passed, and one day I was surprised to note that more than three years had gone by since my consultation with the dentist. I went to him for an examination that afternoon, and he expressed astonishment at finding nothing needed to be



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done. Last year another dentist stated that my teeth were done. Last year another defined in excellent condition and laughingly remarked that there would be no need for dentists if every one had such sound would be no need to denote the teeth. This demonstration has given me cause for rejoicing, as it was so simple and complete.

One of the most beautiful healings I have experienced took place when I was sojourning in a foreign city. I had spent many sleepless nights and had reason to believe that the symptoms manifested were those of typhoid fever. One morning while shopping I was told by the clerks that I looked very ill, and was advised to return at once to my hotel. Instead, I took a taxicab and started for the address of a practitioner whose name I had seen in The Christian Science lournal. Arriving there I found that she had moved away, and no one knew where she had gone. I then had the driver take me to a Church of Christ, Scientist, near by, and in answer to his ring at the door of the church, a man came out and asked if he could be of service. I asked for the address elsale of one of the readers, who was also a practitioner. He gave it and, seeing my evident distress, came to the cab door and eatiplize said earnestly, "I know you will find just the help you need." His face lighted up with a radiant smile as he spoke the words and a sense of peace and comfort came to me.

Arriving at the home of the practitioner, I confidently ab Grisen hter bern ! dismissed the cab and felt that my problem would soon be solved, but to my disappointment, the maid who came to the 地 雅瓦二 door announced that the person I had come to see was out of town for the day. It was growing late, my hotel was several miles away, and I had a fear of becoming unconscious. On to letz : entering an underground railway station I boarded a train and have little recollection of anything more until a certain station was reached, when a spontaneous sense of health and happiness made me a new creature, and I said aloud: "Why, how beautiful everything is, and how well I am. What has healed me?" And instantly I recalled the assurance of the man at the church: "I know you will find just the help you need." The help had come through his right thinking. This experience brightened my entire trip that year.

For many years my health has been well-nigh perfect, and I enjoy a splendid freedom from physical wearinessa freedom for which I am continuously grateful. The study of the Bible is for me a feast of good things in the light of the truth, and I receive great help also through reading the Christian Science periodicals. The Christian Science Monitor has been called "a glorified newspaper," and its glory lies in the fact that it is educating the people with a true education and is destined to bless all mankind.

Class instruction is one of the privileges that has come to me through unfoldment. In conclusion I desire to express my gratitude to God and to Mrs. Eddy for the truth as taught in Christian Science.

(Mrs.) Marion Carolyn Jones, Berkeley, Calif.

When "Science and Health with Key to the Scriptures" by Mary Baker Eddy was placed in my hands, ten years ago, I was not at all interested in it, but in glancing through it I read a sentence which impressed me as a very positive and powerful statement. The book was then laid aside until some months later, when I was suffering from a very severe headache, and, no medicine being available, the thought came to me that if I could find that statement which I had read, it might help. In spite of the argument that I did not know in which chapter or on what page I had read it, and that I would not be able to read it if I did find it, I persisted, got up, found the book and opened it to the very statement I sought,

which is on page 14 of Science and Health, where Mrs. Eddy says: "Become conscious for a single moment that Life and intelligence are purely spiritual,-neither in nor of matter,and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well." I read the statement several times, trying to realize its meaning, and in a very short time was completely healed.

Since that time I have had many blessings and healings, but I am most grateful for the healing of appetite, an ungovernable temper, hatred, malice, jealousy, sensitiveness, and the like, and while there is much room for further improvement I am sure it will come if I put into practice what I know of Christian Science. One very beautiful proof of the power of Truth which I have experienced is that of the destruction of discord in the home. This error seemed rampant, but not until I realized that it was my acceptance of a false concept of my fellow man, and my own wrong thinking which needed healing, and ceased to try to adjust the lives of others and turned the searchlight within, did the healing take place; but I can say that all inharmony has been healed beyond my highest expectations. The statement from Science and Health, beginning on page 476: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick," and the following from "Miscellaneous Writings" (p. 277): "No evidence before the material senses can close my eyes to the scientific proof that God, good, is supreme. Though clouds are round about Him, the divine justice and judgment are enthroned. Love is especially near in times of hate, and never so near as when one can be just amid lawlessness, and render good for evil," were my support in the hours of trial.

The Bible has become a new book to me, and instead of depending upon human will, I now turn to it and there find the needed help. Not long ago a condition arose upon which I had to take a stand. There was much pressure brought to bear to try to make me see that the stand I had taken was the one which would only add to the error which had to be overcome. Before opening my Bible I earnestly prayed that I would be shown whether these arguments were coming to turn me from the right way, and opened it to these words, in the fourteenth chapter of Isaiah, "All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" With these words came a sense of peace, and I knew that the stand I had taken was the right one-and that I could fearlessly turn away from these arguments, and know that they were only the voice of error trying to destroy the right idea.

Words can never express my gratitude to God, to Christ Jesus, and to our revered Leader, Mary Baker Eddy, for this wonderful truth as contained in the Bible and revealed through Science and Health, and for our wonderful periodicals, which are awakening mankind and healing all their woes.

(Mrs.) KATHRYN F. BRADY, Chicago, Illinois.

I wish to express my gratitude for the help received through Christian Science as given to us by our dear Leader, Mrs. Eddy. Although I did not become interested in it for my own physical healing, trouble with my back, colds, and other difficulties have recently been overcome through the power of Truth. Loving friends and the Christian Science Sentinel have been a great help to me in making clear points that seemed obscure. I trust that these few words, expressing my gratitude, may be of help to others seeking Truth.

(Mrs.) HELENA C. TEDMON, Brooks, Alberta, Canada.

Signs of the Times

["Reaction or Reflection"—The Christian Science Monitor, Boston, U.S.A., Nov. 16, 1920]

Reaction may be defined as response to a stimulus. In relation to humanity it means that if anything happens to a man, he reacts or responds to that happening by doing something else. Ebullitions of temper, jealousy, hate, and criticism are all reactions, while, in the physical realm, disease, especially so-called contagious disease, debility, and so forth, are also of the nature of reactions. The proof of this is that when a person is exposed to so-called contagion and takes no harm it is said that he did not react. The question may then be put why one person should react to disease and another should not. To this the medical profession, in the majority of cases, can give no satisfactory answer. Christian Science, however, gives the answer by showing that the difference is due to the different mental states involved. It shows that reaction is simply the response to fear and is present in proportion to the belief in the reality and power of the so-called material law of sin and death. Christian Science, however, does not enter the realm of mortal mind and try materially to medicate or explain fear and its reactions. Fear in its broadest sense is the belief that life is in matter, a belief which excludes the understanding of the government and protection of Principle, and no good is to be gained by investigating a negation or lack. All that needs to be known is that fear, and all evil, are negations of truth and so illusions. If one desires knowledge he does not investigate false beliefs but goes to the source of supply for the required knowledge. If one suffers from fear, he will gain nothing by merely investigating that fear as though it were derived from veritable source or cause, and the attempt to do so simply proves that he is still accepting its reality. He will gain all, however, by learning of that perfect Love which casts out fear. Thus the exposure, as illusion, and consequent destruction of error, results from the understanding of Truth.

In "Miscellaneous Writings," by Mary Baker Eddy, on page 60, we read, "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." What, then, does reaction typify and represent when reversed? Reaction, we have seen, is response to a stimulus, but in reality there is only one stimulus, one power, God, Principle. The reaction of man to Principle is best defined by the term "reflection," therefore reflection is the real type and representative of Principle,—reaction the unreal type and representative of error or fear. Thus, in correcting human experience, a man, discerning the power and presence of Principle, reverses reaction and finds reflection.

Suppose we take as a practical example the effect produced on two men by an announcement that business is going to be very bad, that world conditions are spoiling trade, and that failure is imminent. Let us suppose that the first man is governed by fear, is relying on his sense testimony, and is ignorant of Principle. In this mental state he will probably react at once and the result will be depression, discouragement, and probably failure. Suppose, on the other hand, that the second man knows something of Christian Science. He looks through the announcement and perceives that it is only bearing witness to a material sense of business, which sense, if accepted, will but tend

to hide the true idea. He reverses this false sense, and finds the idea of business to be the reflection of the activity of the divine Mind, which can never be affected by any material condition. He then rejoices in the breaking up of the material belief because that breaking up presages the understanding of the true idea. He finds true the words of Mrs. Eddy on page 574 of Science and Health, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." He is strengthened, sustained, satisfied, and enabled to prove the truth of Jesus' words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It was this power of reversing error which caused Paul to say, "To me . . . to die is gain." What could die? Nothing but a false sense, and to get rid of that was undoubted gain. Paul must have understood this or he would not have said in another place, "I die daily." Despondency and depression may suggest that something can be gained by physical death, but Christian Science shows that gain is in proportion to the reflection of Life, and that the understanding of reflection must overcome death.

It is clear that only good can come to man from God, for God is infinite good. All suffering, all sadness, is due to reaction to suppositional evil; the cure is the reflection of good. It is even reaction to be anxious or to hold to a fearful sense of so-called love for others. Who could arrange things better or more lovingly than infinite Love? Could we, if we tried, guide our loved ones more lovingly than Principle? If evil seems apparent, then the fault is with one's self; we have forgotten to reverse the seeming and gain the true idea. This is not an excuse for any one to sit down and say that as nothing but good can come to him he has nothing to do. Infinite Love has set before every man an open door, but the man has to go in, himself. Those staying outside and refusing to enter are, certainly, dealt with in the most loving way possible; with the least possible suffering they are gently led to see that they must go in at the open door, but what are they gaining by waiting outside in the land of suffering? What would they gain by well-meant human efforts which prolonged their stay in that state? The life Jesus led is the way, and "there is none other name under heaven given among men, whereby we must be saved," but every one must enter this open door for himself by living in the same

Walking in this way, reversing error and reflecting Truth, one may find many seeming difficulties. In fact, so long as the flesh seems to exist difficulties must seem to be. Jesus neither chose for himself, nor promised to others, ease in the flesh; he taught, "In the world ye shall have tribulation." To the one seeking pleasure outside the door, Truth says, "You cannot find good where there is no good, and Principle is the All of good." But there is always the rainbow of promise, for did not Jesus continue, speaking of the true reflection of Principle, "Be of good cheer; I have overcome the world."

[From Inaugural Address of President Marion LeRoy Burton of the University of Michigan, in The Michigan Alumnus]

In speaking of the university teacher, President Burton said:—

"Regardless of the consequences to preconceived notions, prejudices, or superstitions, he goes calmly on his way, patiently, painstakingly seeking for knowledge. His joy is to

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banish ignorance. His only fear is error; his deepest satisfaction is truth. He kneels at the shrine of truth. . . . Just now his convictions are buttressed by the war experiences of millions of American men. They actually discovered in the war that mind is the master of mankind. They are hungry for information. They are crowding all the schools of the nation because they want knowledge which means life. Today as never before the critic who studies the American university will find in full operation these potent forces. University ideals are the sternest facts with which states and civilizations finally deal. The university says that man can recognize no master but the truth and that mind is a mighty force making for rich and abundant life. 'Ye shall know the truth, and the truth shall make you free.'"

Speaking further of the need of knowledge he says:-

"Finally, the university must permeate the state with knowledge. The people of to-day as never before understand the power which accrues to any one who has the facts and the proper training. The people are literally hungry for knowledge. . . . If we consciously aim to assume our share of the responsibility for the new America, we must remember that knowledge is the property of every man. In a word, we pretend to believe that men must be free. They are only free when they know how to live wisely and understand how to govern themselves justly and efficiently. In our appraisal of America we said that her greatest tyrant was ignorance. If now we are to serve her, we must give her knowledge."

[From "Labor and Revolt," by Stanley Frost]

In spite of its obvious weaknesses, the strength of democracy has proved an amazing thing throughout history, and a stumblingblock to pure logic, on which many near-wise men have broken their shins. Tiny Greece subduing the Orient, timer Rome conquering the world, microscopic Switzerland defying her powerful neighbors through centuries of aggression; these things stand out as miracles. The centralized state, the weapon swung with a single mighty hand, should by all reason be the great instrument of power; against it the disorganized, hesitating, nose-counting democracy should not be able to stand. Yet it does, and will. . . .

General Sherman complained that he had "suffered from many disasters, most of which never happened." . . . To fear the result of the present unrest is to show a basic distrust of democracy, for our democracy is founded on the idea of fundamental and equal justice to all, and its whole development has been in the working out of that idea into practical uses. It is in proportion as we have failed to reach our ideal that our present troubles have come upon us, and as our failures are corrected the troubles will vanish. There can be no doubt of the result.

[From "Will the Wage System Last?" by Henry Pratt Fairchild in The Unpartizan Review]

It is a startling but incontestable fact that if . . . "Whatsoever ye would that men should do to you, do ye even so
to them," "Thou shalt love thy neighbour as thyself," "It is
more blessed to give than to receive"—should ever be generally accepted, a thing which, however improbable, we are
not yet ready to admit unthinkable, every economics textbook in use would have to be thrown into the waste basket.
. . . It is hard for us to visualize a state of society where the
interests of others would have as much weight in determining
conduct as our own interests. Yet it is doubtful whether a
development of human sympathy which would be sufficient
to overthrow all the laws of supply and demand would require any greater progress in altruism than has actually

transpired in the last three or four centuries, as represented by the general humanitarian movement. . . .

It is not necessary for peaceful progress that we should foresee far in advance what the new forms will be. Nor is it desirable that we should attempt to hasten their coming prematurely. To do so would in fact be disastrous. What is necessary is that every thinking man and woman should recognize the transient character of the best economic theories, and should realize that those who impede progress by clinging to an outgrown theory must share the responsibility for any violent upheaval which may come, equally with those who try to force the adoption of new and untried devices before the time is ripe for them.

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[From The Abolitionist, the Journal of the British Union for the Abolition of Vivisection]

Our medical correspondent, who may be taken as representing the latest phase of that unstable quantity called the scientific mind, comments upon this pronouncement [The Bacterial Age "Closed"] as follows: "The bacteriological age which has just closed had as its motto, 'Stamp out bacteria and you will stamp out disease.' That doctrine was inculcated into the students of yesterday and was accepted almost without a murmur. The student of to-morrow will hear it, but only as an echo. The truth is that you cannot stamp out bacteria. . . . And—here is the point of revolution—for the most part they are harmless." . . .

Following upon this extraordinary "revolutionary" admission, the same nimble-minded writer quotes Dr. Leonard Hill as follows: "Tetanus and gas-gangrene bacilli washed clean and injected are innocuous"! We have now a curious situation. The contention for which we have fought for years has been that there are no such things as specific germs; that the bacteria or germs which are found in every part of the human body, and which have been labeled by bacteriologists with the names of all sorts of diseases, are absolutely harmless, if not beneficent. This is now practically admitted. The "revolution" (or revelation!) is simply an acknowledgment that we have been right throughout, and that the bacteriologists have been following a Pasteurian will-o'-the-wisp.

[Introduction to a Christian Science Lecture at Halifax, Yorkshire, England]

If everything that one sees and hears at this time is true there never was a stage in the world's history when mankind appeared to be more in need than now of something to overcome the difficulties which appear to surround us at every turn. Without these difficulties being enumerated on this occasion it is possible to see that were we to listen without protest to every voice now enlarging upon present-day problems we might imagine there was very little hope left for the human race. If we ever came to that mental state of despair we should in effect be assuming that God, good, was no longer powerful against the claims of evil, and we should consider ourselves at the mercy of every outward circumstance. Now what individual is going to remain in such a mental condition for long? Mankind naturally protests against being tied down and limited by surrounding conditions, and we would immediately take steps to obliterate anything which tended to mar the harmony of our existence. It is an acknowledged fact that the struggle against wrong, injustice, or misfortune is most effective when there is present the consciousness of being in the right. That being so, the question arises, "Are there any limits to what is possible when we have right on our side and our motives are good?"

It is just here that the Bible and the textbook of Chris-

tian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, throw a flood of light on the subject of what man can or cannot do for himself and others, and hold out the prospect of unlimited possibilities which have been hidden away through the belief that the so-called miracles were the outcome of some mysterious power conferred on a certain chosen few for a limited period of time. If there is any one who doubts that the truth which formed the basis of Jesus' work is still available, it may be recalled that Jesus made a distinct promise in these words: "He that believeth on me, the works that I do shall he do also." Moreover, those immediately around him who were able to perform the same healing works were called disciples, and the word disciple means a pupil; therefore it is not too wild an assumption to suppose there was something those disciples had given to them which could be taught or imparted to

When the full significance of all this dawned upon the Founder of the Christian Science movement, in true Christian spirit she desired to impart her new understanding to the whole world so that it might benefit from her experience. One of her first acts was to write her commentary on the Bible which has been already mentioned, and through it countless multitudes have gained an understanding of the truth that makes man free. . . . Even this afternoon we shall hear enough of Christian Science to be able to put it into practice.

(From the Monneapol's Journal)

There has just been held in Tokyo a World's Sunday School Convention with delegates from every nation in attendance. Not only was the convention held in a non-Christian country but the kindness that helped to make it a success was non-Christian. The Japanese opened their homes to the delegates. They contributed to the expenses. When fire destroyed the meeting place, they unhesitatingly sacrificed convenience and profit by withdrawing an opera at the Imperial Theater and turning the house over to the delegates. Wherever the foreigners went they were received with kindness and respect. Such tolerance was undreamed of sixty years ago. It would have been impossible for the great-grandfathers of these Japanese to conceive such things as possible among a people whose religion the visitors were striving to subvert. Christianity has laid deep its foundations in Japan.

[Significance of Modern Inventions]

In a recent issue of Motor Land it is announced that "the Hamburg-American Harriman steamship combination which announced some weeks ago that they were working on an airship line from Berlin to San Francisco is going to have some competition in the form of a prominent American steamship company which is negotiating with Belgian interests with a view to establishing a line between New York and Brussels. It is planned to employ semi-rigid dirigibles 1020 feet long, with a gas capacity of 6,357,000 cubic feet and provision for two hundred passengers. A keel will form the backbone of the gas bag, while underneath will be the cabins and saloons. The maximum diameter of the bag will be 102 feet. The power plant will consist of fifteen Liberty engines generating a total of 6000 horse power. The estimated speed is one hundred miles an hour, making it possible to run from Brussels to New York in about one day. Fuel capacity to permit a non-stop flight of ninety hours at full speed is to be provided."

"A new record of telephone achievement," reports Telephone Topics, "was made in the course of a demonstration witnessed by the members of the Preliminary International Communications Conference at a dinner given them by the American Telephone and Telegraph Company at the Waldorf, New York, on the evening of October 21. They were able to talk and listen over the line of the Bell system from New York to Los Angeles and by wireless from Los Angeles to Santa Catalina Island, and eastward by wire to an Atlantic port and by wireless telephone to the steamship Gloucester, at sea, and they were also enabled to hear people talking from the ship on the Atlantic by wireless to shore, by wire across the continent, and by wireless to an island on the Pacific."

On reading such items as the above one is prone to think. How much time they save! How much space they eliminate! In reality, though, time cannot be "saved" nor space eliminated, because what are called time and space are the truths of infinity and eternity as they seem to supposititious mortal mind. Truth cannot be eliminated, but this false so-called mind is constantly being eliminated and the truth is therefore becoming more apparent in world activities.

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[From "Job and His Friends," in The Nineteenth Century and After]

No ready-made solution of the meaning and purpose of existence will ever satisfy the hungry soul; but the heart . . . hungering and thirsting for truth will always find an answer to its thought and experience. One may not be able to explain that answer or give it to another. Each one must find it for himself, and to him it will be enough. He may have to walk through the valley and shadow of death, but a light will spring up in the darkness that can never again be lost. if, like Job, he remains true to what he knows to be true. . . .

The call of Jehovah out of the whirlwind is a rousing call: the whirlwind signifies stirring activity. "Gird up now thy loins like a man" are the words twice addressed to him. The cure for doubt is not to be found in thought alone, but in active service. Those who have doubted God during these years of war and unrest have not been those who have gone out at the call of duty to fight, or to minister to the wounded, sick. and suffering. It is often pity for suffering which is the cause of doubt of the power and goodness of God. But those who are constantly engaged in the noble work of relieving the distressed are too much occupied in practical sympathy for mere pity to make much impression on them. . . . Faith is the result not of meditation but of personal experience. It is not corporate, or catholic, but individual. We may see in the book of Job certain problems, such as that implied in the cynical question, "Doth Job fear God for nought?" or the greater question in which not Job but Jehovah is brought to the bar of judgment. . . . But if this were all, the book would have no immortal and universal value. This it has because these questions are only parts of a great whole, which is the history of the human struggle from darkness to light.

[Prohibition Places Business on a Higher Plane—From the Philadelphia North American as Quoted in Public Opinion]

All the conditions in which the rum sellers find encouragement are transitory and superficial. They avail nothing against the fact that the Constitution declares intoxicating liquors shall not be made or sold in this country, which means that they will not be. And, apart from this, irresistible forces are at work making the status of the traffic steadily more hopeless. When the liquor folk and their advocates prattle of the rise of a favorable public sentiment, what do they think is the influence of the continuous stream of news stories in the daily press of the effects of prohibition—stories

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of empty jails, of vacant rooms in almshouses, and deserted alcoholic wards in hospitals; medical reports showing decreases in maladies due to liquor; testimony of social service organizations as to the decline in cases of mendicancy, nonsupport, and family impoverishment?

Does it signify nothing to them that within the last week prohibition has been hailed as a blessing by leaders in three fields—by one of the foremost hotel men of the country, by one of the largest employing executives, and by a prominent

labor organizer?

"Prohibition has put our business on a higher plane," said the head of the Ambassadors Hotel organization. E. H. Gary, of the United States Steel Corporation, cited improved industrial and social conditions resulting from it. William Z. Foster, leader of the steel workers, writes that prohibition benefited the men because they were "clear headed," "did not waste their money on liquor," and, "being sober, avoided useless violence." Recently five hundred union leaders were polled and were found to be, in the face of Samuel Gompers' advocacy of liquor, two to one indorsers of prohibition as a boon to labor. When the liquor folk come to take a census, they will find that their supporters are diminishing, not increasing.

"The good wrought by prohibition among the families seeking aid from charities is direct and unmistakable," says Stockton Raymond, general secretary of the Associated Charities of Boston; "for whereas in former years the number of families needing assistance as a result of intoxicating liquor was always above ten per cent, that being the minimum, this past month, August, out of one hundred and fifteen new applications there was but one due to liquor. In the past year those families which had formerly suffered tremendously owing to the licensing of the liquor traffic have, in most instances, become indisputable reasons for the permanent enforcement of prohibition."

[From "A Teaching Church" in The Hibbert Journal]

Religion is no finished product which can be imparted in a few lessons and retained through life unchanged. It is a living interest or it is nothing. And so the church should be a lifelong school, constantly training its members both in the theory and the practice of Christianity. . . . But if the church is to be a teaching institution it must be a learning institution as well. It can be a worthy ecclesia docens only as it is a faithful ecclesia discens. . . . When the reformers broke away from the old church they found it necessary to go to school again. . . .

But it is not enough for the church to be a learning church and clothe itself in the humility of the true inquirer. If it is rightly to fulfill its teaching function it must turn its eyes from the superficial and unimportant matters that have too largely absorbed its attention and must grapple with really fundamental questions. A frequent criticism brought against the church by the soldiers, according to both reports, is its failure to throw light upon the burning problems forced upon men's minds by the war. Questions of polity and ritual and doctrine, interesting enough to the theologian and the sectary, but wholly foreign to the average man; questions of ecclesiastical authority, of Biblical inspiration, of historical criticism,—all these have their place. But there are times-and this is one of them-when they pale into insignificance beside the greater questions of human life and destiny: the spiritual interpretation of the world in which we live; the possibility of believing in God at all in such a world; the reality of human freedom and responsibility; the validity

of religious and moral values; the nature of the Christian ideal and its practicability in this modern, materialistic, mechanistic age. It may be retorted that such problems as these are as old as human history, and that Christianity has dealt with them over and over again and disposed of them for But the retort is misplaced. Most of the questions that agitate philosophers are hoary with antiquity, but they have to be studied afresh age by age in the light of the new experiences and achievements of the race. Christianity cannot escape the responsibility to reconsider its own traditional solutions. It has taken too much for granted and has allowed itself to become absorbed in things of lesser weight, on the assumption that the greater things were settled long The assumption was never less warranted than now. We have got to re-think the fundamentals of Christianity and of all religion, and in the re-thinking we shall find emerging many things that were not dreamed of in our ancient theologies.

[From "The Pilgrim and His Pilgrimage" by the Rev. George A. Gordon, D.D.]

Negation is a poor affair in the things of the Spirit. You recall the old Greek story of Odysseus. When he was about to sail past the Sirens' Isle, he first filled the ears of the sailors with wax so that they should not hear the song, and then he made the sailors lash him to the mast so that when he heard the song he should not go to wreck following it. There is a pure negation. Some one has said that this is morality against religion. That is not true; there is no morality at all here, only machinery; we have here nothing but wax in the ears and things round the limbs. When Orpheus, the great typical musician of Greece, came and heard the base appeal, he set up a loftier strain, and thus drowned the evil song of the Sirens with the flood of heavenly melody and sailed past in disdain. . . . Our Lord himself never addressed men with negation, never called for surrenders that were mere surrenders, but always invited to duty, to privilege, to cross-bearing, to achievement, to a new world, and a new hope. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." There is the great positive.

["British Campaign against Vivisection"—From The Christian Science Monitor]

To prepare for a vigorous winter campaign against vivisection, the Manchester branch of the British Union for the Abolition of Vivisection called together its members and friends to an opening meeting and reunion at the Albert Memorial Hall, Manchester. The presiding member said that the war was fought in defense of the rights of small nations, which could at least articulate their wrongs, whereas animals had no voice with which to protest against the torture trough of the vivisection laboratory. Antivivisectionists had gone to war in defense of the rights of animals, who were the weakest section of the community.

Another speaker said that instead of torturing defenseless animals in the false hope of discovering some remedy for physical ills, "ought we not to look within ourselves for the cause of our suffering and ask whether or not it was the violation of divine laws which was at the bottom of our physical troubles." Other and better methods of healing would supersede the present ones, therefore the antivivisection movement was a movement away from materialism.

The editor of the Manchester City News said it was not the hostility of the provivisectionists that dismayed him, but the indifference of the general public, many of whom pro-

fessed to be with them in theory, but did nothing else. People must be roused to a sense of their responsibility in this matter. They must be shown the uselessness of the whole practice, for while the other side produced plenty of statistics, when pressed they could produce no proof of benefit accruing from vivisection. Even the mild experiments excused by some must be condemned, as the idea was wrong, and there existed no justification for the infliction of pain on others for our own benefit. Vivisection begets callousness, as evidenced by the fact that even women were becoming licensed to perform experiments. A clergyman remarked that a great deal remained to be done before vivisection tottered to its fall, but England could never be the great country most of them wished to see her, while this cruelty was permitted in their midst.

[From The Nation]

In the midst of the political reaction in which we live it is both encouraging and necessary to note the steady progress toward betterment of our social conditions along various lines, else would the faint-hearted lose all faith. In the matter of prison reform, for instance, the advance being made all over the country deserves far more attention than it has received.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

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Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

APPRECIATE THE CHRISTIAN SCIENCE MONITOR from the standpoint of a Christian Scientist, endeavoring to be loyal to the completeness of Mrs. Eddy's demonstration, but my work takes me among many people who have expressed appreciation from many viewpoints. Some are for the general standards of the paper, others for little practical things they have used in their everyday life. A clerk in a bookstore told me she was able to to sell a technical work she had not read, because she had seen a review of it on the book review page of the MONITOR. The head of the children's department in a public library was happy to find on the same page a description of a map of fairyland and the address where it might be obtained. A girls'-work secretary in a Y.W.C.A. eagerly grasped an idea from one of the Monitor news items. A librarian in a public school commented on the excellence of its library articles, and on the breadth of its educational page. A community service secretary said that she liked the paper herself for its courageous stand in the fight against medical domination, and that many of the service men who came to the reading room maintained for them liked the Monitor whether they were Christian Scientists or not, because they could trust it. An army chaplain in expressing a desire for magazines and papers for a convalescent hospital said that he wanted good literature, such as good clean newspapers like THE CHRISTIAN SCIENCE MONITOR. A man of wide experience and liberal education in explaining why he read the Christian Science periodicals said it was because they used "such exquisite English."

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more. each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

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Cloth, single copy \$1.00; six or more, each 75 cents.

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Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

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single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

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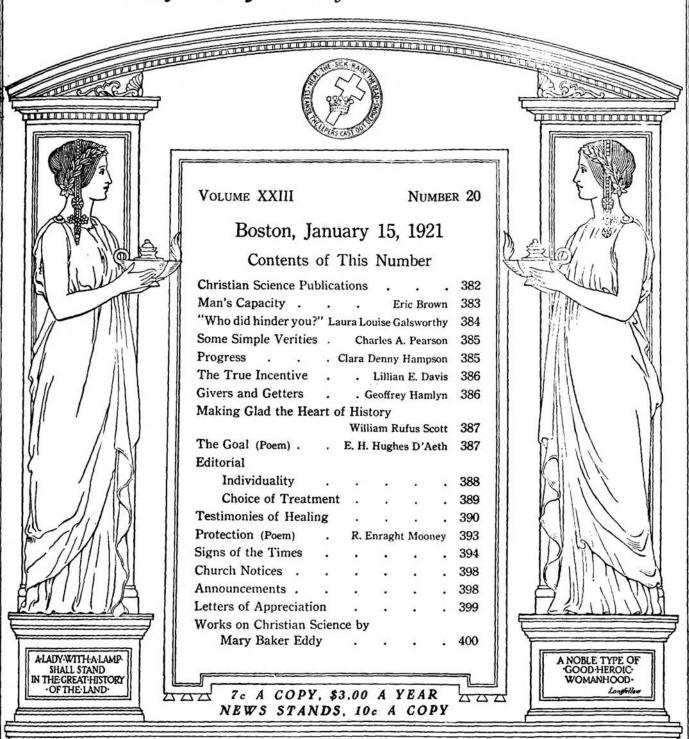
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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1800. by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

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The first three hymns are arranged for high and low voice in the same copy. The last five hymns, are published separately in high and low keys. When ordering state key desired.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, \$1.15; half morocco, \$1.40; full morocco, \$4.50; levant, \$5.50; pocket edition, size 458x634, \$3.50.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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JANUARY 15, 1921

NUMBER 20

Man's Capacity

ERIC BROWN

THERE are few things that human belief has first ordained and then taken more completely for granted down through all the ages than man's incapacity. A man has been thrust into the world to do or to be whatever limited opportunity and ungovernable circumstances permitted him to do or to be, and no more. So Shakespeare put into the mouth of his cynical Jacques:—

All the world's a stage, And all the men and women merely players. They have their exits and their entrances; And one man in his time plays many parts.

Then he proceeds to give his seven ages of man, beginning with the cradle and ending with the grave.

There is not a single phase of human existence or activity into which this belief of man's incapacity has not penetrated, insidiously or openly, and there settled, arrogantly to rule. A man, it declares, is totally unable to preserve his own existence and his own health and happiness. A man must not work too long or walk too far, and he cannot know matters outside the range of his laborious study. He may grope among the whys and wherefores of spiritual existence or the future life but he can never find them in this world. He must, in fact, continue to march in the great pageant of human endeavor, bearing the arms of his lord or the banner of his guild; he may even ride at its head as overlord or king, but as he enters without knowing why, so he must leave without knowing why and without accomplishing more than a fraction either of his hopes or the needs of his world.

Mrs. Eddy sums up the situation with the most absolute clearness when she writes in "Science and Health with Key to the Scriptures" (p. 374): "You confess to ignorance of the future and incapacity to preserve your own existence, and this belief helps rather than hinders disease. Such a state of mind induces sickness. It is like walking in darkness on the edge of a precipice. You cannot forget the belief of danger, and your steps are less firm because of your fear, and ignorance of mental cause and effect." Now as Christian Science so clearly shows, the lie of a man's incapacity is a lie about the absolute truth of man's capacity to understand God and to do God's work by means of that understanding. The lie of a man's incapacity to know how he lives and moves and has his being, to know how to preserve his own existence, health, and happiness, is countered exactly and sufficiently by the truth of man's inalienable right to know himself as whole, harmonious, and eternal idea, because he is the perfect outcome and creation of that Mind which is perfection, harmony, and eternity.

God's capacity is man's capacity, limitless and infinite. Mortal mind clings desperately to its lies. They are its only stronghold; otherwise, with the Bible in its hand the world would have learned its lesson long ago, for the Bible tells us clearly that every prophet and patriarch spent his time in preaching and proving the capacity of a man to rise above the limitations imposed upon him by mortal thinking and to know God aright. As Mrs. Eddy writes on page 200 of Science and Health, "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind." So men governed nations, healed the sick, fed the hungry, raised the dead, all by the understanding of man's spiritual dominion over every form of matter when governed by God, and the people marveled at their wonderful works—and forgot.

In the fullness of time Christ Jesus came, and his ministry was one triumphant vindication of man's capacity to understand Life as God, infinite good. By his understanding he destroyed every phase and fashion of mortal law, ending with the sublime annihilation of death itself and the final command to all who came after him not only to do the works which he had done but to do even greater, when the truth should have prepared mankind to expect and understand them. Man's capacity to know God and to do His work, which Christ Jesus demonstrated, dealt mortal belief a blow from which it has never recovered. It rent the very veil of the temple. Henceforth any one who would might know man as Mind's image and likeness; the Christ-example had been given and could never pass away. But still error clung and sensuality whispered, and although down through succeeding ages devoted men and women caught glimpses of the truth and were able to prove for themselves and others some iota of man's capacity governed by God, they were not able to explain it.

But all the while the light was growing gradually clearer and at last there came Mary Baker Eddy out of a life of purity and hope into the great light of Christian Science. A man's capacity to know God aright and to overcome every claim of mortal law was known again on earth, the lives and works of Jesus and the prophets and apostles were made plain and the Bible possessed a key which would unlock its treasures forevermore. On page 393 of Science and Health, in a passage well known to every student of Christian Science, Mrs. Eddy states this so clearly that it is impossible to misunderstand. "Mind," she says, "is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." So now we have the comforting assurance which any one can prove in a small or great degree, that man is here and now guided, guarded, and governed by that one infinite divine Principle which is God, conscious and capable good. What if the necessary proof be of health when sickness seems the only presence? Sickness is only the contradiction of man's capacity to be well and strong as God created him, and it has

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no more power to deceive him than has the lie that twice three are five instead of six, and that is none at all.

What if the lie of disruption, division, and hatred be abroad in the world as never before? It is only the suppositional opposite of the omnipresence of the one Mind and its one perfect idea, man and the universe; and man's Godgiven capacity to reflect love, unselfishness, and wisdom will inevitably replace and obliterate it. "Spiritual sense is a conscious, constant capacity to understand God," writes Mrs. Eddy on page 209 of Science and Health. No other capacity is necessary or possible, because to understand God is eternal life.

"Who did hinder you?"

LAURA LOUISE GALSWORTHY

EVERY student of Christian Science facing the question, "Who did hinder you that ye should not obey the truth?" when that question is subjected to the searchlight of Truth must certainly give it pause and proceed to an honest if somewhat discomforting examination of the motives and desires that seemingly animate him before a true solution of the question can be gained. The first attempt of mortal mind is ever to excuse and justify itself and so gain time to whisper its insinuations and suggestions, hoping thereby to establish some sense of the reality of its claims before the truth expels and annihilates its flimsy pretensions.

Here, however, let us pause to consider the wonderful lessons taught by our Master, Jesus the Christ, in the narratives given us in the Bible. First, in the healing of the man with the withered hand, second, the healing of the man sick of the palsy, and third, of the man born blind; in these three instances we find the healings were all prefaced with a demand for obedience. This demand was a positive command to each to obey the divine Principle of being, and to rise to recognize the pure spiritual reflection as God's idea. With the definite demands for obedience uttered in the words, "Stretch forth thy hand," "Rise, take up thy bed, and walk," and "Go, wash in the pool of Siloam," our Master swept away any counterfeit laws attempting to fetter a man's freedom, or lying arguments seeming to hold him in bondage, and called forth the recognition of the Christ-idea in its perfection and wholeness, and even a glimpse of this idea healed the sick.

Was it not the instant obedience and selfless loyalty to Principle that gave Jesus this great power and never failed to express complete harmony? Do we as followers of this wonderful Christ-science, when we feel in need of healing, readily and whole-heartedly obey the demand for right thinking, instantly yielding up thoughts it may be of jealousy, possession, love of ease, irritability, self-pity, selfrighteousness, thereby making way for the pure healing that glorifies God, or do we sit back satisfied for the time with ease in the senses, instead of gaining from the experience fresh inspiration for greater endeavors? Just here we need to watch that we do not accept our healing with mental reservations, but only with measureless gratitude. How often we read that "Jesus withdrew himself," and the more we study the words and works of our Master, the more we realize that the withdrawal was ever to gain a closer communion with the Father and thus enable him to return with added power and grace to overcome and eliminate the manifold temptations of the carnal mind. How often do we voluntarily seek in prayer this close communion with our Father-Mother God, that it may enable us to realize more of the truth and so be better able to meet our brothers' need?

It would seem that sometimes we have to guard against the desire merely to pour out all our woes and pent-up wrong thinking while piteously complaining of our sufferings to a practitioner, yet feeling at the same time the relief of this uncovering. Surely to let go, to yield up, is not brought about through any outlet of selfishness, or by shifting our burden to another, but by steadfastly and courageously facing the thoughts that must be intelligently overcome and routed out. That which heals is the word of God, and is one not "making the word of God of none effect" by persistent contemplation and reiteration of error, thereby establishing in belief another power and separate entity every time he associates himself with sin and suffering? In so doing one is "laying aside the commandment of God," "Thou shalt have no other gods before me," and "holding the tradition" of men by arguing for the reality of these false beliefs and man-made laws, which he professes such willingness to part with. When the suggestion of pain tries to localize itself, let us quickly and determinedly deny the possibility that mortal mind can posit anything in any place, or at any time, from any cause. Matter cannot suppose, oppose, or compose; all suggestion must be realized as merely the lying supposition of the physical senses endeavoring to establish their false evidence, and yet how often do we find ourselves pleading on the side of this evidence instead of against it.

All students of Christian Science must recognize the necessity for the deep sincerity required with which to search their thoughts and analyze their motives and see how they square with Principle, and the words of our Leader on page 132 of Miscellany leave no doubt as to the standard of practice required. There she says, "The Christian Scientist knows that spiritual faith and understanding pass through the waters of Meribah here-bitter waters; but he also knows they embark for infinity and anchor in omnipotence." When the suggestion of pain suddenly assails us, it seems so much easier to attribute our irritability and resentment to the pain than it is bravely to accept the fact that the manifestation of physical discord is attributable to some inharmony of thought entertained instead of being vigorously rejected. Incorrect thinking, especially if it coincides with some pet habits not willingly given up, is often justified and excused, but the phenomena of this false thinking expressed as sickness and suffering are indignantly resented and gladly subjected to treatment, and the burden of overcoming is thus laid entirely on the practitioner while the one seeking the treatment sits back nursing a sense of martyrdom, and yet expects good results. Such a seeker needs to study these words of Mrs. Eddy's on page 343 of "Miscellaneous Writings," and if honest he is likely to receive a rude awakening: "Too soon we cannot turn from disease in the body to find disease in the mortal mind, and its cure, in working for God. Thought must be made better, and human life more fruitful, for the divine energy to move it onward and upward."

The sincerity of the desire must always be the incentive that determines the efforts put forth to overcome all error, and the answer to the insistent question that invariably accompanies failure, "Who did hinder you that ye should not obey the truth?" will always be found in the temporary surrender to the testimony of the physical senses either in the form of pleasure or pain. Let us rejoice and be thankful that we cannot hide from the voice of Truth, and that sooner or later, according to our loyalty and obedience to Principle, we must fight out our battles the only way they can be fought out, by an unsparing examination of our motives and desires, so that we finally reach the point where with childlike obedience and happy trust and confidence we willingly yield up

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all self-will and fear and lovingly accept the good awaiting our recognition and acceptance. As we realize the loving command to rise up and walk, the demand accompanying it to leave all false concepts behind us and to press eagerly forward will dawn on us and be joyfully obeyed, and the words of Mrs. Eddy on page 118 of "Miscellaneous Writings" should greatly encourage us as we go forward, "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory."

Thus the echo of the Master's words, which sum up all his superb sacrifice and selfless devotion to Principle, falls softly on our ears and steals into our hearts with the healing balm of Truth and Love, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The ideal before us is grand, the striving for the goal is purifying and uplifting, and the ultimate attainment is surely the one thing worth while.

Some Simple Verities

CHARLES A. PEARSON

TO the consecrated student of the Bible and Mrs. Eddy's I works it is quite apparent that the teachings of Christian Science coincide thoroughly with the simple instructions of Jesus. This, however, may not be quite so clear to the beginner. The Master, of whom Mrs. Eddy says, "Jesus of Nazareth was the most scientific man that ever trod the globe" (Science and Health, p. 313), certainly was very practical in his application of his Science to each and every buman problem which presented itself to him for solution. His understanding of God, which was his source of power, resulted in his application of the law of God. This law is not abstruse; indeed, its very simplicity is what seems to render it baffling. It is so simple that one can hardly believe that it will work and accomplish the desire of the suffering to be relieved of the burden of belief calling itself sin or sickness.

In many cases recorded in the Bible, Jesus made his applicants for healing do the very thing which material sense, or mortal mind, said could not be done. When physical sense declared that the man was blind, that Lazarus was dead, that the arm was withered, that the palsied could not move, Jesus reversed the report, overcame the sense testimony with the law of being, and the sufferers were healed. When the multitude were hungry he fed them. In short, he did the thing that was necessary at that particular moment to bring harmony or comfort to his friends. And this is what Christian Science does—it simply produces the right result in the right way.

Mrs. Eddy's statement, "Take possession of your body, and govern its feeling and action" (Science and Health, p. 393), is identical with the command of Jesus, "Stretch forth thy hand." But back of each statement must be the understanding of God as law or Principle. This law is ever present and ever active, and as we "stretch forth" or "take possession" we must know we are doing it in accord with this law. To the degree that the belief in evil is excluded, and the consciousness of good understood, harmony or healing will be apparent, and normal action will resume. Did the man with the withered hand stop to argue the matter, or state that he had been sick a long time and that his case was a chronic one, or that he would be satisfied with a slight improvement from day to day? Jesus knew the law, and knew it so perfectly that his understanding

cleared away any doubt that might have existed in the thought of his patient. "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine," says Mrs. Eddy (Science and Health, p. 365). The Scriptures declare that God is Love, and our Leader's writings make plain the meaning of that very short but powerful sentence. When the practitioner can realize the presence of God, Love, as simply and as fully as did Jesus, then shall be brought to pass another of his sayings, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Progress

CLARA DENNY HAMPSON

THE writer has often been impressed with the likeness of the study of Christian Science to arithmetic. When we first look into Christian Science all seems addition. Health, friends, prosperity, and other blessings pour in on us until we believe all of our problems are in addition and can there be solved. We are satisfied, and hasten to tell our friends, often urging them to join us—for there is only addition and nothing to lose.

About this time we receive a shock. Some difficulty arises that does not respond to the rule of addition. What is the trouble? We begin to doubt, and suspect some evil from others. Some students become superstitious at this stage of progress, while others may fall away from Christian Science. Let us look into the matter. The page has been turned, and behold—subtraction. Many of the difficulties we thought were removed by addition have only been covered up; they are still there. The earnest student now ceases talking and settles down to study; he roots out the false beliefs,—subtracts.

It is sometimes a painful process, but not to be avoided if we desire to go higher. The progress is slow or fast according to the thoroughness of the work; but at last we begin to understand the necessity and patiently labor on until one day we find we have turned another page—to multiplication. With meekness, humility, patience, love, charity, gained through the process of subtraction, we acknowledge God as All-in-all and begin to multiply the exalted thoughts that come to our chastened consciousness. At first we adore secretly, almost afraid lest we have left subtraction too soon and may have to retrace our steps.

As spiritual light increases, our courage and understanding become so multiplied we can no longer conceal them from the world, and division becomes necessary. First a little, falteringly, is divided and shared with others; then more and more until division is established and we no longer withhold, knowing our inexhaustible source of supply. Nothing but voluntary unworthiness can bar our progress into higher realms after we have demonstrated division. Let us go forward then, facing each law of Christian Science without fear or doubt; knowing that the divine Principle is leading us into higher understanding, no matter how difficult the problems of to-day may seem. As Mrs. Eddy says, on page 28 of "Retrospection and Introspection": "For Spirit to be supreme in demonstration, it must be supreme in our affections, and we must be clad with divine power. Purity, self-renunciation, faith, and understanding must reduce all things real to their own mental denomination, Mind, which divides, subdivides, increases, diminishes, constitutes, and sustains, according to the law of God."

The True Incentive

LILLIAN E. DAVIS

WEBSTER defines the word "incentive" as: "That which incites, or has a tendency to incite, to determination or action." Hence it follows that every decision or activity has its incentive. The nature or value of the decision or activity reveals the nature and value of the incentive, so that it is clear that the incentive to harm is evil, while the incentive to help is unselfish and good. What is generally termed the enthusiasm of youth often has actuating it the incentive or desire to attain to some human possession or accomplishment, while the frequent lack of enthusiasm of so-called old age may be due to the belief that one's ability to attain or one's opportunity to possess is exhausted. Now even though during youth such incentive may be unselfish and praiseworthy and may be fraught with boundless good for humanity, still, the fact that it wears out when one needs it most proves that there is something lacking in its nature and foundation.

Mrs. Eddy defines the true incentive as follows, on page 454 of "Science and Health with Key to the Scriptures," the textbook of Christian Science. She says: "Love for God and man is the true incentive in both healing and teaching." And a few pages farther on she follows this with another sentence which links indissolubly the all-inclusive activity of "living" with "healing" and "teaching." In speaking of the duty of the Christian Scientist, she says (p. 458), "He must prove, through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness." Thus, she makes it clear that "love for God and man is the true incentive" for every decision and action.

True incentive is prayer. It is "the longing to be better and holier" of which Mrs. Eddy writes in speaking of the true incentive,—our love for God,—on page 4 of Science and Health. The whole quotation is as follows: "Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness." Now this incentive can never wear out. It will sweeten, purify, and strengthen the accomplishments of youth and enrich and fructify the most mature experience, just in proportion as one embodies it in unceasing prayer.

Without this true incentive, the most noble character ofttimes becomes discouraged and listless, and the Christian Scientist must watch and be alert, for all too often the human tendency is to be so wrapped up in pleasing human activities, especially when they are going smoothly, that when there is seeming discord, or a consummation of some accomplishment, the incentive to more joyous activity seems absent. We may safely conclude that when our joy seems lacking, we shall do well to examine our store of incentive and renew our sense of love for God and man. Gratitude is an indispensable factor in the true incentive, for joy and gratitude are inseparable, and prayer, of necessity, includes gratitude. Jesus exemplified this in the raising of Lazarus, when he prayed: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."

The true incentive is a joy in overcoming, a gratitude for God's allness in the midst of seeming discord, and thus the true incentive is the true salvation of man from discouragement, and also from blaming another when things seem to go wrong. In love for God and man there is never blame for another, but such rejoicing as will heal any temptation to blame, and thus heal any seemingly untoward condition or situation. Neither is love for God and man dependent upon human approbation. The approval of a loved one is sweet; the applause of many, tempting. But neither can add to or diminish the true incentive. One's joy for each new day as an opportunity to prove God's love for man and further work out his own salvation, is the joy of the true incentive and is based upon a love for God and man which understands the true nature of God, and man as God's spiritual idea. It is the belief that man is material and finite, with a mind apart from God, that adulterates incentive, or rather, that tempts one to entertain the counterfeit of true incentive which too often includes a desire for human applause, or the belief that one has of himself an ability or intellect apart from God, the one Mind.

To sum up, then: the true incentive to all right and worthy accomplishment, and to welcoming each day as it comes, is a love for God and man which understands the real nature of God and man. It is the unceasing prayer of which Paul writes when he admonishes us to pray without ceasing, and its place is in every heart, along every walk of life, throughout every activity. It is joyful, abounding in praise and gratitude, and it "loses self in love," as Mrs. Eddy says on page 3 of the Message for 1900, where she states: "When a man is right, his thoughts are right, active, and they are fruitful; he loses self in love, and cannot hear himself, unless he loses the chord."

Givers and Getters

GEOFFREY HAMLYN

If any one will cast a glance round his acquaintances and friends he will soon appreciate the fact that they may be divided into two main classes—those who give and those who receive. Not that some will only receive and some only give; practically all must give to some extent as well as receive, but it will be found that some are constantly giving, whilst others are as constantly receiving, or rather taking.

What constitutes the "taking" thought? Is it not selfishness and self-indulgence based on a sense of limitation? And is not a sense of limitation based on a belief in life, truth, intelligence, and substance in matter? The materialist is naturally acquisitive. Believing that whatever is desirable must consist of matter in some shape or form, and that there is only a certain amount of matter available, it becomes his business to acquire as much as possible of the particular form of matter which he covets, and to acquire it by fair means if he can, and failing this, by fraud, or else by force. The fact is that the habitual getter, by which is meant the habitual taker, is a thorough-paced materialist and that his acquisitiveness will yield to the giving spirit only in the proportion that matter ceases to attract, and thus the still, small voice of divine Love is able to be heard, since Love asks only to give, not to get; for Love knows well that it has all.

It is among the many triumphs of Christian Science that it has turned countless thousands of getters into givers. People who were formerly always expecting if not actually demanding others' help and sympathy have been led to seek to help and to extend their own practical sympathy to others. The former selfish invalid, absorbed in his or her well-being, is led to forget this in the prospect of laboring for others out of a loving desire to help. Thus the habitual getter becomes the habitual giver, and "Ich dien" (I serve), the motto of the heir to the British throne, becomes that of the Christian Scientist. For one only gets as one is prepared to give, and thus every giver himself becomes a receiver of good. "Seek

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ye first the kingdom of God, and his righteousness," said Jesus; "and all these things shall be added unto you," —a truth which Mrs. Eddy has expressed in different words in "Science and Health with Key to the Scriptures," on page 494, "Divine Love always has met and always will meet every human need."

Making Glad the Heart of History

WILLIAM RUFUS SCOTT

HISTORY has a new significance to the Christian Scientist who has learned that it is a record only of divine creation and spiritual man. Material haps and mishaps, commonly accepted as historic events, are seen to be unreal, and worthy of being recorded merely for estimating relative values in human experience, or for marking the progress toward the full consciousness of man as the son of God.

Keeping distinctly in thought the scientific definition of history, it is both permissible and requisite to note that the year 1921 is the centenary of Mary Baker Eddy, the Discoverer and Founder of Christian Science. To human apprehension her life began one hundred years ago on a New England farm. The year 1821 will more and more be emphasized in the history of our country, and of the world, for the beginning of the revelation of Christian Science. To-day we are enjoying the cumulative benefits of Mrs. Eddy's work, benefits which we believe are unlimited and will lead progressively and universally to the kingdom of God.

When misconceptions about her earthly existence were being spread abroad, Mrs. Eddy recognized the secondary function of history by approving a correct record of her activities, in "The Life of Mary Baker Eddy" by Sibyl Wilbur; but she expected her followers, and sooner or later all others, to gain a truer concept of her being than is obtainable from mortal data. Therefore the real history of Mary Baker Eddy is in her spiritual accomplishments. She indeed desired to be remembered for nothing else.

According to the foregoing view, Mrs. Eddy would be classified as a historian, for her writings have given to humanity more real history than any other books, except the Bible. Her instinct for the real caused her to choose as the basis for her religion the record of creation found in the first chapter of Genesis, and to reject the subsequent material record as false. Hence, Christian Science is a religion founded upon the truly historic fact that real man is made good and has been doing right always. She revealed that the so-called miracles of Christ Jesus were simply proofs of her premise, and that the Bible as a record of human generation and events has no more value than other accounts of temporal affairs; but that as a record of the truth operating through man for universal salvation and to the glory of God, the Bible is real history.

Secular historians are beginning to see the distinction between false and true history. The belief that deeds in the flesh constitute veritable events is yielding to the knowledge that only as a man transcends material sense does he begin to make history. A murderer does nothing historic, whereas the peacemaker does. Constructive efforts are facts in history, while destructive motives evaporate into nothing worthy of record. The true history of the world war is in the triumph of right, and the true historian tests the whole panorama of human exertions on the touchstone of Principle, underscoring a man's efforts to extricate himself from mortality as the fact and all else the fable. But Mrs. Eddy

shows to the prepared understanding that the absolute history of man is an unbroken record of right activity and spiritual oneness with God.

The life of Mary Baker Eddy is not an isolated phenomenon. It is connected indissolubly with the lives of the great religious leaders of all time. Tennyson perceived the continuity of divine inspiration when he stated, "Yet I doubt not through the ages one increasing purpose runs." This purpose, as Mrs. Eddy makes clear, is the final and complete unfoldment of God and His relation to man, wherein sin, disease, and death have no place. The life of Mrs. Eddy synchronizes perfectly with this divine purpose, as does the life of every good man and woman, and every good motive and act, since the dawn of Truth to humanity. The Christian Scientist in the remotest corner of the world is forwarding this purpose in so far as he is demonstrating the truth; but the true life of Mrs. Eddy, and the true life of man, is in God.

Expressions of gratitude for the life of Mrs. Eddy feature the testimonies in the Wednesday evening services and in her periodicals. The world outside of Christian Science is increasingly paying her tribute. Nevertheless, the debt cannot be paid by lip service nor by splendid memorials. If unity is lacking among Christian Sciencists, if their practical demonstration of Christian Science falls short of her reasonable expectation, they might erect statues to her in every public square in the world, and still would not be honoring her. Gratitude to Mrs. Eddy can only be expressed in healing sickness and sin, in proving the brother-hood of man. She will have a place in history only as the fruits of her revelation are manifestly good.

The observance of the centenary of Mary Baker Eddy by Christian Scientists should be a reconsecration to humility and to practice rather than profession. It should find her students everywhere diligently studying her writings for the true history of themselves and of the race. It should be marked by a desire to preserve the undivided garment of her revelation, in its visible forms no less than in its letter, to the end that all that she established will be saved and be made more and more helpful to the cause and to the world. As she says on page 93 of "Miscellaneous Writings," "Beloved students, so teach that posterity shall call you blessed, and the heart of history shall be made glad!"

[Written for the Sentinel]

The Goal

E. H. HUGHES D'AETH

"In humility they climb the heights of holiness."-Science and Health, p. 514

HIGH is the mountain peak that I would gain;
At times methinks I see its radiance bright
Shining above the clouds of sin and pain,
And then the mist grows thick and hides the light.
The path I climb is narrow, rough, and steep,
And hedged with thorns that catch me and delay,
And make me think 't were better I should sleep,
Regaining strength to climb another day.
But as I falter breezes stir the mist,
And thro' a rift I see the peak stand clear,
And I go struggling on, for well I wist
That would I reach it I must banish fear.
No effort seems to me too hard to make
To reach that wondrous pinnacle of peace,
So pressing on, each step I humbly take,
Each gain'd, my love and gratitude increase.

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Editorial

Individuality

THERE is probably nothing against which the ordinary man fights more determinedly than any effort to rob him of what he terms his individuality. The reason for this is a much deeper one than he is conscious of. It lies in the fact that individuality is spiritual and indestructible, instead of being a merely material condition at the mercy of those forces which claim power to destroy the human being. As a consequence of the fact that it is impossible to hide the truth about anything, every person is conscious of an individuality which it is entirely beyond him to explain, and of which all the world's philosophies have never been able to offer an explanation. What the true explanation is Christ Jesus made perfectly clear, when, again and again, he drew the distinction between the real man and his material counterfeit. As, for instance, when he told Nicodemus that that which was born of the flesh was flesh, and that that which was born of the Spirit was spirit, or when he explained to the Pharisees that they were of their father the devil, evil, and that this evil had no place in the truth of spiritual reality.

Jesus, of course, went further than this in his explanations. He may, indeed, be said to have been always covering this particular ground in his teaching. Just as he explained to the Pharisees that the human being was of his father the devil, so he repeatedly explained to those with ears to hear that their Father was in heaven, that their Father was Spirit and not matter, and that it was consequently the duty of every one who was endeavoring to be his disciple to strive to be perfect even as his Father which was in heaven was perfect. What Jesus meant in this teaching, Mrs. Eddy has made clear to humanity in her teaching of Christian Science. A human being, she has explained, is the counterfeit of his spiritual reality, and consequently when this is learned a man comprehends how the loss of his materiality, so far from causing the destruction of his individuality, merely demonstrates the eternity of that individuality. "Spirit," she writes, on page 513 of Science and Health, "diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof."

So far, then, from any person imagining that he can lose his individuality by losing his materiality, the exact reverse is the truth, as Jesus explained when he declared that he who would lose his life, that is his soul or materiality, "for my sake and the gospel's, the same shall save it." It is, therefore, a spiritual instinct, whether the individual is conscious of it or not, which causes him to fight for his individuality, and to struggle against every effort to suppress this individuality. The curious thing is that people do not perceive that it is the effort of autocracy, in some shape, to impress itself on the world, which constitutes the attempt to rob them of their individuality, and not the effort of Truth in exposing the unreality of matter, and so acquainting them

with their spiritual reality. Thus it is the true instinct to resist mental domination of every sort which has incited the effort of the individual to preserve his individuality, and has made him struggle, no matter at what seeming cost to himself, for that freedom of thought which is necessary to his spiritual advancement. It is always the materialist who submits.

This is the underlying cause of all religious persecution and the resistance of it. The persecutor is conscious of the opposition to his own domination in the existence of the individuality of his neighbor. He does not know that what he is setting out to fight is the spiritual reality of his neighbor's being. He imagines that it is just a material personality which can be suppressed. This is because he takes the counterfeit for the reality, and does not recognize that he is really running up against the reality in his effort. Probably never has this been more clearly illustrated than in the struggle of Wycliffe with his ecclesiastical superiors. To the ecclesiastics of the fifteenth century, Wycliffe was a great schoolman to be feared on account of his intense intellectuality. They knew that this intellectuality towered above their own, and they were afraid of its influence over their neighbors. What they failed to understand was that if this mental superiority, this individuality, had been nothing but sheer material intellectuality, it could not have stood up against their efforts for a moment. The fate of Abelard ought to have been sufficiently fresh to their memories to have assured them of this. It was because they did not understand that this intellectuality was supported by an understanding of Principle far in advance of their own, that they engaged in a futile conflict with it which ended in the first translation of the Bible into English, and the publication of those terrible diatribes against their own materiality and autocracy, diatribes from the very force and truth of which neither they nor their successors were ever able to escape. The fact was that the individuality of Wycliffe was roused to resistance by the effort of ecclesiasticism to fetter his intellect. His opponents believed that intellect to be nothing but material, because they were materialists themselves, and had no perception of the spiritual facts of being. As a matter of fact, the intellectuality of Wycliffe was founded on his understanding of Principle, whereas the intellectuality of Abelard was purely material. The individuality of Abelard the church was able to crush because of his intellectual materiality. The individuality of Wycliffe survived every attack upon it, because his intellectuality was based not on human reason but on spiritual understanding. His opponents made the very mistake which, Mrs. Eddy points out on page 171 of Science and Health, material man always makes: "He believes that Spirit is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. The intellectual, the moral, the spiritual,-yea, the image of infinite Mind,-subject to non-intelligence!"

The simple truth of the whole matter is that there is one infinite individuality, God, Principle, as Mrs. Eddy explains on page 281 of Science and Health: "The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things." This individuality is reflected in generic man, the divine idea, the image and likeness of God, Principle. But generic man necessarily contains all ideas ranging from the infinitesimal to infinity. The lesser ideas, however, though composing the infinite idea, never for a moment lose their individuality. "The minutiæ of lesser individualities," Mrs. Eddy says, on page 303 of Science and Health, "reflect the one divine in-

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dividuality and are comprehended in and formed by Spirit, not by material sensation."

Eventually, therefore, a man's effort to maintain his own individuality terminates in a struggle against his own materiality. It is to the fears inherent in this materiality that autocracy, political, civil, or religious, appeals in its attempt to enthrone its own individuality. In the face, however, of an understanding of the fact that true individuality is infinite and is eternal, the forces of autocracy face their defeat in the effort to kick against the pricks.

FREDERICK DIXON.

Choice of Treatment

To the student of Christian Science who has proved for himself that reliance on the understanding of divine Principle is more effective than recourse to material methods of treatment, the failure to depend entirely on this understanding for his children as well as for himself would be neglect. It could not be neglect, however, for such a one to choose Christian Science in preference to the varying methods of medical practice. In other words, the concepts of neglect that have been formulated by those who are interested in serotherapy must be revised when even a little of Principle and its operation is discerned. Doctors and nurses themselves, as well as public officials, can be convinced that the methods of Christian Science require the utmost of intelligent care of children as for any one else. Christian Science treatment does not consist in doing nothing. It is the exact application of reasoning in accord with infinite Principle to whatever seems to be wrong. It is the knowing of specific truth in place of what seems to be specific trouble. That this knowing is effective has been demonstrated in the cases of multitudes of children for whom regular medical doctors have declared that they could do nothing.

Mrs. Eddy had the utmost respect for the motives and endeavors of the best type of workers in the medical profession. In the Manual of The Mother Church she provided under the heading "Uncharitable Publications" (Art. VIII, Sect. 26): "A member of this Church shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the courts, or the laws of our land." The Christian Scientist agrees with every right motive, but insists on his own freedom to fulfill his right motive in insuring his health and that of his children, through consistent reliance on the divine Mind alone as sufficient to heal any disease or other discord. "It will be found," Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 4), "that, instead of opposing, such an individual subserves the interests of both medical faculty and Christianity, and they thrive together, learning that Mindpower is good will towards men." It is indeed to the interest of the medical profession that men, women, and children shall be healed through the practice of Christian Science. The efficacy of the spiritual treatment that expresses divine intelligence takes nothing from the doctors but should encourage them to investigate and get the benefit of spiritual Principle and its activity.

The child usually responds to Christian Science treatment even more readily than the adult. The smallest child can be shown simply how to reason in accord with divine Principle and how to apply this reasoning definitely to whatever seems to be wrong. To any one who has sincerely studied this spiritual practice, it is clear that work in Christian Science constitutes "doing something" much more than any giving of medicine or antitoxins. In medical practice, a

patient is generally left to his own fears most of the time, since it is possible to apply material remedies only at intervals. In Christian Science treatment, however, the patient, whether child or adult, is encouraged to study and reason rightly for himself quietly but completely. This does not mean that the one depending on Christian Science is expected to think continually in the terminology of "Science and Health with Key to the Scriptures" or Mrs. Eddy's other writings. It does mean, though, that from the first turning to divine Principle, the seeker for help learns something of how to rejoice in the experience of Principle through all the minutiæ of living. Even the child who is being cared for through the understanding of infinite Mind as the only controlling or influencing power is lovingly encouraged to know the truth with gladness.

Knowing the truth, as the term is used in Christian Science, means knowing that divine intelligence governs the real man and maintains indestructible harmony in spite of any seeming. The realization of this takes the place of supposed overaction or inaction. Thus healing goes on. Now, of course, the application of this fundamental truth does not depend on the use of just these words or any other set phrases. The same truth can be stated and understood in all sorts of terms. The small child, for instance, may be encouraged to know that divine Love, which is but another name for the one all-wise Principle, keeps its child, or expression, well and happy. How divine Love shows itself as everyday good can then be thought out in endless ways. This understanding readjusts action with true naturalness. Such work as this involves no neglect but overcomes fear and proves the establishment of harmony, as no amount of medication could ever do. Students of Christian Science are demonstrating that they can be exact in their application of Principle, intelligent and orderly in their practice, and yet obedient to Mrs. Eddy's advice on page 354 of "Miscellaneous Writings": "A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God."

That this practice of Principle should be freed from unjust interference of every sort is becoming more generally recognized in every community. Thus Mr. Henry James, commenting on the courageous stand of his father, Professor William James, in 1898, before the Massachusetts Legislature, says: "What happened cannot be understood without recalling that thirty-odd years ago the licensing of medical practitioners was just being inaugurated in the United States. To-day it is evident that every one must be qualified and licensed before he can be permitted to write prescriptions, to sign statements upon which public records, inquests, and health statistics are to be based, and to go about the community calling himself a doctor. On the other hand, experience has proved that those people who do not pretend to be physicians, who do not use drugs or the knife, and who attempt to heal only by mental or spiritual influence, cannot be regulated by the clumsy machinery of the criminal law." This is a fact which deserves the wise consideration of every person who mistakenly attempts to harass students of Christian Science. No form of material treatment has ever been proved indispensable and infallible. Christian Science is winning its way by actual demonstration. Sooner or later, therefore, the would-be persecutors themselves will be glad to understand the efficacy of absolute spiritual Principle for men, women, and children alike.

GUSTAVUS S. PAINE.

Testimonies of Healing

It is with deep reverence and gratitude to God and to the kind friends who brought Christian Science to me, and with the earnest hope that my experience will help some one else who may be suffering as I was, that I send this testimony of the healing power of Christ through Christian Science. I had been under the doctor's care for some time, and had been for over a year on pretty nearly a starvation diet. I suffered such intense pain that at times my husband and I both thought I would lose my reason. In January, 1917, I was to mortal sense at death's door. One doctor pronounced it liver trouble and another one gallstones, and said that I could not be cured without an operation. In fact, he said two operations were necessary and that I could not live in the condition I was in; so we decided it was the only thing to do. We wrote to my husband's brother and told him I was going into the hospital for an operation on the following Tuesday morning, and for him to wire if he was coming over or had anything to say. He was the only relative we had in this part of the country. About 8 p.m. on Monday I had a most wonderful experience. I called my husband and said: "Something is being done for me. 'I don't know how or what, but I believe I am going to get well again." He has since told me how frightened he was. thinking it to be the end. The pain immediately commenced to lessen and at 9 p.m. we had a wire from my brother-in-law telling us to postpone the operation, that he was sure I would be all right. Owing to the urgency of the need and the lack of time for communication he had taken my case immediately to a Christian Science practitioner. I went to bed that night and slept like a baby, a thing I had not done for years. Let me say here that up to this time I had not had any use for Christian Science. I got up the next morning and ate a hearty breakfast. Of course I thought the pain would come back again and said to my husband, "I don't believe in Christian Science but I will give up every prejudice I have and not fight against it, and see if there is anything in it." I also said: "I am going to eat whatever I want. If I can be cured of one thing I can be cured of everything."

I had been taking seven different kinds of medicine, all of which I put aside, and am grateful to say I have never had any need for any of them from that day to this, and have had no return of the old trouble. My husband, I think, took up Christian Science even more readily than I did, and we have been studying it ever since, and have had many demonstrations of its healing power during the past two years. Let me say again that words can never express our gratitude to God for the little we know of Christian Science, and we are both daily striving to live the life which reflects love to our fellow man, and hope to be the means of helping other sufferers to find the light, health, and harmony which we have received.—Mrs. Peter Campbell, Victoria, B. C., Canada.

I have been a student of Christian Science for about ten years, and I wish to express gratitude for the many, many blessings which have come to me and my household during this time. Some of the physical diseases healed were of long standing, others were called incurable, and still others were due to a belief in heredity. These included tubercular conditions, enlarged throat glands, pneumonia, and smallpox; other minor ones have become so dim in memory that I scarcely recall them. Most of these conditions were overcome in one treatment; in fact, I do not recall having more than one treatment for any of the above-mentioned healings. Some were met without a practitioner's aid. It was much

more difficult for me to learn to know God as the source of supply. This took constant and earnest work, but I am very thankful it did. After losing what were then possessions to me, I was forced to turn to God; it was His opportunity. Through this testing time, I learned that God answers all prayers, if we pray aright. That for which I am most grateful is the constant unfoldment of good, which is coming to me and mine each hour of the day. These blessings come in the home, in business,—wherever we are we can claim this direction, guidance, and protection of the one Mind. It is our rightful inheritance.

A recent demonstration is cause for great gratitude, because it has shown me that I am learning to ignore sense testimony. When feeding the canary one morning I noticed the cage did not hang securely, but I did not fix it. Later in the day the cage fell, pinning the bird beneath it with a wire across its neck. I declared the truth before I reached the cage, but when I picked up the bird it was gasping and limp. I continued to work as we are taught in Christian Science, and before long the little head raised; soon the bird was in the cage, and the next day was singing merrily as usual. A few days before this I had asked myself would I be able to stand calmly in meeting a belief of death. I did not acknowledge the belief in connection with the bird. God as Life, and idea as expressing Life, was all that came to me. That I am learning to know God is cause for greater gratitude than I can find words to express. Works only can testify to the gratitude felt.—(Mrs.) Frances D. Webb, San Francisco, California.

It is with a heart full of gratitude that I am writing to tell what Christian Science has done for me. I was a complete physical wreck, suffering from heart and kidney trouble, also from severe and almost incessant headache. For two and one-half years I was either in bed or on my couch most of the time, not able even to do a bit of sewing, and some days not able to see any one, as the exertion of talking was too much, and resulted in heart attacks. I was never left alone day or night, as my husband was told that the end might be expected any time. I saw seven different doctors, who all told my friends that my recovery was impossible, but the quieter I kept the longer I should be spared to my husband and children. I was carried upstairs, and was wheeled out in a chair for fresh air when the weather was suitable, but often the excitement was too much and my husband was afraid I would pass away before he could get me home.

A year ago last October my sister-in-law brought me a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and asked if I would like to read it. She knew nothing about Christian Science herself but knew of two different cases that had been healed through it. I told her I thought it was just what I wanted. A neighbor had asked me two years before if I had heard of it, and gave me some copies of the Sentinel to read, but at that time I became worse, and by the time I was able to read I found the Sentincls had been sent back, so I did not see anything of them. But I always felt I should like to have read them, and wished that my neighbor would offer them again. I promised my sister-in-law I would study Science and Health, for I saw it was a book to be studied thoughtfully and prayerfully. After three days' study I began to get better, and in less than a fortnight I asked my husband to take me to a lecture on Christian Science. He was very much afraid and thought he would never bring me home alive, but I knew I was better, so he took me in a wheel chair. I enjoyed the lecture and was none the worse, and

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in five weeks I could walk to church, which is three-quarters of an hour's walk each way, and do all my own work without any ill effects. I can walk upstairs or uphill and do any work a woman is required to do quite easily, and feel better than I can ever remember feeling before. For all this I am most deeply thankful, and through the little knowledge I have gained, and by declaring the truth, I have since then been cured of piles and constipation. I pray daily that I may grow in knowledge, wisdom, and understanding of God, and of man as His image and likeness. I trust this will help some dear sufferer to seek and find the truth which makes free from the bondage of sin, sickness, and death.

(Mrs.) E. Biggs, Redfield, Bristol, England.

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With a deep sense of thankfulness to God I wish to relate some of the blessings which I have received through Christian Science. For years I had suffered severely from nervous trouble, which was later accompanied by heart trouble, bowel complaint, shortness of breath, and insomnia. I had had medical treatment of various kinds and was treated by specialists and nerve doctors, but in vain.

Through a dear relative I found the way to Christian Science. I requested help from a practitioner, which was lovingly given, and I studied the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, attended the Sunday services and Wednesday evening meetings, and after a compafatively short time was freed from the abovementioned troubles. I thank God heartily for this, and am grateful to those who helped me to find the truth.

(Mrs.) HEDWIG GIFFHORN, Hannover, Germany.

4

I would like to tell some of the benefits I have received through the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Through reading this wonderful book I have been healed of the liquor and tobacco habits, also of the use of profane language. I am grateful for the better understanding I have of the Scriptures, for the Christian Science literature, and for all the writings of Mrs. Eddy. I am grateful for membership in The Mother Church, also that I am privileged to meet each Sunday with a group of Christian Scientists here to study the Lesson-Sermons, thereby receiving help along the way in seeking the kingdom of God and His righteousness.

LYNWOOD PULLEN, Freehold, New Jersey.

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I had suffered for four years from broken arches and had resorted to corrective shoes and arch supports, but to no avail. I tried Christian Science but did not seem to get relief. Every night found me suffering and discouraged with the fact that many duties must be left undone because I could neither stand nor walk for any length of time without pain. One Wednesday night, more tired than usual, I sat down in a sheltered corner in a back seat at church and thought, "Here is peace, here in this beautiful room and in this comfortable seat." But I cried, "Peace, peace; when there is no peace," and immediately the challenge to the materiality of my thought came in the announcement of the opening hymn. Quickly the suggestion came, "I cannot stand on these aching feet." But, ashamed, I immediately arose. The first and only words of the hymn that I heard were these, "Held in Thy law, I stand" (Hymnal, No. 176). The healing came instantly, as I realized that my ability to stand did not depend upon bones, ligaments, or muscles, for as a child of God I was upheld,

supported by His law, which is always operative. I rejoice in being able to perform my duties in comfort, and to resume the former pleasure of walking, but the abiding joy deep in my consciousness is that Truth does make free from every argument of error which may present itself.

Another lesser healing, if there be degrees in the matter of healings, came in the freedom from any temptation to talk during the collection of offerings. The music seems so beautifully expressive of the spiritual meaning of the offering, which at present finds expression in money, and provides the proper atmosphere for a silent prayer of gratitude for the Lesson-Sermon, that any word to another even of appreciation seems not only unnecessary but almost profane. For me there is a new import in Mrs. Eddy's words in "Science and Health with Key to the Scriptures" (p. 234), "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty."

(Mrs.) VIOLET HART HALL, Grand Rapids, Michigan.

4

Isaiah, in the twenty-sixth chapter and third verse, says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." A short time ago this promise was proved to me most beautifully. For ten days I was in a house which the doctors said was filled with diphtheria; the greater part of the first sixteen hours I spent with one who had this disease in a very severe form, and the remainder of the time with one who the doctor said was a carrier of the disease. Only once during this time was there any fear of contagion, and this was quickly overcome, as was a belief I had long had of being very much irritated by the fumes of formaldehyde. This was used in both liquid and dry form, and seemed at first to cause a soreness in my nose and throat, but with a practitioner's help this was quickly overcome. Not only was I protected from fear, but instead of a sense of loneliness and isolation there was gratitude and joy that no matter what the seeming material conditions were I had only to turn resolutely from them to the one Mind to find peace and harmony.

I have had many other proofs of the healing power of Christian Science. Before I began the study of this Science I had been unable for several years to attend school or to do any work that kept me indoors. For the last three and one-half years I have been able to carry heavy school work and also do outside work at the same time. Colds, sprains, burns, discontent, homesickness, lack of supply, and many other discordant conditions have been destroyed by practicing what I have understood of this truth as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures" and her other writings. I am very grateful for these healings and for an understanding of God as the Principle which enables us to solve every problem that comes to us.

(Miss) Ida Jennings, San Jose, California.

It is my duty as well as my privilege and desire to give my testimony to what Christian Science has done for us. From childhood I had been troubled with my eyes. The balls would often become swollen, inflamed, and very painful, and I could not bear the light. I visited nine doctors whose opinions differed as to my case. This seemed to be only guesswork. I got no encouragement from any of them. I was told not to stoop, not even to pick up a pin, as it might result in injury to my eyes, and not to lift any

weight, as I was liable to become suddenly blind by lifting. I had not much more than entered womanhood when these so-called laws were laid upon me. I could not understand how any one could journey through life and obey them, and so gave them no heed. I have stooped, and have lifted all that has been necessary without any such results.

I often asked God to show us how to get along without calling on doctors. One evening when my two youngest children and I were in the garden, a friend, who was once a neighbor of ours, stopped to talk to me for a few minutes, and handed me a copy of the Sentinel before she went on her way. I could not then do my own reading and now, although the healing of my eyes is not complete, through Christian Science I am able to read through a double glass. I took the Sentinel to my husband, and sat down to hear him read. The more he read the more I knew God had answered my prayer. I said, "That is just what I have been looking for," and the next Wednesday I went to visit this friend to see what more I could learn about this truth. We drove a distance of thirteen miles to the town where she lived and I told her I was interested in this teaching and that I wanted to learn more about it. She told us that they had a church in town and that we could visit the reading room, which we did. The lady in charge directed us to the office of a practitioner whom we found to be very loving and kind. I had been troubled with a pain in my left elbow for nine months. While the practitioner was talking to me this pain disappeared and has never returned. This was seven and a half years ago. We borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Scientist gave us a few copies of the Sentinel and a copy of the Journal, which started us on the right road.

Since coming to Colorado, we have called several times on a Christian Science practitioner for help, which has always been lovingly given. We are a family of five and have all been benefited by Science. Last year the boys were healed of influenza through absent treatment and later my daughter was healed of erysipelas, also through absent treatment, as was my husband of the tobacco habit. For these healings we are most grateful, and can never praise God enough for His mercies and wonderful works toward the children of men.

May all the people of the world have reason to praise God that this age was blessed with such a noble woman as Mrs. Eddy, who spent her life for the benefit of all mankind.

(Mrs.) CATHERINE CRACRAFT, Eckley, Colorado.

Christian Science healed me of the tobacco habit in a very short time, through absent treatment, as my wife has stated. I had tried several times to overcome this habit before knowing of Christian Science, but failed each time. I am now entirely free and am thankful for my freedom.

John Cracraft.

I did not come to Christian Science for physical healing for myself but for my husband, who was seeking help. For many years he suffered from nervous indigestion, for which the physicians could give him no relief. For two years he was unable to attend to business. In 1914 Christian Science was presented to us and since that time, with few exceptions, he has been able to attend to business regularly. This healing was very slow, but constipation was overcome in the first treatment and many other conditions have been met.

I have been healed of a severe case of hemorrhoids. I feared I would have to have an operation. Through reading the textbook, "Science and Health with Key to the Scrip-

tures" by Mrs. Eddy, the fear of an operation was overcome, and I was relieved to a great extent; the condition presented itself, at intervals, however, for three years. I did not ask for help, but in speaking with a dear friend I was told that God's work is complete. When that realization came to me I was healed. I have also been healed of colds, fear of infection, and mumps. My son has been healed of constipation, colds, chicken pox, eye trouble, and a severe case of influenza.

For many years before coming into Christian Science I was a constant reader of the Bible, which I dearly loved but never understood. Through reading the textbook the beautiful promises in the Bible are constantly unfolding to me, and my love for God and man is ever increasing. For the physical healings and the happiness it has brought to our home I am most grateful. I am also most thankful to God, to Christ Jesus the Way-shower, who proved God's love for man, also to our beloved Leader, Mary Baker Eddy, who taught us that God's love for man is the same now as it was in Jesus' time, and to the practitioner who has been so loving and patient in showing me the way to work out my own problems. My desire is to prove my gratitude by giving loving service to our glorious cause.

(Mrs.) Martha French, Atlantic City, New Jersey.

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I am thankful to God and to Christian Science for my life. For almost two years I was laboring with a disease which physicians and specialists pronounced incurable, degenerating from a man of ordinary intelligence to the image of a beast, laboring under all kinds of illusions, threatening self-destruction, and also threatening others. I was sent away and while confined in an institution I learned the truth, the ever presence of the divine Mind, and the truth has made me free. When the healing came to me it was practically instantaneous, and all of my lost faculties returned. This occurred ten years ago. To give one some idea as to my condition when I came to the light, my weight at that time was 103 pounds, my present weight is 190 pounds.

EDWARD PAUL ZEIDLER, Cleveland, Ohio.

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It is with gratitude to God that I testify to what Christian Science has done for me. In 1911 I was thrown out of a buggy and the neck of the femur of the right hip was pushed up into the socket and broken off. The doctors said they had set it; then I lay for six weeks with a seven-pound weight tied to my foot, and could not sleep day or night. I was later taken to a sanitarium and placed under the care of another doctor, who said I would have to have an operation, and that he could cut that bone out, but I would have to go on crutches. I refused to consent to it. After being there a little more than three weeks I went to a health resort, where I remained for two weeks, but did not get any better. I went about on crutches and when I would fall down I could not get up without help. I then took osteopathic treatments, but without avail. For two years and a half I could not sleep except for ten or fifteen minutes at a time, and I could not turn myself in bed.

At this time a friend asked me why I did not try Christian Science. I consented and a practitioner gave me six treatments, after which I felt that I could help myself, and I did. I have been healed of rheumatism, stomach trouble, sick headache, insomnia, nervous prostration, and also of consumption, although the doctor said that one lung was gone and the other was half gone. I thank God I am a well woman

branch church.

British Columbia.

titioner who, I had heard, had an office there. Upon reach-

ing her office I felt so ill I could scarcely stand, and she

told me to lie on her couch as long as I cared to. She

sat silently by me, and in a short time I began to feel better

and soon felt strong enough to go out on the street and

do some shopping. I stood the long ride home without

tiring, and after sleeping soundly awoke with the con-

sciousness that I was free. About a year later I had an-

other attack which was as quickly met, and never since

has it reappeared. Chills, to which I had been in bondage,

also disappeared as I gained more understanding of the

truth. In my family of seven there have been numerous

healings, including the overcoming of croup, influenza, and

measles, for which I am grateful to divine Love, to Christ

Jesus, and to Mrs. Eddy, who revealed to us the Principle

of the Master's mighty works. The greatest blessing Science

has brought to me is freedom from fear and worry, and

the ability to see in some degree the perfect man. I am

especially grateful for membership in The Mother Church,

as I have never had the privilege of membership in a

is the master of error was in the overcoming of a manifes-

tation of disease which ran its course and seemed about to

clinch its argument, when it was suddenly destroyed, leaving

no trace and requiring no period of convalescence. The

thought that upheld me through this was Mrs. Eddy's state-

ment in Miscellany (p. 149), "Remember, thou canst be

brought into no condition, be it ever so severe, where Love has

not been before thee and where its tender lesson is not await-

ing thee. Therefore despair not nor murmur, for that which

seeketh to save, to heal, and to deliver, will guide thee, if

thou seekest this guidance." I feel the deepest gratitude

to the practitioners who have so faithfully and lovingly

helped me at various times, and for the literature, which

I get so much help through reading the testimonies in

the Sentinel and Journal that I feel it is a privilege and

duty to tell others how very grateful we feel for this won-

derful truth. Although a young student of Christian Science,

I have had many beautiful proofs of God's power. With the loving help of a practitioner I was healed of a nervous breakdown and bowel complaint. My two children have

been helped so many times in overcoming discordant con-

ditions that I feel I can never be grateful enough, but what

I can do is to try to live Christian Science. I am indeed

grateful to God, also to Mrs. Eddy for showing us the way.

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[Written for the Sentinel]

Protection

R. ENRAGHT MOONEY

COUL is about me,

Good doth surround me.

Hath tenderly found me.

Love is the restorer, Mind the outpourer

Of wisdom to brighten

Mine eyes, and enlighten.

Within and without me;

-(Mrs.) WINIFRED B. INMAN, Point Grey, Vancouver.

(Mrs.) Ivy W. Cross, Thayer, Kansas.

is such an unfailing source of good.

Perhaps the most convincing proof I have had that Truth

to-day, although because of the shortened limb I cannot as

yet dress one of my feet. My husband has been healed of

the desire for smoking and of constipation, and some kind of

An article in the Christian Science Sentinel made clear to

Truth, and to give again to the world that demonstrable

knowledge of God which healed all manner of diseases two

thousand years ago, as recorded of the works of Christ Jesus

Since I began the study of the Bible together with Science

and Health, nearly six years ago, there has been no medicine

used for any ills in my family, except when civil law com-

pelled vaccination of two boys, believed to be a preventive of

smallpox. We all told the doctor the vaccination would not

take, and he applied the treatment the more thoroughly, as-

serting that it would take, but it did not, and the scratches

healed up readily. One boy had a leg mashed by a log rolling

against it, blood poisoning set in and a piece of bone came

out. We had absent treatment from a Christian Science

practitioner and the boy was healed. Toothache, sore throat,

and many minor ills have been healed; some instantly.

Financial mountains have been leveled through help from a

Christian Science practitioner. Once three notes, held by a

banking institution, which had the privilege by contract to

take possession of personal property to secure their money,

were in arrears, but through the understanding of Christian

For what Christian Science has done for me and for those

R. A. Livezey, Pedro, West Virginia.

the acc falling spells which the doctor never could name. I am so thankful to God and to Mrs. Eddy for the blessings I have received through the study of Christian Science. I am so

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sent to a resort for tubercular patients, and who, through the work of a Christian Science practitioner, soon came home

to see the remarkable change in her appearance, which,

I was told, came about through prayer as understood in Christian Science. I immediately resolved to find out why the prayer of Christian Science healed and mine did not,

although I thought I had a fair understanding of the Bible. I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It appealed strongly to me from

the first reading, as it offered a solution for many things that had been a puzzle to me. An opportunity soon came for a practical test of the

teaching in the overcoming of an attack of tonsillitis, to

which I had been subject since childhood. The family

had planned a trip by carriage to a neighboring town and

I accompanied them with the object of going to a prac-

thankful also that I can help others. We are grateful for membership in The Mother Church and for all of the Christian Science literature. (Mrs.) SARAH E. PICKFORD, Selma, California.

and his followers.

me the duty and privilege of expressing my gratitude for the light which has come to me through the study of "Science and Health with Key to the Scriptures" by Mary Baker Stra. Eddy, whose thought was pure enough to perceive the Christ,

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found and the obligation met.

Science as applied to the case by a practitioner a way was

in my family I am grateful to God, and also to Mrs. Eddy for her untiring efforts to bless mankind.

Christian Science first came to my notice twelve years ago when I heard of the healing of a lady who had been

sound and well. A few months later I met a friend whom I had not seen for several years and was greatly surprised

Signs of the Times

["A Torquemada in Miniature"—The Christian Science Monitor, Boston, U.S.A., Dec. 15, 1920]

The love of persecution is an innate feeling of the human mind. Historically it is written, in letters of fire, across the pages of the world's story from Adam to to-day. Philosophically, its reason is to be sought in the little word "fear." If a baby were to shake a fat fist at Mr. Smith in Broadway, Mr. Smith would smile and pass by. But if a roustabout were to do the same thing, Mr. Smith would probably seek the police station and protection. The Smith family, however, is a large one: it has many facets to its character. If the family representative happens to be a clergyman, and finds that Mr. Jones is preaching a doctrine which is considered unorthodox, he gets into his pulpit and gives Mr. Jones as bad a quarter of an hour as any to which Cotton Mather or Jonathan Edwards ever subjected the sinners of Boston or Northampton. If, again, the Mr. Smith should have joined the medical profession, and should have heard that Mr. Robinson was practicing in an irregular manner, he would no doubt write to the local representative of the medical association, and implore him to take steps to prevent people from being treated by any method save the extremely unsatisfactory one adopted by himself.

Now, if anybody should ask why this Smith trinity should act in such a way as this, the answer is a very simple one: it is, as has been said, in each case, fear. Mr. Smith in Broadway is quite conscious that his muscles are by no means equal to those of a roustabout, but he is equally conscious that he is in no danger from the baby. His purview, for this reason, becomes axiomatic of that of the family. If the Reverend Mr. Smith were certain that the seats in Mr. Jones' church would be empty on Sunday, and those of his own full, he would never trouble to preach against him, and denounce his heresies in the papers. If Smith, M.D., were assured that Mr. Robinson's office would be empty during the week, he would not waste his time writing to the local representative of the medical association. But, as Wordsworth writes, "Fear hath a hundred eyes." It sees dangers all day long where none exist, just because, believing in itself, it cannot trust in Love. That is what the apostle James endeavored to get a fearful world to understand in the first century, and that was why autocracy, the most frightened thing in the world, in the person of Herod, murdered him. That is why orthodoxy, in all the ages, has compiled its indexes, and burned heretical writings, under the delusion that in destroying paper it was obliterating thought. And that is why Thomas Lee Woolwine, district attorney for Los Angeles County, California, is found writing to Dr. Rea Smith, president of the Los Angeles County Medical Society, in an endeavor to stir him up into joining in preaching a crusade, in the twentieth century, against Christian Science.

When Dr. Rea Smith received Mr. Woolwine's letter, he must have sat up and wondered. For the modern Peter the Hermit was once in need of conversion himself. It was some three years ago, when a suit was brought against the State of California, by a practitioner of one of the independent schools of medicine, on the ground of discrimination in the law in favor of Christian Scientists, seeing that no examination was required in licensing a Christian Science practitioner. This discrimination he held was unconstitutional. The clause in the act to which exception was taken is as follows: "Nor shall this act be construed to regulate, prohibit, or apply to any kind of treatment by prayer, nor

to interfere in any way with the practice of religion." Its defense was undertaken by the Attorney-General for the State, and his assistant in making this defense was Thomas Lee Woolwine, then as now district attorney for Los Angeles County. Therefore, if Dr. Rea Smith is gifted with any of Gratiano's sense of humor, he must have murmured to himself, after reading Mr. Woolwine's letter, "A Daniel, still say I, a second Daniel!"

What is it that has come over the spirit of Mr. Woolwine's dream, and converted him from a defender of the statute into an opponent of it? What is it that has led him to propose to annul the law he only three years ago fought to maintain? On his own showing, it is the cry of the little children. That phase of his letter shall be dealt with, fully and without equivocation in due time; for the moment the point has to be raised, why what was legal three years ago, and has never been repealed, is illegal to-day? A disrespect for the law, a tendency to boastfully repudiate the law and threaten to break it, is a trait of the mentality of the Bolshevik and the bootlegger, and other misguided people, but it is so out of place in a district attorney that it is impossible to avoid the conclusion that Mr. Woolwine has changed his opinion, and has come to the conclusion that he and the Attorney-General for the State were mistaken in their previous reading of the law. To the layman the statute seems as plain as it once apparently did to the district attorney. It was intended to recognize the rights of the man who accepted the, to him, obviously plain statements of the Bible, in a country not only Christian, but possessing a Constitution based on social, political, and religious freedom. This year is witnessing the celebration of the landing of the Pilgrims at Plymouth, and Mr. Woolwine would be well advised to remember that the teaching of Christian Science can hardly seem more mistaken to him than the views of the Brownists and other separatists did to King James and to Archbishop Laud.

The worst, however, of the autocratic spirit is that it never learns, and that consequently it is always endowed with the vanity of imagining that it can achieve by persecution something the great persecutors, all down the centuries, have failed in accomplishing. They have caused misery, of course, they have stirred up hatred, they have produced strife. But the attempt to force men to accept their neighbor's point of view has never ended in anything but faction. Dissent thrives upon persecution, and the epitaph of persecution is always failure. Where Cæsar and Torquemada failed, Mr. Thomas Lee Woolwine is scarcely likely to succeed.

["The Christian Safeguard to Democracy"—by Edward Shillito, as Quoted in Public Opinion, London, England]

A democracy unguarded is never safe for humanity; it topples over on the one side to autocracy, on the other to anarchy. Against these two dangers there must be a corrective. It is therefore the province of the Christian gospel not so much to adopt democracy as its own equivalent in the ordering of society, but rather to provide the something more which alone can keep democracy stable. It must bring the salt without which it will lose its savor, and the salt is the practice of fellowship. Fellowship alone will make democracy safe for mankind.

Such fellowship as Christianity approves brings new and weighty motives and strange energies in mankind. The dangers which beset democracy arise from absence of such things—from the lethargy of mankind, which makes it fail to hold the heights it wins. It is not enough to secure for the

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multitude the formal power over its own collective action. Men are too ready to shrink from responsibility; under the most precise forms of democratic government it is still possible for the few with energy and ambition to take control by default. The representative becomes the master, and he is not to be blamed; he has ambition, and sometimes conviction; he has been toiling while others were playing. So it comes about that from democracy tyranny often arises. Unless some new springs of action are found the process will be repeated. Men are ready for a brief, sharp struggle, but they are called to a weary campaign. Unless they receive some incentive they will flag; and the inertia of the crowd is the opportunity of the few. From democracy through demagogy to autocracy the way runs; and the history of church and state reveals its course, not once but many times.

This motive power, according to the Christian faith, is available. The staying power can be found; its springs must always be in the eternal world; but in the operation of human society it can be recognized as fellowship, or to use the beautiful phrase of the New Testament, love of the brethren, for by this is meant something more than the readiness of each man to accord a vote to his fellow; they have something more than this in common. . . . So far from thinking that he will move the more swiftly if he shakes off the others, the Christian knows that he will not move at all unless he moves with them.

(From Education, Published by The Palmer Company, Boston, Mass.)

Education is properly the calling out of latent powers or faculties inherent in the individual. . . . When we speak of educating a person we imply, first of all, that there is something in him to be called out—unfolded, expanded, trained. This being the case, we ought not to think that education is putting something into the mind. Information may be imparted in the process; but education is the discipline of the mind so that it may acquire information when needed, and use it as a master workman uses his materials. Education aims at the perfection of the instrument.

[From the Intercollegiate News Service, Intercollegiate Prohibition Association, Chicago, Illinois]

America's big task at present in regard to prohibition is to interpret it properly to the rest of the world. Preeminent in that work is to give truthfully the results of prohibition. Just what are the facts? is the continuous query that comes from the people of other lands. To give these facts the students of America have taken it upon themselves to do. Under the auspices of the Intercollegiate Prohibition Association, and at the direction of the professors of economics and sociology in the various colleges and universities, college students, early in 1921, will make a survey of their own communities and ascertain just what effect prohibition has had upon every line of industry, business, and investment and just what the result has been in regard to crime, health, recreation, scholarship, home life, and social welfare. These facts will be carefully gathered, painstakingly checked, and sworn to before a notary by either the professor in charge or the students who secure the material.

It is expected that this information will be given wide publicity, and its use in other countries will be extensive.

[Ozora S. Davis in The Congregationalist and Advance]

There is no better word than passion that we can find to describe this sense of urgency and this glow of love which marked the work of the first disciples of Jesus as they went everywhere telling the people that they were sure of good news for the individual and for the people. They had found the Christ. They had also found the springs of a new life for themselves and for their comrades in their friendship with him. He had made a new world for them and they were living in it with such peace and joy and consciousness of power as they never had known before. They were in earnest about this. They wanted every one to know it and they affirmed that it was true without any least hesitation.

This is one of the most important factors in the success of their work. They were positive and they were sure. Men and women like to hear some one speak who knows what he is talking about and backs every statement he makes by the assured results of the truth in his own experience. Men who saw the first disciples of Jesus marked the difference in their lives which their contact with their Master was making. Then they heard the words of these enthusiastic witnesses. There was no conflict between their testimony and their character.

How can we restore this sense of mission, message, and passion to our Christian experience and practice to-day? Nothing is more vital. Every disciple of Christ now is as much under obligation to make his life a mission as were the first friends of Jesus.

[From "Lies and Liars"-by Raphael Demos in The Yale Review]

The ability to lie presupposes the ability to grasp fact.

. . . The liar is apt to become the dupe of his own lies.

Thus, he may contrive through some clever ruse to produce a good but false impression on the public concerning his person. But as a man's opinion of himself depends as a rule on the esteem in which his neighbors hold him, he may come to believe his own lies as they are reflected back from the mirror of social reputation. Lies of this sort may not inappropriately be called boomerang lies. . . .

Lying is to a great extent provoked by fear, and fear is the result of oppression; consider the child's fear of its parents, the criminal's fear of the state, the slave's fear of his master. Of course, oppression weighs upon the tyrant not less heavily than upon the oppressed. Both Machiavelli's Prince and Plato's Guardians must lie because they are rulers. . . . The spread of democratic institutions and the gradual realization of the ideals of liberty and equality should prove a successful antidote to mendacity.

[From "The Mechanism of Revolution" by J. St. Loe Strachey, in The Nineteenth Century and After]

Before I leave the subject of the mechanism of revolution I want to say something of the quack remedies which have often been used to prevent revolution and which have always failed. The first and apparently the easiest of the quack remedies prescribed for the state liable to revolution is that of yielding a little to the demands of the revolutionaries, not because they are justified or good in themselves, but out of a Machiavellian desire to divide and sow dissension in the ranks of the enemy, by making a split between the extremists and the moderates. This is described as "helping the moderates to prevent themselves being swept away by the extremists." We are to do something which we know to be wrong and foolish because it will enable Mr. Grey, Mr. Brown, Mr. Navy Blue, and Mr. Light-Green to keep a restraining hand upon the forces of anarchy. The mildly-colored gentlemen just named are always apt to come by night to distract governments and to say: "Do help us a little in our hard struggle. We are really your best friends and are trying to keep things from going too far. If you will only yield a little the storm will pass over and all will be well. If you precipitate the

crisis by an unwise resistance we moderates shall be lost, and the whole movement will pass into the hands of the men of blood and fury."...

But though this cultivation of the so-called moderates is the worst and most foolish way of paying Danegeld or political blackmail that was ever invented, no wise government will ever refuse to make reforms or to bring about changes which are necessary or which it is obvious are desired by the majority of the people. We must not allow the devil "all the good tunes" or all the good reforms. In a word, a wise anti-revolutionary government must not be content with merely saying that they will bow to the will of the majority when properly expressed. They must help the majority to find true expression for its desires—but here again only when they can do so honestly and sincerely.

[Dr. Raymond Pearl of Johns Hopkins University, as Quoted in The Sunday Herald, Boston, Massachusetts]

There is much in public health work that is worthy of the highest praise. When based upon a sound foundation of ascertained fact, it may, and does, proceed with a step as firm and inexorable as that of fate itself to the wiping out of preventable mortality. Some of the work, one regrets to say, has no such foundation, but is built upon the exceedingly shifty sands of ignorance. Having jumped without the slightest real evidence to an unsupported conclusion, the public health propagandist puts into active practice, and at great public expense, measures which totally lack any scientific validity. We shall save a good deal of money and human energy if we first take the trouble to prove that what we are undertaking to do is in any degree likely to achieve any useful end.

[From The Michigan Alumnus]

During the year 1917, when young America entered the war, the thirty universities included in the tables, lost 17.7 per cent of their enrollment. A comparison between the 1914 and 1919 registrations shows how quick was the recovery, for the gain at the end of the five-year period was forty-seven per cent. The writer of the article from which these figures are taken observes: "It seems likely that the impression young men in the service obtained as to the value of college training has been spread and has given a marked impetus to college attendance."

[Bruce Barton, in The American Magazine]

Indeed, there seems to me no better criterion of greatness than this—the capacity to differentiate between the essential and the nonessential. And of this truth, as of all others, Jesus of Nazareth was the supreme example. Traveling along one evening with his disciples, he was overtaken by darkness, and sent two of them ahead to the next town to inquire for accommodations. They hurried back in a little while flushed and indignant. The town had refused to admit them and him. Its people had heard of his revolutionary teachings, and considered that this was as good a time as any to go to the mat in the matter. Vexed and smarting under the insult his disciples urged him to call down fire from heaven on the inhospitable village, and destroy it. But he did nothing of the kind. He knew that the village had already punished itself. No sick would be healed within its borders; no blind would receive their sight; no poor would have the gospel preached to them. It had lost the greatest chance that would ever come its way; it had paid the terrible price of eternal oblivion, because of its eagerness to go to the mat.

He could, when the occasion demanded it, utter words

that burned like hot coals. No denunciation in all literature is more scathing than the speeches with which he lashed the Pharisees. But denunciation occupies very little of the record of his ministry. Most of his days were happy days: people found him wonderfully easy to love. And even Pilate, consenting to his crucifixion, could not withhold his admiration. His convictions were tempered with tolerance and softened by an interest in humanity so broad . . . that it found even the publicans and sinners good company. The early Christians inherited the letter of his teachings with all too little of his transcendent sympathy and friendliness. Every day was a judgment day with them. Their look was a challenge; their very carriage a defiance.

Wonderful people, those first saints; heroes they were, who willingly faced death rather than abate one iota of their convictions. Yet one who reads their record does not find it impossible to understand why the Romans fed them so enthusiastically to the lions. They—and so many of the good people of the world who have succeeded them—cause us to admire their courage, without making us wish they would move into the house next door. We cannot help wondering whether the world would not be saved just as rapidly if they would only smile upon it once in awhile.

[From "Protestantism in Australia" in The Hibbert Journal]

Australians have been so occupied hitherto with the material problems that face them in a new land that they have had no time to think deeply about spiritual ones; but with the development of our land a new era may dawn. If once the idea of a new protestantism grips the imagination of Australians, that spirit of daring . . . which made our soldiers achieve so much in the great war will enable them to evolve a new system unfettered by the mistakes and errors of the past, in which the gospel of Jesus will have a truer and grander interpretation than it has ever yet received; in which justice, mercy, and truth will be supreme.

[From "Private Rights and Civic Beauty," by Stephen B. Stanton in The Unpartizan Review]

There has, perhaps, never been a time when our public was so alive to æsthetic values in municipal enterprise as now. A civic pride has sprung up that bids fair to transform many of our cities; scarcely a place of importance but cherishes on paper or actually has on foot some scheme of magnificence for its public places and structures, some grandiose layout of park, bridge, or boulevard. . . . As Senator—, to whom this movement owes so much, once said: "People are realizing the satisfaction which beauty gives in the common affairs of life, and their realization of this is increasing more and more." No longer, for instance, are they content "that the landing place of the stranger, whether by rail or water, should be the most forlorn, abandoned, and repulsive part of the town." In fine, "communities are no longer satisfied with the old method of accidental growth."

[From Life]

We are told that the gray squirrel is becoming extinct. He is going the way of his larger friends, the buffalo and the Indian. He had a good time while it lasted. There were trees to be climbed . . . homes to be built, food to be gathered, and children to be raised. The gray squirrel did all of these things and more. He contributed to man's sense of beauty and freedom. He gave something of joy and companionship and abounding love to the world. When the houses began to appear he approached the windows, where the children, with

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nuts in their outstretched hands, watched him with glee—at first timidly with his flickering tail in the air, and then with increasing confidence in his young friends. Nobody ever accused him of being an enemy of society.

The real trouble with the gray squirrel was that he sported a coat. It was a beautiful coat that had proved itself quite useful for certain commercial purposes. The hunter with the trap and the gun went after the gray squirrel. And got him.

[Principal L. P. Jacks on H. G. Wells' "Outline of History"—in The (London, England) Observer]

Among the many chapters which tempt us to offer historical criticism we shall select one only-that which deals with the Beginnings of Christianity. This appears to us inadequate even as a summary. Mr. Wells has here adopted the popular but quite superficial view of Jesus as a moral and religious teacher. This, though true of the form in which Jesus began his ministry, is false of the form in which he ended it. The most significant moment in the history of Jesus was that in which he discovered what Mr. Wells in common with moralists in general has yet to learn—the insufficiency of moral teaching, however lofty, to effect the regeneration of mankind. We would urge Mr. Wells and all who think with him to read that scathing Parable of the Wicked Husbandmen, which marks the turning point, and ponder what it means. It indicates a great and tragic disillusion in one who had piped to a world that would not dance, a world that showed itself then as it has always shown itself since, and as it will show itself to Mr. Wells, refractory to moral teaching whether of one kind or another. . . .

Mr. Wells has missed the secret of Christianity, which does not lie in teaching at all, but in something different, higher, and more compelling. It follows, of course, that he misinterprets St. Paul, who took up the mission of Christianity not from the point where Jesus began, but from the far higher point where he finished. St. Paul was a man much more after Mr. Wells' own heart than he seems aware of—to this extent at least, that his vision of the world and of its needs was wide enough to embrace the whole creation, which "groaneth and travaileth in pain together until now." St. Paul went, indeed, much farther than Mr. Wells shows any disposition to go. For he knew very well that the version of the world which is revealed by our senses is by no means the full account of its reality.

[Introduction to a Christian Science Lecture in Gainesville, Texas]

Christian Science, or the Science of Christianity, is the proof of Christianity. As we know, the word science means exact knowledge, or that which can be proved; and Christian Science teaches that this provable knowledge is the law of God, which Jesus said would make men free. He came teaching, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." In the tenth chapter of Matthew we find this command which he gave to his disciples: "Heal the sick, cleanse the lepers, raise the dead, cast out devils," and at another time he said, "These signs shall follow them that believe," and enumerated the healing effects of the truth.

Christian Scientists do not think that this great healing message of Truth which Jesus brought to earth was meant for any limited period of time or for any select number of people. They believe Christ Jesus came to save the world from sickness, sin, and death, the enemies of mankind. They understand that this unalterable, unchangeable word of God has lost none of its healing efficacy, that it remains intact

throughout all time and in every age for all them who believe -understand—to lay hold on and appropriate to their needs. It is true that the denominational religions have obeyed but the first part of this command, and it was not until the advent of Christian Science that the world was aroused to the fact that the whole command had to be obeyed. From reading the current literature of the day we gather that some of the denominational churches are now seeing this and saying that the healing element cannot be left out of Christianity. But because some of this teaching seems to be in advance of the age, beyond our present knowledge, there is no reason why we should not begin to put into practice such parts of it as we can understand. This is just what Christian Scientists are doing, and that they are meeting with a reasonable measure of success is a fact that is becoming apparent to the world and is being testified to by growing multitudes.

Christian Scientists do not claim to have understood and mastered all things. They know they are but beginners and they can only hope to do the "greater things" as they progress in the understanding of him who gave the command. This small beginning that they have made, however, has assumed enormous proportions in the life of the average Christian Scientist, for it has brought him so much genuine peace and health and prosperity that he stands ever ready to give every man, who asks him, a reason for the hope that is in him. Christian Science does not proselyte and it does not seek numbers, but it ever seeks to unfold itself to the understanding heart and to the listening ear.

[From Federal Council of the Churches of Christ in America]

The quadrennial meeting of the Federal Council of the Churches of Christ in America, just closed in Boston, marks the greatest progress and the most hopeful outlook yet attained by this body which is the common meeting point of American Protestantism. Those familiar with previous sessions of this deliberative assembly of thirty evangelical denominations were deeply impressed with the remarkably high spiritual and moral tone manifested at the Boston meeting. This is particularly noteworthy in a gathering called to consider the essentially practical problems of church cooperation.

Speaking of the relation of the churches to the national government, the chairman of the Council's Washington committee said: "Neither Roman Catholicism nor Protestantism, as such, has a claim on official positions. It is our function to determine the ground on which our work shall be done. In determining this it is our duty to interpret the free spirit of a pure Protestantism that shall find expression in right legislation and right appointments, that the nation's life shall truly express itself in the nation's government." Another speaker said: "The statesmanship that is needed to-day is the statesmanship of the Golden Rule. The church is the only institution that can furnish it."

The president of the Council for the next four years said: "The most encouraging thing about the Federal Council is the fellowship of those who believe in this work, and their confidence in one another. We are not called upon to manufacture something and ask the churches to adopt it, but we are here to express something that already exists."

[From "A Nation-wide Adventure in Friendship," by Henry J. Cadbury in The Survey]

To those persons who believe that friendship rather than hostility is the best medium in dealing with enemies it seems a thousand pities that history offers so few precedents. . . . It may not be presumptuous to add to this list the "ministry

of reconciliation" now being carried on by the American Friends Service Committee in Germany. . . .

An extract from an article in the Frankfurter Zeitung by a well-known German man of letters is quoted as an illustration of the spiritual effect which the Quaker work has called forth. "We all know that, however considerable this distribution of food and clothing may be, this work by itself is small in comparison with the actual need. But we also know that the spirit from which it springs contains something which could solve the problem of the nations with a single stroke. It is universal good will which has become as absolute as a divine commandment. Will not the future of the whole human race be decided by the question whether this good remains as the indestructible heritage of all religions and becomes the joint product of all religions when at last strife over forms and symbols has lost its meaning? This spirit promises to be a forerunner, like John in the wilderness. That is the reason for the gentle but penetrating force which radiates from it.

[W. R. Inge in The Pilgrim]

Now, if we take the life of Christ Jesus as our example, we shall infer that religion should never be a mood of excitement. Our Lord spent whole nights in prayer, but there is not a trace in the gospels of rapturous ecstasy or strange visions. \diamond \diamond

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine'Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

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Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

MAY I take the opportunity, at this time, to express my deep appreciation of the Christian Science publications, especially The Christian Science Monitor? I might almost say that I study the daily paper, for its contents are so valuable, and afford so liberal an education, along almost every line of right activity. I feel also that it has become such an important factor in directing my reading. Good books have always been a delight, but the Monitor, with innumerable well-chosen paragraphs or excerpts from the writings of the most helpful authors, and therefore the greatest ones, stimulates the mental appetite to such a wholesome extent that one is compelled to re-read the entire volume, or to make acquaintance with it for the first time. And the gems of thought, selected from the works of saint and sage, that one may read in a moment, and remember a lifetime! The poetry too, with the lovely, delicate pictures so exquisitely portrayed, is sure to incline one to an appreciation of verse never experienced before; while the metaphysical article invariably meets the day's particular need. Above all, with what a sense of rest and safety one peruses the pages of this great international newspaper, column after column, knowing that naught will meet the mind's eye but the constructive, the clean and true statements concerning the subjects about which one should be informed. I therefore agree heartily with a casual acquaintance, who, calling himself an infidel, with great dubiety accepted a copy of the Monitor for the first time, and afterwards enthusiastically declared it to be "the greatest daily paper in the world."

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.
Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, slik sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10.34 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

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Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

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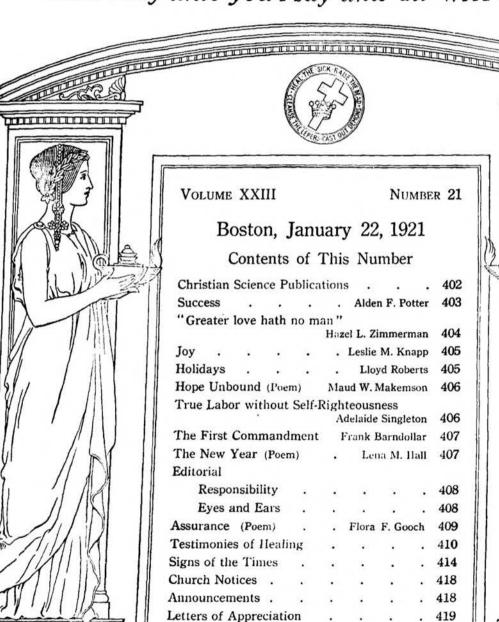
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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Senticul.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April. July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890. by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single copy. 3 cents copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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THE LIFE OF MARY BAKER EDDY—By Sibyl Wilbur. Cloth, \$2.50; edition de luxe, \$5.00.
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WHAT OUR LEADER SAYS—By Mary Baker Eddy. Vest pocket folder, 5 cents.

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THE MOTHER CHURCH—By Joseph Armstrong, A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, \$1.50.

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CHRISTIAN SCIENCE: ITS LEGAL STATUS—By Judge Clifford P. Smith. Paper, 15 cents.

LAW AND WORK for the blind. Printed in New York point, American Braille or English Braille, \$1.00.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents. "Christ, My Refuge," 75 cents. "Love," 50 cents.

Communion Hymn—"Saw Ye My son), 50 cents.
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"Saw Ye my Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, \$1.15; half morocco, \$1.40; full morocco, \$4.50; levant, \$5.50; pocket edition, size 45&x636, \$3.50.

PHOTOGRAVURE OF MRS. EDDY, printed in three sizes on India paper and mounted on heavy plate panet ready for framing, 8-inch (mount 12x16), \$1; 12-inch (mount 15x20), \$2; 16-inch (mount 21x29), \$3.50.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH."

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JANUARY 22, 1921

NUMBER 21

Success

ALDEN F. POTTER

n advance pega HERE is a familiar saying that nothing succeeds like success, but then the question arises: What is success? Each individual defines success in the terms of his own experience, and it is easy to conceive of as many different definitions as there are peoples, nations, or languages. But in this babel of tongues, where is the standard that can tell us what the measure of real success is, and to what it can be likened? Is success material or spiritual, does it come from a knowledge of matter or of Mind? Should it be judged by the events of the moment, the appearance of things, or must it be understood from the standpoint of eternity, a basis of indestructibility?

Certainly to be successful is a universal desire. In fact, so universal is the desire for success, that men and nations think hi. Texas s Sentia i a is they must compete with each other to attain it, and even hinder each other's progress. So keen does the competition become at times that one is almost tempted to think that the supply of success is not sufficient to fill all needs. There is evidence of a general fear that the fortunate circumstances conducive to successful effort, and necessary to it, may be withdrawn. Of course, if success just happens and there is but a limited supply of happenings which produce it, then crowding one's neighbor would be a logical thing; but is that premise a true one? On the other hand, if success, like honesty, is a free gift, something which all men may have without limit without interfering with each other, then the struggle of one with another to achieve it is the reverse of true effort.

Success could not exist as an experience of mankind unless it had a creator. To suppose that it is a creation of mortal man or of human thinking, and not of God and His direction, plunges one into shallows and quicksands, because man originates nothing and human thought is not a creator. On the contrary, human thought seeks to find a creator for itself, while its concepts and laws stand or fall in accordance with a law higher than its own. Christianity sums the whole matter up in the statement that there is but one creator; and a Christian must accept the fact that the one creator creates all the success that there is or possibly can be.

To base success upon a knowledge of God and not upon the theories of men puts an entirely different complexion over the whole matter. When God is understood to be divine Principle, infinite intelligence, His relationship to success comes closer to human comprehension. There is no place from which to begin the solution of any problem except the beginning, and the beginning in every case is God, divine Mind. The inspired writer of the first chapter of Genesis saw that fact clearly and laid down the fundamental proposition, "In the beginning God created the heaven and the earth." It follows, then, as surely as conclusion follows premise, that success may be understood, and its presence unfolded to a man, in just the degree that he understands God and His law which created success and perpetuates it throughout eternity.

Success, then, must have an infinite creator and be limitless: therefore the supply must be inexhaustible and ever present. Consider for a moment the fact that at all times and everywhere there is enough for all. No matter how much your neighbor has, still there exists enough for you, enough to fill your cup full and running over. The source is Principle; and spiritually to know and reflect mentally that Mind which is Principle reveals real success, a realization of which no man can take from you. Moreover, this realization is not just a pleasant, abstract theory, interesting to the intellect but incapable of being experienced in everyday life; it is a vital fact, pregnant with power, manifesting itself, in Bible language, as a land overflowing with milk and honey. Jesus put the same truth in this language, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Is success, then, material or spiritual? The philosophy of the serpent insists that it consists in getting something, that it is a material operation and is measured by matter. If this is so its nature is variable and its rewards destructible. The more a man has of it, just that much more certain he is that he cannot depend upon it. On the other hand, conceive of the universe as spiritual, the emanation of infinite Spirit. Realize that Mind is the source of all law and action. In the language of Paul, look not at the things that are seen, the objects of sense, but consider the things that are not seen, the ideas of Mind, "for the things which are seen are temporal, but the things which are not seen are eternal." Ask yourself whether the fact that you are conscious is not the most vital to you of all experiences. Furthermore, is it not the only fact upon which you can base any knowledge of existence? Lose vourself as an object moving about in a little orbit, and find yourself as man, as that which reflects infinite Mind, as being conscious in response to infinite consciousness, Spirit, in whom you live and whose being and nature you express.

Let the seeker after Truth realize that the only success that there is comes from Truth, and is manifested to individuals as the outcome of the practical understanding and daily living of the scientific fact concerning God, man, and the universe. Success is therefore just as omnipresent as Truth. There can be no place where it is not, but, on the contrary, it is the present heritage of all, the visible expression of the real substance of Spirit, predicated on the consciousness and practice of the truth. No matter how much of truth is known or practiced throughout the world, it cannot for a moment diminish the supply for the next seeker or mar his success in its application, for to be conscious according to divine Principle is a universal birthright.

No one will deny that success and right thinking are indissolubly linked together and that thinking is common to all nations, languages, and peoples. True thinking is the primal and eternal expression of real consciousness, or infinite Mind. Thinking, as used in its proper signification, is identical with intelligence expressed, and can only be used, in a scientific sense, when thinking relates to and connects with that which

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is true and capable of being demonstrated. Thinking in this real sense is identical with success in the real sense, and since thinking springs from a source that all men have in common, success does the same.

In other words, in the realm of real thinking nothing exists but success. Lack of success has never been created. The God of truth does not sponsor it. No cause upholds it. Nothing exists upon which it can be based and so become a part of the universe. Success is; its opposite is not. Success is simply the natural concomitant of being conscious of life and law as they are and will be throughout eternity. In mathematics, the scientific fact, the only success possible, is the correct answer, which is free to all who think according to its rule. Success in the line of any right desire comes through Principle, impartially to all; like mathematics, the rule is demonstrable. Fidelity to God and intelligent comprehension of His law enable any student of divine metaphysics to write quod erat demonstrandum after the solution of any life problem.

Every student of the Bible loves that statement of Christ Jesus, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It will be readily admitted that this knowledge of the truth must necessarily free from failure, since the nature of truth is such that it achieves the very summit of success because it lives forever. It must, however, also be seen that the knowledge of truth at the same time frees us from a false, material sense of success, which, when attained, lulls its possessor to sleep in the belief that he really has something. Truth gives us its treasure, but, at the same time, it exposes the nothingness of that which mortals thought was precious, —a success based upon the five physical senses, erroneous, false, and fleeting. Mrs. Eddy in the textbook of Christian Science, "Science and Health with Key to the Scriptures," warns students against this false sense of success, which is but a seeming, in the following words (p. 239), "Let it be understood that success in error is defeat in Truth." When one reflects upon this advice in connection with her definition of error (Science and Health, p. 472): "Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither Mind nor one of Mind's faculties," it is apparent that any seeming degree of success that one may have in building up or perpetuating this false supposition is actual defeat in the real business of life.

"Greater love hath no man"

THE world in general has always been and is eagerly seeking an answer to these questions: What is love and friendship? What is its origin and cause? Why is it so rarely successful? Why is it so often fleeting-a broken reed, a house built on the sands? And how can worthwhile friendships and true affection be brought into our experience? In the fifteenth chapter of John is recorded Jesus' answer to these questions-an answer which, metaphysically discerned through the teachings of Christian Science, changes the concept of love and friends from a material to a spiritual basis. He said, "Greater love hath no man than this, that a man lay down his life for his friends." From the standpoint of the old theological teaching, this passage was commonly supposed to mean that a man should be willing to rescue his friend from danger by risking his own human life, and even if that risking should result in so-called death, he had proved his love for his friend! It is cause for gratitude that, viewed in the light of Christian Science, this belief in

mere martyrdom is dispelled and the real idea of "greater love" is discerned. First, what is Love? On page 465 of "Science and Health with Key to the Scriptures" we find this definition: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." These terms being synonymous are interchangeable, and so Love is Truth, Love is Life, Love is Principle, Soul, Spirit, infinite Mind, and therefore is supreme, divine, and incorporeal, not in man, but reflected and expressed by man. Since God is Love, and man, God's idea, reflects in unity and completeness all that God is, man must express divine Love and exemplify the love of God, good. And because man can express nothing that is unlike God, he expresses nothing that is unlike good; in other words, he can never for one moment be unloving.

Now to find what the meaning of friend is to the real metaphysician: Mrs. Eddy says farther down on page 465 of Science and Health that "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe. Omni is adopted from the Latin adjective signifying all. Hence God combines all-power or potency, all-science or true knowledge, all-presence." If we as Christian Scientists know God to be all the presence there is, then God must be the only Friend there is; and as man and the universe reflect God there must be an infinity of idea expressing friend, and the divine idea being one with Principle and forever in its rightful place is ever available as friend. It follows, then, that friend, according to the teachings of Christian Science, is "God with us" expressed in that manifestation of good that meets our present need.

The one reason that a friend seems to fail us is because we are looking to that friend, yearning for that friend, or leaning on that friend humanly, seeing friend as person, instead of God's idea, as material instead of the expression of Mind's attributes-kindness, patience, meekness, consideration, courage, wisdom, and so on. As the law of mathematics is found to exist in the realm of Mind and is available to all who gain an understanding of its fundamental laws, so a demonstrable understanding of metaphysics is available to all who will apply its fundamental laws to their problems. If your well-loved friend is in Japan or India, California or Connecticut, is he separated from you? Is there a number seven in Japan and a number three in India that you must go after before you can be sure of a ten as the bringing together of these two numbers in your problem? As the infinity of numbers is ever present, so is the infinity of friend. Just as soon as we let go our human clinging to person and see "God with us" everywhere expressed, and rejoice in and reflect the love of good in our daily living, right then and there shall we find the false belief of distance annihilated and our friend, all that is real, with us.

Jesus wasted no time in believing in distance or separation. He was consciously about his Father's business, and when he stepped into the ship it was immediately at the other side, proving the power of spiritual law over material belief. And he has left this promise: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." His works were done for all time and he completely refuted material law; but his works were those of the Way-shower, the pioneer, often performed before the ignorant and unenlightened, whose curiosity was their only reason for listening to him. The requirement for us is that our works must be accomplished through a constantly increasing love for and understanding of spiritual law, not only because it makes possible the "signs following," but because

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spiritual law is the only real, the only right, and consequently the only true law.

When we learn to seek first the kingdom of heaven, the consciousness of good as the only reality, the result is good manifested, as a natural sequence. When we stop outlining for ourselves the love of this or that friend as desirable and seek the further understanding of God and His idea, man, as the only desirable thing, the natural result will be greater manifestation of friend and friendship, an increasing reflection of Love as our concept of Love rises and broadens, an increasing joy in giving and sharing both love and friends. "Greater love hath no man than this," then, that he lay down (or off) his belief of and ease in materiality, the limitations of socalled human life, and that he replace this false concept with the truth of being, the understanding of spiritual law that lovingly and earnestly and faithfully serves the one Friend, God, good, and through this consecration the countless manifestations of "God with us," or friends, that he will have with him throughout eternity.

Joy

LESLIE M. KNAPP

To the sincere student of Christian Science, the greatest joy, the deepest happiness, lies in acting in obedience to Principle. In the practice of peace, love, compassion toward all men, in the endeavor to judge righteous judgment in all things, in the striving to curb for one's self all the lusts of the carnal mind, all malice, passion, hate, envy, covetousness, deceit, slothfulness, lack of moral courage, fear, and the like, come happiness and gladness, the sweet and certain sense that God is all-powerful Love, that man, His perfect child, Mind's immaculate idea, can know, can feel, no error.

True joy and satisfaction must ever follow obedience to the commands of Christ Jesus. How many times, in the Scriptures, are we bidden to rejoice! "A man of sorrows" Jesus was called; but it must be a source of satisfaction to all Christian Scientists that the revelation to Mary Baker Eddy, which she gave to the world, of the Principle which inspired the life and work of Jesus, has eradicated the concept of Jesus as a man of sorrow, and replaced it with the thought of him as a man of joy, whose words and example to all were of peace, compassion, brotherliness, love, rejoicing.

No one can measure, no thought can picture, the depth of the joy which Jesus must have felt during his three years' ministry, as daily he saw the illusions of sin, sickness, disease, lack, death, disappear before his pure understanding of the allness of God and the nothingness of evil. The happiness which he spread to those around him-the joy of those healed from seemingly incurable diseases, the gladness of those who received their dead living through his word, the delight of those who, like the woman taken in adultery, saw through the Christ the better way of life, show truly that the so-called "man of sorrows" was one who reflected joy and happiness to all who were willing to believe his word. Looking down to later days, we see the joy and happiness reflected by Mary Baker Eddy to mankind. Reading the story of her life, we note how she preserved her good humor and love for mankind through the unrealities of persecution and other error which sought to deter her from her inspired purpose, living to see thousands healed, through her revelation of Christian Science, from so-called incurable diseases, from belief in the pleasure or necessity of sin, from the grip of evil habits.

To-day there are but few communities on the globe in which there are not some who have cause for joy and happiness through the self-abnegation and joyousness of Mrs. Eddy. They are following her example, and that of Jesus, if they are true students of Christian Science, in healing the sick, in reforming the sinner, in casting out evils, in spreading the message of happiness and love. On page xii of the Preface to "Science and Health with Key to the Scriptures" Mrs. Eddy says of herself, "In the spirit of Christ's charity, -as one who 'hopeth all things, endureth all things,' and is joyful to bear consolation to the sorrowing and healing to the sick,-she commits these pages to honest seekers for Truth." All through the ages, Principle has shown to men this sense of joy in various degrees. Organizations designed to mitigate the poverty, sin, and disease of the world have been formed, have vainly endeavored to solve their problem, have attracted enthusiastic workers, filled with a commendable zeal to bring comfort to men, but all have failed to achieve permanent relief, and one by one have disintegrated and will continue to disintegrate until the one perfect way is found which shall bring joy to all mankind. Christian Scientists to-day know that the one perfect way, the way of the true understanding of God and man and the nothingness of evil, has been found in Christian Science, which succeeds because it is based squarely on the rock of Principle and not on the shifting sands of mortal opinions and belief.

It is the inalienable right of every one of us right now to possess joy. God, good, never created fear nor evil; it is fear and evil that would take away joy. As we know that neither one is real, that they have no presence before God, who is ever present, so does joy become apparent to us. But it cannot be ours alone; we must share it with all mankind. To do that, we must see to it that we do all that we rightfully can, not exhibiting a zeal without knowledge, or casting pearls before swine, but casting all error out of ourselves, loving our neighbor, healing the sick, raising the dying, and reforming the sinner. To attain real joy, one must begin with himself. Before we can spread spiritual joy, the only true joy, to our neighbor, our own thought must be clean. In order to heal others, we must know what true healing is. With this process of self-purification, joy begins-never to cease, if we work rightly; for, says Mrs. Eddy on page 569 of Science and Health, "He that touches the hem of Christ's robe and masters his mortal beliefs, animality and hate, rejoices in the proof of healing,-in a sweet and certain sense that God is Love." And Isaiah says, in a wonderfully comforting passage: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Holidays

LLOYD ROBERTS

To the popular mind a holiday means a day of rest from labor, or a day of amusement. But what is the original meaning of the word? Holy day, that is, a "consecrated day," says Webster, who defines holy as "set apart to the service or worship of deity." Such holidays are desirable indeed and are available to all at any season of the year. Any day given even in part to the contemplation of things of the Spirit is a holy day. Any day in which we draw nearer to God in our thought, thus drawing farther away from matter, becomes to that extent a holy day. "Who did hinder you that ye should not obey the truth?" Nothing can hinder us, neither long hours, difficult work, personality, nor bodily conditions. Holidays are at the service of all who care to avail themselves of them, yea, three hundred and sixty-five a year!

Perhaps you hear some one saying, "That's all very fine, metaphysically speaking, but as long as we are in this body we must have rest and amusement." Very true. We should have rest and peace and joy without stint, pressed down and running over. But no one can possibly maintain that the physical body, matter, can experience rest or happiness. Feeling being entirely mental, such states must be mental. So the question arises, What will bring these blessings into our experience? Will a condition of complete inaction, that is, insensibility, provide the rest wanted? Obviously not. One will have to be conscious in order to know and enjoy the consciousness of rest. Therefore thought must be active, but active in the right way,-that is, harmonious, joyous, alert, without friction, worry, or apathy. Now all who have sipped at the fountain of Truth know right well that such a state can only be won in "the service or worship of deity," that no amount of travel, scene shifting, labor changing, or amusement can bring it. "The kingdom of God is within you," and one has only to enter into his closet and pray, to prove that this is so. Mrs. Eddy says, "God rests in action" (Science and Health, p. 519). Being which neither slumbers nor sleeps, as the Scriptures aver, but is omniactive Life, Truth, Love, must be always "at rest," that is, harmonious, complete.

Then again Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and yet he was the busiest man that the world has ever known, giving scant time to sleep and food and recreation. He must have been resting in action; finding that, as Mrs. Eddy states in the paragraph already quoted from, "the highest and sweetest rest, even from a human standpoint, is in holy work." In short, he was about his Father's business. Ah, that is rest and joy indeed, the joy that "no man taketh from you," the joy of our Lord. Will you seek it at the sea beach, on the forest trail, in the palatial hotel? Will you discover it in any or all of the broad and easy ways of the five physical senses? Will you find it in person, place, or time? Mrs. Eddy answers clearly (Science and Health, p. 60): "Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of personal sense. The senses confer no real enjoyment."

As this truth dawns more clearly upon the understanding we shall cease to waste precious moments in longing for the holidays and turn all our attention to making this and every day a holy day. Thus we shall wear the holiday spirit, transforming our workshop, office, or ditch into a place of joyous activity and helping to free all our fellow workers from the bonds of servitude to matter.

[Written for the Sentinel]

Hope Unbound

MAUD W. MAKEMSON

FLING wide the closed portal!
Loose the imprisoned thought;
Let hope on wing immortal
Fly forth to seek a haven
As dove of old once sought—
To seek a glorious haven,
With heavenly blessings fraught.

Too long with cruel fetter
Has the longing heart been bound.
To holier land and better
It wings, to meet the infinite
Where Truth and Love are found—
To meet the glorious infinite,
Where hope shall be unbound.

True Labor without Self-Righteousness

ADELAIDE SINGLETON

N the eighteenth chapter of Luke we read the parable of two men praying. The human mind in condemning the different conditions of self-righteousness as claimed by the Pharisee often is inclined to overlook the most salient feature here expressed, "or even as this publican," although by his vivid judgment Jesus clearly made it the most important. Comparison is always breaking the second commandment. "Thou shalt love thy neighbour as thyself," that is, see spiritual idea as all there is to neighbor. When alluding to this parable Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 448), "Blindness and self-righteousness cling fast to iniquity." It is not unusual in a group of people when discussing some action of another's to think as the Pharisee, perhaps in a more modern manner, as thus: "I may have my faults but thank God such or such (naming a specific error) is not one of them." Now Paul puts this all very clearly in the first three verses of the second chapter of his epistle to the Romans. It is as though he said, "If you believe in the reality of these things-in the reality of life, substance, and intelligence in matter, then you are on the same plane of thought or judgment as those who do these things." Then in the eleventh verse of the same chapter, in his peculiar, concise way he writes, "For there is no respect of persons with God." Spiritual idea is alone worthy of the recognition of divine Mind. Close study of these writings of Paul reveals that the self-righteousness of his time is the self-righteousness of to-day and will continue to be the selfrighteousness of all ages until the world changes its wrong concept of God and man to the right concept, namely, divine

In Isaiah we read, "Behold, I create Jerusalem a rejoicing, and her people a joy." We grasp the full meaning of this prophecy only as we understand what Mrs. Eddy says on page 468 of Science and Health: "The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit." Here she plainly states that the compound idea is spiritual; therefore the entirety of this compound idea must be spiritual.

When, therefore, the world understands labor as spiritual idea, the labor problem will be healed. Labor is the activity of the divine Mind expressed by man. This activity is always harmonious, joyous, perpetual, and successful. In the infinity of this activity there are no opposing forces which the material senses recognize as discord, discontent, dishonesty, or injustice. These errors form the foundation of a belief in a world of imperfections and inequalities, which is always the lie about the spiritual universe governed by divine Love. As Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). A sense of inequality is the error of comparison under another name. These errors never enter the government of infinite wisdom and justice; to do so they would have to pass over the touchstone of Truth, which means instant destruction to error. In the vineyard of divine Mind spiritual ideas are, in the picturesque words of the psalmist, "the cattle upon a thousand hills," which represent the unlimited arena in which to labor. On these hills the pastures are the fruits of the Spirit, expressed in love, meekness, loving-kindness, tolerance, joy, happiness, and unselfishness; and the utilization of these qualities is true labor, which brings us into the highest peak of activity—the Horeb heights.

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Selflessness is the keynote of labor; it is that desire

which goes out to do some work acceptable to "our Father."

Equipped with this honest desire, man knows he will suc-

ceed, for Principle controls all effect and man learns he is but

the instrument of Mind, filling his functions as individual

man. As idea in Mind he is always in his right place at his

right work, helping the consummation of Isaiah's prophecy

of joy. Paul gives a very clear statement of man's functions

in the third chapter of I Corinthians, and Shakespeare articu-

Therefore doth heaven divide

To which is fixed . . .

The state of man in divers functions.

Setting endeavor in continual motion;

The First Commandment

Fall the benefits to be gained through the study of Chris-

tian Science, that which is of greatest value to humanity

is without doubt the ability to reason in accord with divine

Principle. This ability to distinguish between right and

wrong or to judge rightfully, is the very source of innumer-

able joys and comforts. It furnishes for the student vivid

glimpses of a life which is entirely separate from any sense

of the physical, and causes him to realize the infinitude of

Now not the least of these revelations brought about by

the use of reason is the significance of the Master's answer

to one of the scribes who came to him in the temple at Jeru-

salem and asked him, "Which is the first commandment of

all?" Jesus answered him, "The first of all the command-

ments is, Hear, O Israel; The Lord our God is one Lord:

and thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy mind, and with all thy

strength: this is the first commandment." Then did Jesus

immediately do that thing which is so requisite in the demon-

stration of God's ever presence and omnipotence, namely,

he denied the human sense testimony which would say there

was other love than that for the Lord our God. He said, "And

the second is like, namely this, Thou shalt love thy neighbour

as thyself. There is none other commandment greater than

these." In other words, he made it emphatic that loving

The completeness of Love was later on declared by the

FRANK BARNDOLLAR

lates the thought in Henry V thus:-

Obedience.

Mind and Mind's infinite manifestation.

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God supremely made it an impossibility to do otherwise than manifest this infinite love toward all mankind. It was a definite statement to the effect that hatred, envy, and malice are false and untrue conditions.

beloved disciple, in the words: "And we have known and believed the love that God hath to us. God is love; and he that

dwelleth in love dwelleth in God, and God in him. . . . If a man say, I love God, and hateth his brother, he is a liar: for

he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Here we find John

endeavoring to silence the lie that would make it appear that nan could reflect anything but absolute Love.

The Leader of the Christian Science movement, Mary

iker Eddy, realizing the intent of the great Way-shower to

ke it clear that the denial of error was equally as essential the affirmation of truth states in her Message to The

her Church for 1901 (p. 15): "Error uncondemned is not

fied. We must condemn the claim of error in every phase

ony, it quite naturally directs attention to the neces-

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ler to prove it false, therefore unreal." esumably because mortal mind is always bearing false

sity of obedience to that which is an assumed truth; or, in other words, it would have mankind to realize a need of loving that kind of man or brother of which mortal mind or the lie itself bears testimony. The result has ever been and will ever be the manifestation of a false belief of love or the love for some kind of humanity; yet Jesus admonished all mankind to love God with all the mind and strength. Mankind, however, putting aside this admonition of Jesus, have thought better to accept the lie that there is more than one kind of love, that pure love of God, and have grown to believe that pure love is only to be realized through the purification of a false sense of love. In consequence of this belief, mankind are found seeking to love a mortal, material, physi-

perfect sense of Love. Christian Science, or a scientific, demonstrable understanding of the teachings of Jesus the Christ, has revealed the futility of this false reasoning and has brought to light true and rightful judgment. The fact has been established that the only true love is that infinite love of God the Father, and that man's first and last great duty is to love God with completeness of heart, of soul, of mind, and of strength. Thus is the false belief of dislike, animosity, envy, or hatred obliterated.

cal creature, in the hope that thereby they may attain a

Through the recognition of this truth the world to-day is more awake to the necessity of striving for an understanding of God and man's relation to God in order that all may gain this perfect love. It is aware of the snare in wait for those who are continually searching about after means whereby they may love their brother man, while the means is at hand. The lesson has been learned, the problem proved, that only through this absolute love for God are mankind found to be reflecting love for one another.

On page 210 of "The First Church of Christ, Scientist, and Miscellany" our Leader admonishes us: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full." It may well be said that he who keeps his mind so full of love for God and His creation that envy, malice, and hatred are unknown to him, is necessarily manifesting love toward his brother whom he hath seen. In this manner and only in this manner can the brotherhood of mankind be established upon earth. Hence the great importance attached to that brief statement of our Master to one of the scribes in the temple at Jerusalem, making it very plain that we need never worry one particle about loving our brother man, for such is the fulfillment of a true and whole love for "our Father, which art in heaven."

[Written for the Sentinel]

The New Year

LENA M. HALL

NO bell can ring it in, For lo, 'tis here-Full knowledge of his God Man's glad New Year!

Then shall the chiming bells Begin nor end; Eternal round of praise To God ascend.

There shall be time no more. Man loosed and free Shall hail with shout and song Infinity!

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Editorial

Responsibility

THE Protestant church has always placed the doctrine of personal responsibility in the front of its teaching. reason is obvious: the Protestant refuses to admit for one moment that any individual can in any way assume responsibility for his neighbor's thoughts or acts. Mrs. Eddy made her acceptance of this argument quite clear in the early days of her ministry. On page 5 of "Christian Healing" she writes, "This truth is, that we are to work out our own salvation, and to meet the responsibility of our own thoughts and acts; relying not on the person of God or the person of man to do our work for us, but on the apostle's rule, 'I will show thee my faith by my works." Nevertheless, the world is filled with the descendants of Uzzah, always ready to steady the ark, and quite unwarned by the fate of their prototype. These Uzzahites have not enough comprehension of the slenderness of their own grasp upon Truth not to fall victims to the suggestions of spiritual self-satisfaction, and fail totally to realize the fact that, as Christ Jesus warned them, "they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

This working out of a man's own salvation demands all his time, consecration, and energy. If he is wise, therefore, he will test his spirituality by his ability to heal sickness and sin rather than by his success in inducing his neighbors to accept his opinions. The way to bring about the acceptance of those opinions is quite otherwise. It is, first, to live so closely in obedience to Principle that your opinions will cease to be opinions, so that instead you will reflect Principle; and then to give utterance to Truth so clearly and emphatically that your words will carry conviction with them. Then you will not have to argue with people to induce them to accept your opinion; they will be convinced of Truth through your words, and being at one with you in an understanding of Principle, will inevitably be found acting with you. Thus you will be relieved of the responsibility and saved from the doom of steadying the ark for your neighbors. Yet you will have met your responsibility to Principle by simply living so completely in accord with Principle as to reflect Truth. Such conduct illustrates the difference between Uzzah and Christ Jesus, between the mentality alert with fussiness and determined to get into the limelight, and the mentality which understood the protection afforded by "the secret place of the most High," and was so sure of the power of Truth as to be able to say, "Heaven and earth shall pass away, but my words shall not pass away."

All of this illustrates in an interesting and curious way the nuance of words, and the extraordinary difficulty of expressing spiritual truths in human language. There is, that is to say, a personal responsibility, and yet there is no personal responsibility. There is a personal responsibility, and a very actual one, in living in accordance with Principle yourself, and a personal responsibility to your neighbors in becoming what Christ Jesus demanded when he said: "Ye are the light of the world. A city that is set on an hill cannot

be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." But here a man's personal responsibility ends in sanctifying himself, as Jesus demanded, for the sake of others, in order to show them the Christ. When it goes beyond this, when it undertakes to persuade its neighbor to pursue a certain course, when it argues with him, cajoles him, threatens him, all out of its knowledge of what is good for him, then it has assumed the garments of Uzzah, and the punishment of Uzzah, in some degree or another, awaits it. "Honesty," Mrs. Eddy writes, on page 453 of Science and Health, "is spiritual power. Dishonesty is human weakness, which forfeits divine help." It is dishonesty which, for personal motives, however speciously conceived, forces its advice upon its neighbors instead of letting "patience have her perfect work." Wiser than such the psalmist sang, "Be still, and know that I am God."

It is in the struggle to be honest that one of the strongest demands is made upon a man. There is no shadow of a doubt of his responsibility here. It is useless for him to try to satisfy his conscience by declaring that he is doing the best he can, while yielding to the evidence of the senses all along the line, and so rendering himself incapable of doing his best. In such a case his best can only bring to him the reward of ignorance, just as the mathematician, however good his intentions, finds the test of his endeavors in his obedience to the multiplication table. "Hell is paved with good intentions," to quote the form of the old proverb in the language in which Dr. Johnson dressed it. Pious resolutions, as he pointed out, amount to very little; and in Christian Science when a man holds, in one hand, the measuring rod of Principle, and, in the other, the test tube of demonstration, they amount to even less. Surely it was for this reason that Mrs. Eddy, under the heading of "Alertness to Duty," wrote on page 42 of the Church Manual, "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned."

It is clear then that if a man is to avoid the pitfalls of what is regarded humanly as responsibility, while holding himself obedient to spiritual responsibility, he must use the measuring rod of Principle, and the test tube of demonstration. In doing this there is no difference whatever in the problem that faces him all the time in his efforts to attain the theory and practice of scientific Christianity. Fortunately, the problem is the simplest imaginable. The difficulty is not in understanding what is required, but in doing it. Paul found that out centuries ago, and wrote to the Church in Rome, "For the good that I would I do not: but the evil which I would not, that I do." It is always the same story of the lusting of the flesh against Spirit.

FREDERICK DIXON.

Eyes and Ears

Any one who stops to reason must admit that material eyes do not see nor material ears hear anything of themselves. From the ordinary human standpoint, it is the mental impression that constitutes the seeing or hearing. How the perception through eye or ear is transmitted to the brain has never been discovered. In fact, the supposed relation between any external phenomena and mental processes has not been determined by anatomical or psychological investigation. Further than this, it is manifest that the mere physical seeing or hearing amounts to little of itself. If an English-

That this is a fact, any one, whether he has studied Chris-

tian Science or not, must acknowledge. Christian Science

goes further, however, and shows that this human process

of recognition is but counterfeit of the activity going on in

the true, divine consciousness. Though the mortal experi-

ence of seeing and hearing is primarily mental and not physi-

cal, it is only the illusory belief of an utterly supposititious

mortal mind. The true seeing and hearing, which are thus

seemingly counterfeited, are the expression of divine intelli-

and hearing so clearly that the study of her explanations has

proved healing to many. On page 5 of "Rudimental Divine

Science," for instance, she says: "Soul is the only real con-

sciousness which cognizes being. The body does not see,

hear, smell, or taste. Human belief says that it does; but

destroy this belief of seeing with the eye, and we could not

see materially; and so it is with each of the physical senses."

It is Soul, then, not body, which really perceives and com-

prehends. Soul, as Mrs. Eddy teaches, is simply a name for

the one God, infinite Mind, which manifests itself rightly as

all spiritual activity. Of course Soul, or God, perfectly main-

tains its faculty for perception without any possibility of

Seeing and hearing are both largely constituted of atten-

tion. By being rightly attentive, a man may choose what he wishes to hear or see in the midst of a seeming medley. The

common limitation is that most people are trying to be atten-

Shepherd, show me how to go

O'er the hillside steep,

How to gather, how to sow,

How to feed Thy sheep;

I will listen for Thy voice, Lest my footsteps stray;

I will follow and rejoice

All the rugged way.

Mrs. Eddy has stated and restated the facts about sight

gence, ever harmonious and indestructible.

it wit man sees Chinese characters on paper, they will mean mto ii : nothing to him unless he is able to apply to them an under-SDOCE .. standing which is entirely mental. If a railway engineer for the hears whistles in the distance, the listening to the sounds ber ale amounts to nothing of itself. It is the recognition of their neight. meaning that counts. Thus two points are clear: first, that hit. Co. material eyes and ears do not recognize anything of themtha: 5 70 selves; and second, that the sense testimony which seems to ah min come through them is important only in proportion as its 4. 903 meaning is important. Even if the meaning is simply beauty, Science I as in the case of music, rather than safety, as in the case of O Wine the railway whistles, it is this significance that constitutes the value of the experience.

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tive altogether to material sights and sounds. This is turning

Eddy indicates in her poem, "Feed My Sheep" (Poems, p. 14),

attention in the wrong direction. The right direction Mrs.

where she says:-

Now the listening for the divine voice is not a physical expec-

tation of something supernatural. The divine Mind, infinitely expressed, includes all true discernment, comprehenion, understanding. The being attentive to the one Mind one requires individual consecration in every way. The till small voice" of infinite intelligence is experienced by

real man through his conscious dwelling in Mind, not ter. As the spiritual idea of Principle, man is attentive lly to Principle, to divine Love. mortal belief of limited hearing or seeing subsides in

resence of this true attention, understood and demon-

in practice. One who believes that he is deaf or blind to rejoice that he can be truly deaf or blind only to

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error. By looking gladly to Mind, he can prove that he finds in Mind all that there is truly to know, to see, or to hear. The point is that his whole desire must be to see and hear God, Truth, and not any mere material sense of things.

Only by seeking and being satisfied with the understanding of God, can one prove that he hears and sees with the fullness

of spiritual sense.

The material senses, whether of sight, of hearing, or of smell, of taste, or of feeling, have to be subjugated through the understanding of spiritual sense as sufficient for man. Every mortal, even though his human faculties may seem to him acute, needs to learn how to hear and see and experience good spiritually. He learns by dropping his mortality for the limitless freedom of immortality here and now. Interestingly enough, the belief is that the sense of hearing peculiarly stimulates the emotions. Music, for instance, is an especially emotional influence. In the turning away from human sense testimony to the divine idea, a man, therefore, must be content to reason accurately in accordance with Principle. Human emotions have to give way to the calm activity of the divine Mind in order that spiritual sense may be demonstrated as unlimited faculty of man.

One does not thus lose anything of hearing nor of true enjoyment. Instead, one learns to appreciate entirely spiritual harmony, of which any human combinations of sounds are but a counterfeit. It is this understanding which replaces any belief of discordant hearing with true concord. The hearing which is of God is not an emotional function, though it is a spiritually happy process. Human emotion subsides with the reduction to nothingness of the belief in matter. Thus the divine Mind is found to be the only moving influence. As Mrs. Eddy says on page 25 of "Unity of Good": "Mind is not, cannot be, in matter. It sees, hears, feels, tastes, smells as Mind, and not as matter." So each student of Christian Science patiently has to prove for himself that his real living is in Mind, not in matter, and in so doing he demonstrates the immortality of true hearing and seeing, in fact of all spiritual sense, through the disappearance of just so much of the limitations of human circumstances. In the divine Mind, the real man lives, moves, hears, sees, and has his whole being, rejoicing in the actual consciousness of all true freedom and harmony. GUSTAVUS S. PAINE.

[Written for the Sentinel]

Assurance

FLORA F. GOOCH

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.-Isaiah.

OVING Father, piloting me Through the waves of the boisterous sea, Proving always, Thy power to show, Though we pass through the waters, They cannot o'erflow;

Gracious Father, governing me In every experience through the sea Of mortal beliefs and scenes of woe, How glad I am to pass with Thee Through the deepest waters, For they cannot o'erflow.

Blessed Father, controlling me, Living promise to humanity! Thou bearest us up to a height so high That we see and feel and readily know, Though the waves overtake us, They cannot o'erflow.

Testimonies of Healing

It is with a heart full of gratitude that I send this testimony of the benefits received through Christian Science. I sought Christian Science treatment after being bedridden for nearly ten years, having lain in one position most of that time. I had been sent to the infirmary three times for operations. The third time I was sent home without an operation as "incurable," all that nursing and surgery could do having been done for me. I gave all my clothes away, thinking I should never get up again, but Love has supplied all my needs in every way. Very soon after having Christian Science treatment I was able to move myself in bed and then to sit up, and later was able to get out of bed. I then found that one leg was so much shorter than the other that only the tips of my toes touched the floor, and one shoulder was higher than the other. The healing of this condition came suddenly, early one morning while I was reading The Christian Science Journal. I got out of bed and found I could put one foot down as readily as the other.

I cannot express in words the gratitude I feel for the healing that has changed me from a helpless invalid, having to rely on others for everything, to a happy and useful woman again. I have also proved that age is not an obstacle to healing and usefulness. As I look back I can see how Truth has led me every step of the way. Many times the messages in the Christian Science periodicals have helped me when the way seemed long, and to those whose healing seems slow I would say, Be not discouraged, for it will surely come if we faint not.

Christian Science has given me a better understanding of God and man, also of the Bible. My earnest desire is that I may daily learn more of this beautiful truth and help others. I am grateful for the happy time I have had in the Christian Science church and for the loving help that has been given me.—(Mrs.) Mary Bancroft, Patricroft, Lancashire, England.

Some time ago I found myself, according to the human sense of things, a total and abject failure in a business way, and pretty much so in a physical way. I had, as it appeared to me then, been deprived of many deserved opportunities by an unkind fate or an ill arranged world, and been cheated out of others by the selfishness of men, and lost still others through my own shortsightedness in earlier years; in short, mine was the same sort of story that thousands of other men of about my age tearfully whisper to themselves. An advertising writer by profession, I had drifted out of touch with the business in an attempt to establish another sort of business of my own, had lost all my money and gone into debt to boot in this enterprise, and then, attempting to find employment in my old line of work, could find absolutely nothing to do. To the bustling advertising world I represented only a "has-been," while for other lines of work I could show no training or aptitude.

Having exhausted every human resource, and being what the world calls "down and out," I turned to Christian Science. Within a few weeks—less than three, I know—of my first treatment I was offered, without any solicitation on my part and from a most unexpected source, a piece of work along lines I had never thought of at all. Nevertheless, as it promised me two hundred dollars in cash I undertook it, and it was performed with an ease and satisfaction that was astonishing. On its heels came another opportunity, then another, and another; in fact never from that day to this have I been without something to do that

I could do, and never has my work paid me so well in money, nor was I ever at any time in the past able to do such good work as it is easy for me to do to-day. I have been able to pay up all my debts and have money ahead again.

Material prosperity came with my growing understanding of what is Christianly and scientifically "practical," and physical health has been manifested also. I had suffered for about ten years from indigestion and had a rupture, sustained when a boy, that was gradually getting more serious; both of these troubles have absolutely disappeared under Christian Science treatment. It was a sore temptation, after first coming into Science, to be "practical" according to the old way of thinking, and continue the before-breakfast calisthenics and long outdoor walks which were supposedly necessary to one following a sedentary occupation, but by applying the same understanding of what is "practical" that had worked out in my business problem, I have never since found it necessary to exercise for health's sake, and yet have never been so well.

For the illuminating help and unlimited patience of a practitioner in trying times, for the inspiration and devotion of our Leader, Mrs. Eddy, in fathoming the rules of scientific being and revealing them to mankind, and to Him from whom this blessing flows, my gratitude is such that I am not able to fully express it.

HERBERT WATSON, New York City, New York.

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Five years ago last November I turned to Christian Science for help, after two years of suffering from tuberculosis of the right knee. Through the loving and patient help of the practitioner to whom I went for help, I was able in ten days to discard a cast which I was wearing, a rubber bandage, and the use of crutches. A belief of heart trouble was met during these treatments, although it had never been mentioned to the practitioner. During the past three years I have been able to put aside glasses, which I had worn for years. Last year a fall resulted in a dislocation of the left knee, and at the same time I seemed to be suffering from nervous prostration. Through the patient and loving help of a practitioner I was healed, and was able to make a trip to the Middle West in less than six weeks after the injury. Since then I have asked for help for many things, and have received it in many ways.

I am learning to see man as the expression of God and to know only good of every one and in so far as I have been able to do this, many opportunities for good have been opened to me. I am very grateful for many beautiful demonstrations, and for the help I have received from each practitioner appealed to. I am grateful to God for His goodness to me, and to our Leader, Mrs. Eddy.

(Miss) LALLA E. MORRIS, San Francisco, California.

4

Before I knew about Christian Science I believed that our well-being depended upon our obedience to what we call physical laws. Christian Science has taught me that there is only one law governing man and the universe, and this the law of God. This law is based on the will and purpose of God, which are logically in accord with His nature, love, therefore the law of God is wholly good and accomplishes that which He pleases. On many occasions my being was far from satisfactory even to human sense, but through Christian Science treatment and my own understanding harmony was restored.

My very first proof of the operation of God's law was the

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correction of the belief that I was without friends. I learned that all who are striving to do God's will are of the household of God. Realizing this, I no longer felt lonely. When I thought that I could not communicate and converse with the people around me on account of speaking a different language, the law of God revealed to me that all are ideas of the one Mind and forever included in that one Mind and working to the same end; I learned that it was impossible for me not to understand the language of Love. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, from which I learned English, was my only and impersonal instructor.

The law of God has guided me to the fountain of living waters. When I was filled with countless beliefs of physical ills and mental depression, it was the law of God which annulled one after another and gave me a weapon—the truth—with which to defend myself against the false accuser of man. When I believed that I had lost all my hair, the law of God revealed to me that perfection and completeness are ever present, and Mrs. Eddy's words were proved true, that "God is more to a man than his belief, and the less we acknowledge matter or its laws, the more immortality we possess" (Science and Health, p. 425). My hair was restored. I have been healed of colds, nervousness, fear, heart trouble, constipation of lifelong standing, and gas poisoning.

One of the greatest blessings which I have derived from Christian Science is the enlarged understanding of Mrs. Eddy's scientific statement of being, as given on page 468 of Science and Health, showing the allness of Mind, and not only the powerlessness of matter, but its nothingness. I am most grateful for the life and work of Christ Jesus the Wayshower, and equally so for Mrs. Eddy's selfless love and for all the blessings which have come into my life through Christian Science.

(Mrs.) MILLY HUTTON, New Rochelle, New York.

4

It is with deep gratitude that I send this testimony to express my appreciation for the great benefits which I have found in Christian Science, and especially during my service overseas, when it taught me the omnipresence of God as my only defense against the dangers which tried to beset us. By constantly adhering to the truth of being and the demonstration of good I was able to overcome all sense of limitation and to master any evil propensity which tried to predominate.

Shortly before leaving for overseas, a dear friend presented me with a complete set of pamphlets, which I took with me and from which I gained a great deal of benefit. After reading them I distributed a good many to my fellow soldiers who desired them, thereby feeding the hungry and satisfying a desire to help those who were in need.

My service in France and Germany on dispatch duty for our headquarters kept me on the road a great part of the time and gave me a general idea of the situation. On one occasion I was called to make a special night delivery during the Saint-Mihiel offensive, and although my work did not necessitate going up to the front lines of defense, it was a rather hazardous trip because it had to be made in the dark, as lights might have betrayed our location to enemy aeroplanes. In returning about three o'clock in the morning I was thrown from the motorcycle. I was shortly afterwards picked up and taken to a French hospital close by in a semiconscious condition. I had fallen headfirst, lacerating my face, and was in a rather precarious condition. I was very calm through the whole proceeding and

held no fear whatever as to the results, and was soon able to clear my thoughts of the error and to know that the real man in God's image and likeness is indestructible, and that any thought of imperfection must be cast out before a complete healing could be realized. I always carried a copy of the vest pocket edition of Science and Health with me, the reading of which I found a great comfort.

After the wounds were carefully dressed by a French physician I was put to bed and soon fell asleep. When I awoke the next morning I immediately cabled to a Christian Science practitioner in New York for assistance. I clung to the truth myself so that I experienced very little pain and the next day was able to be transferred to an American hospital some distance away, where I was also kept but a short time. I was incapacitated less than two weeks and was able to return to my former duties with but a very slight trace of the accident. Those who witnessed the case expressed surprise at the rapidity of the healing, which I owe to the splendid work of the practitioner and to my own understanding, though slight, of Christian Science.

I feel so grateful for all the blessings which Christian Science is bringing to me, and I am trying each day to gain more understanding of the truth which is liberating mankind from the bondage of evil, and to demonstrate the supremacy of Mind. Whether the problem be in the form of an accident or a claim of sickness, our remedy is ever present and will conquer any form of error if rightly applied. I had the pleasure of distributing about ten copies of Science and Health among the boys during my eighteen months' service overseas, besides other literature which was sent to me from Paris, and from friends at home.

ROBERT E. HOBBS, Portland, Oregon.

4

It would be very ungrateful of me to wait any longer to give my testimony for the many blessings that have come to me and my family through the knowledge of Christian Science. I did not turn to it for any special physical healing but because what I had heard of its teachings appealed to me as the right interpretation of the Bible. I could not accept the old teaching of predestination; but that God made all and made only good, therefore did not predestinate evil, I could accept.

My first benefit received through Christian Science was freedom from the bondage of fear of sickness for my family. I had an instantaneous healing of asthma nine years ago and have not had the slightest symptom of it since. This proved to me that change of climate was not necessary for relief or healing. I have depended on Christian Science as my only physician for eighteen years and have always found it available for every need.

I sincerely thank Mrs. Eddy for proving to us that we have a God whom we can depend upon in all our trials, regardless of what they may be. I am thankful for all our literature, including the Lesson-Sermons, and grateful to the faithful practitioners.

(Mrs.) ELIZA C. MOULTON, Weiser, Idaho.

4

About seven years ago, very shortly before a child was born I was suffering from a form of kidney disease called dangerous, accompanied by vomiting of an unusual type. I had planned to go to a maternity hospital near me, and when I was visiting there the doctor in charge became alarmed and insisted that I remain there for them to watch the case.

They offered me little encouragement and told me my life depended upon obeying their orders. I refused to remain,

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and on reaching home became very ill. I was very weak, not having taken any solid food in months, and was not able to swallow a spoonful of water without intense suffering. I felt that I was dving when I called for a Christian Science practitioner and nurse that night. I was asked to choose my physician and was led to one who has the deepest respect for Christian Science. He said he found everything as the hospital had reported, but he would depend upon Christian Science to correct the troubles. It was presumed I had three weeks for treatment in Science before confinement. During the first days the nurse called the practitioner many times a day, saying, "Work immediately." In a few minutes I would be at peace, and the vomiting was gradually overcome. When I could take a cup of water in my hands and drink, I felt it was truly a cup of cold water in Christ's name. In a few days I let the nurse go and was about the house.

About ten days from the time I called the practitioner the child was born. My husband and I were alone. There was no delay and no pain. Doctor and nurse came immediately and both were rejoiced over the demonstration. I did not suffer from what is known as "after pains." The practitioner worked for me until all fear of them was destroyed. In calling up the hospital to tell them the child had been born at home they said, "You do not mean that the child is alive?" The child was very frail and only the truth applied could ever have corrected the discords which arose. Several times during the first week he seemed to be passing away, but soon became normal and is now larger and stronger than most of his companions, having never since had a serious illness. Difficulties of every nature, both for myself and my children, have been met through Christian Science, among them the effects of an accident, when a child fell quite thirty feet to the hard ground. This was met in a few minutes and no bad results or soreness followed. We had our tests during the influenza epidemic and the healing was rapid and complete. I was also healed of an internal weakness which doctors had failed to relieve at all, and which has never returned. It would fill a book to tell the benefits I have received. What we owe Mrs. Eddy is best expressed in her own words, in her Message to The Mother Church for 1900 (p. 2), where she says, "The song of Christian Science is, 'Work-workwork-watch and pray."

Mrs. George C. Putnam, Lodi, California.

4

One of the greatest blessings that has come to me through Christian Science, among an innumerable host of them, including many physical healings, has been the understanding that God's will is good and that only good can come to us from God,—that afflictions are neither sent nor permitted by Him and have no existence beyond false sense testimony. Having "endured a great fight of afflictions" before reaching that understanding, it may be helpful to some other student struggling under the same weight to know that it was through years of earnest seeking that I attained it.

Through weary months, while seeing the evidence of the love of God for others, the actual realization that it was for me too seemed hard to reach. With the ever patient, loving help of a practitioner, fears and erroneous beliefs have been destroyed; for as we read in Isaiah, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," and again in II Corinthians, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

To a mental and physical wreck, health has been restored. Fear of living—fears of every kind—are vanishing through the understanding of Christian Science. The realization that God is ever present, that His will is good, and that He is the unfailing Principle of all reality, destroys every fear and erroneous belief and brings the "peace of God, which passeth all understanding." The immeasurable gratitude I feel is being expressed to the best of my ability in daily, hourly striving to live nearer the example set us by Christ Jesus.

(Mrs.) GRACE MARGARET WATTERSON, Windsor, Ohio.

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I have decided to make a public answer to a question often asked me as to why I left the denominational church in which I was brought up. My answer is: Because when the responsibilities of a family came to me, religion, as I then knew it, failed to meet and solve the problems encountered in rearing a family. For five years I laid my Bible aside and had no desire to go to church; in fact I had no time to go, or to do anything other than the daily routine. At the end of those five years two of my neighbors had become interested in Christian Science and were holding services every Sunday morning across from my home. I asked in regard to their work and they told me it was a religion that healed sickness as well as sin and all other discordant conditions, and invited me to come over and hear them read the Lesson-Sermon. I accepted the invitation and later borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I was hungry and thirsty for something to meet and satisfy my needs. I read the Christian Science literature, bought a Quarterly and a copy of Science and Health, and began studying the Lesson-Sermons, and can truthfully say that the understanding Christian Science imparts is the living water; for it is the only thing that meets all human needs. About five years ago I was taken ill with typhoid fever in its worst form. With the little understanding I had of Christian Science and the loving help of a practitioner who came to me when I was almost at death's door I was beautifully healed. Since that healing I have been able, through the understanding I have gained, to meet and overcome nearly all ills for my children and myself, including croup, measles, scarlet fever, and influenza.

I am the mother of six children; the two eldest I fed on medicine from infancy until they were eight years old. Whenever I went to visit my mother I was always sure to pack one end of my suitcase with medicine, even if I had to leave out some clothes. But because of my understanding of Christian Science the four youngest have never taken medicine. I feel so thankful to-day when I think of the day I decided to try this blessed truth. I often wonder how mothers ever get along without Christian Science, for if I had not found it when I did I am sure I would never have been blessed with the peace and harmony in the home that we enjoy to-day.

I send this testimony hoping that it may reach some one who wants peace as I did when I found Christian Science, for it certainly meets every human need when rightly applied.

(Mrs.) DRUIE E. THOMPSON, Monticello, Arkansas.

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It has been more than three years since I first began the study of Christian Science, and I think it is time to tell others what it has done for me. I was healed of what is known as "Cuban itch." For nights I could not sleep and finally, after applying lotions for a month or two, I turned to a Christian Science practitioner for help. I cannot remember just when the healing took place, but the next

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time I thought of it I found I had been healed. Since then I have been healed of hemorrhoids, colds, the fear of lack, and many physical diseases which I did not know the name of.

Before coming into Science I was always ill; now I am always well, and not only well but I am learning what real health is. I am learning that God is the source of health, of supply, that God is Life, and that, in proportion as we realize this, are true health, supply, and all needful things found. I thank God that I am daily learning to turn to the real, the spiritual, and away from the material with its ills and fears, and I am finding true peace and happiness. I have waited nearly two years to send this testimony, error having urged that I wait until I had something more important to tell about. But at last I realize that "ceasing to give, we cease to have," hence this testimony, and I hope it will be the means of helping some one to break the shackles of sin and sickness.

MRS. H. J. PAGEL, Minneapolis, Minnesota.

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It is a wonderful thing after years of weakness, unrest, and struggle to find that God takes "no pleasure in the death of him that dieth," that it is not God who makes our hearts sad, and that we need never struggle in vain for health, joy, or prosperity. This wonderful thing has come to me through the study of Christian Science.

Like many another, I searched in my childhood for God. He seemed to be in the flowers and hills, but not with men. Never did I hear Him referred to as present, nor did His name enter into common conversation and daily action. I sought Him in Sunday school and church, but the ignoring of the command to heal and the power given to matter seemed illogical and inconsistent with the Bible. There was nothing that taught me how to pray the prayer that "availeth much." Later, when in the university, I sought the power of mind in the study of Plato, Aristotle, Kant, and Hegel; but the end of every course left man with doubtful immortality, and reason limited by time and decay. All this while I was battling against general weakness, overwhelming fatigue, sore throat, or some other ailment. I never felt well. Doctors told me repeatedly that I was working too hard, and that a breakdown was inevitable. Then my sister contracted tuberculosis of the lungs. Everything that medicine could offer was tried, but to no purpose. For her sake I began to study Christian Science. Another sister fell ill of the same disease. The two passed away within three months of each other. In the meantime my trouble had been diagnosed by two physicians, one a noted specialist, to be the same disease. I was told that it would be fatal for me to go back to work. A Christian Science practitioner told me that God is my Life. Clinging to this, I went back to work. Though often the sense testimony seemed terrifying, I never stopped working, and at last the belief of sickness was replaced by the fact of health, and I knew that I was well.

It is not for the physical ease that one is grateful. It is for the reversal of the sense testimony, the new birth of thinking in terms of ideas, not things. It is to find God as law and Principle in His own infinite Science of Mind, proved beyond shadow of doubt by the overcoming of so-called laws of matter in countless lesser ways that prove the inevitability of the complete demonstration. It is to find man, not as a feeble creature dependent on sleep, circumstance, matter, but as the idea of God, acknowledging only an infinite capacity. For this, I would sing to all the world my grati-

tude for Christian Science, humbly realizing that I understand only so much as I prove.

I am daily grateful for the Christian Science periodicals, which, together with our Leader's writings, help us to "keep that which is committed" to our trust.

ETHEL ADÈLE DENNY, San Francisco, California.

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Having never sent in my testimony of healing through Christian Science I feel I should, as it may be the means of helping some one, as I am benefited by the testimonies of others. After suffering for years from a nervous stomach trouble, and having spent everything we could get in an effort for healing through materia medica, but without results. I one morning awakened to the fact that medicine could not help me. I got up, dressed, and went to a town not far distant from my own, to see a Christian Science practitioner. I stayed about forty-five minutes and came back on the next train, happy and healed. I could not then believe I was well, and continued treatment for two weeks. I have never taken a dose of medicine since, and instead of being a pale little woman, without any hope in life, I am now well and hearty and can do all kinds of work, while before the healing I could not do any, but just sat day after day in torture.

I love Christian Science and apply it to all my daily problems. I cannot express in words my appreciation for all the Christian Science literature. I have known about Christian Science for about twenty-eight years, and have had so many healings and so much good has come to me through it that to me it means everything. All praise to Mrs. Eddy, who through her discovery has saved so many from the invalid's chair and death, and has brought love, health, and happiness to desolate homes. We thank God for this priceless treasure, health.—Mrs. Willie Weems, Blytheville, Arkansas.

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In "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 462), "The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate."

This statement was made practical to me in 1892 when I was healed of tumor. I was convalescing from a belief of nervous prostration; having been ill for some time and becoming weary of what the attending physician told me, I decided to call upon another one for treatment. This second one felt that a consultation was necessary, and to this I consented. When the consultation was over I was told that an operation was necessary, and at once, as there was great danger of death. I made all arrangements for it then and there, but on my return home my husband protested, and while I was deliberating as to what I should do in the matter, a friend called on me and told me of Christian Science. I had not heard of Christian Science before but I was eager to be healed, so seized upon the advice of my friend, consulted a practitioner, and in three weeks was completely healed. Through the work done for me the "self-inflicted wounds of selfishness" had been healed. This is only one of many demonstrations in our home.

The belief of sorrow and separation was met through the realization that God is ever present, and man, His idea, is ever conscious of this presence. I am so grateful to God for all these blessings, grateful to our revered Leader, Mary Baker Eddy, for bringing to a waiting world the truth that heals the sick and reforms the sinner, and I send this testimony in the hope that it will help some one as I have been helped by reading those of others in our periodicals.

(Mrs.) JENNIE HUNTER, Malden, Massachusetts.

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Signs of the Times

I"One Alliance"—The Christian Science Monitor, Boston, U.S.A., Dec. 3, 1920]
In the year 1898, Mary Baker Eddy, with foresight and wisdom, gave to the world a poem which includes the following verse (Poems, p. 10):—

Brave Britain, blest America! Unite your battle-plan; Victorious, all who live it,— The love for God and man.

To him who seeks Truth, this admonition provides unerring metaphysical instruction. The direction is to unite the plan of battle. Every disciple of Christian Science knows that the only battle there ever could be is the battle of the Lord, by which the belief in evil that claims to be present as consciousness is overcome by the perception of Christ, Truth, as consciousness. This is the individual's cognition of the allness of Mind. The sense testimony of contending nations must be replaced by the understanding of omniactive Principle forever casting out that which is unlike itself. This operation of Principle which applies equally to individuals, groups of people, and to nations, will be interpreted by the student according to the degree of his enlightenment either in terms of personal sense, as people warring with one another, or as Truth destroying error.

By the specious argument of personality, suppositional evil would if it were possible separate those standing for Principle. If instead of contemplating rivals for place and power, the vigilant thinker would discern idea, the infinite manifestation of infinite Mind, there would be immediate and radical rejection of all that might cause dissension where peace and harmony are absolute. Mrs. Eddy's admonition to unite our battle plan is indeed pertinent, for the only unity that is possible of expression to man is his unity with God. The one and only alliance of infinity is exemplified in the doctrine of atonement. As the individual realizes his at-onement with Principle, God, he will find himself associated in his activities with those standing for Principle. Since it is sophistry to argue that the true idea can exist in consciousness unexpressed, alliance with Principle is inevitably manifest in the way of God's appointing.

Although the purpose of alliance is protection, the proper protection that should rightfully be experienced through alliance can only be attained by right knowing, that is, active thinking that accords with Principle. It is the certain knowledge of the truth that assures to man freedom, and this knowing the truth is the at-one-ment with Mind, the alliance with Principle, the stand for the right, that is all the defense that is possible or needful to men. If one is doing God's bidding, he is found fighting on the side of Principle in the rejection of error. This righteous zeal is his complete protection and sure reward.

Any failure to uphold the highest and best in world affairs results from the lack of the understanding of Principle. This seeming reversal of thinking in alliance with Principle is vividly exemplified in the portrayal of Macbeth, who, accepting the accumulating suggestions of evil as they appear, first in mild then in more sinister form, finally places himself so in league with evil that in the testing time he has no support from Principle, the one sure ally. Macbeth's assumed power is based on faith in mesmeric suggestion, which, when confronted with the truth, allows him to be overwhelmed by the multitude of iniquitous thoughts he has made his allies.

If fear is the motive for seeking an alliance with nations or people, the alliance has not within itself the elements of success, whereas, if the alliance results from people and nations together seeking Principle, then is the alliance the outcome of an understanding of Principle that insures permanency. National and personal aspirations tend to separate, but the aspiration to reflect God, good, which is the one true aspiration, unites all in a common aim and brotherhood. The man who is habitually looking for the knot in the bulrush may aver that personality and national self-interest are necessary concomitants of present living, that the millennium is yet afar off, but in Christian Science it is provably true that if one is consciously allied to Principle, this will bring to his support whatever is necessary for the harmonious working out of any problem. Each agency for good appears allied to every other agency for good because all are in reality allied to Principle, Immanuel or God with us, which, according to the law of harmony, is, in Christian Science, interpreted as whatever contributes to the general and individual welfare. As Mrs. Eddy beautifully says on page 129 of "The First Church of Christ, Scientist, and Miscellany": "And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust, and how he presses to his original, never severed from Spirit! O ye who leap disdainfully from this rock of ages, return and plant thy steps in Christ, Truth, 'the stone which the builders rejected'! Then will angels administer grace, do thy errands, and be thy dearest allies."

It is so easy to yield entrance to the personal equation, to agree with other people and see an issue from the popular viewpoint instead of undeviatingly seeking the viewpoint of Principle. This conscious looking at questions with God, that is from the standpoint of Principle, requires great humility and abnegation of the human self, for to the extent that human will or desire clouds the vision, to that degree is the perception of the Christ-idea in its purity dimmed.

It is when found fighting against God that one loses. Asa discovered this many years ago when the Spirit of God, speaking through his messenger, said to Asa: "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." The only way of insuring success to one's endeavors is alertly to discern and follow God's will, for the law of God, which is the law of the unfoldment of right, is inevitable and governs the universe and man. Because Truth is always victorious, if error ever seems to hold the field it is simply because one has not united with God in his battle plan.

The glorious promise contained in the quoted stanza from "The United States to Great Britain" is that those who love Principle and idea will ever be victorious over sin, disease, and death. Loving spiritually frees from the entangling alliances of the flesh, for as Mrs. Eddy writes on page 105 of "Miscellaneous Writings," "Christian Science is an everlasting victor, and vanquishment is unknown to the omnipresent Truth."

[From "An Institute of English," by Robert Donald, LL.D., in The Landmark, the Monthly Magazine of the English-speaking Union]

It is estimated that more than two hundred million people now speak English, and not more than half that number is of British- and English-speaking Celtic origin. People of other races absorbed by English-speaking countries soon lose their mother tongue, and become the inheritors of a literature, law, and institutions which were foreign to their ancestors. English has long been the language of the sea; it is becoming more and more the language of commerce, and it looks as if it were destined to be the language of the League of Nations. . . .

The suggestion which I made at the University of

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Toronto was that the universities in English-speaking lands should follow the example of newspapers in the British Empire and call a conference to discuss the future of the language, with the object of organizing an English Institute on the lines of the French Academy. . . . Apart from the direct labors of an Institute of English, which would be of immense benefit, we cannot overlook the influences which such an organization, embracing the whole English-speaking world and removed from the remotest connection with politics or controversial subjects, would exercise in promoting better understanding and closer community of interests among all people who use the English language.

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[From a Letter of Reverend F. O. Seamans in Manufacturers Record]

The serious and friendly attitude taken by some of our leading secular journals toward moral and religious questions seems to me one of the hopeful signs of the time.

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[One of a series of little stories running in *The Standard Union* of Brooklyn, New York, each one of which contains an authentic decision on some point of law of interest to women]

Betty and Anne were having dinner in a restaurant, and relaxing after a hard day of shopping. When they had been refreshed by a warm dinner, the active mind of Betty began to work.

"I went to a Christian Science testimony meeting the other night," she told Anne. "It was very interesting indeed. More than a dozen people got up and related some personal incident of healing. You know they claim they can cure all manner of ills without medicine, merely by praying."

"Is that so? Well, let me tell you, Betty, when I am honestly sick give me a good doctor, a strong dose of medicine, and a pretty boudoir cap."

"I wonder," mused Betty, "whether it is legal for them to practice without a license?"

"But," reminded Anne, "they are not really practicing medicine, they simply use prayer as a healing."

"I wonder where we could find out?" continued Betty. "Surely there must be some legal decision about the matter."

"There is, indeed," came unexpectedly from a deep, pleasant voice. Betty and Anne were both startled, and glanced up quickly. They saw a tall, distinguished looking man whose eyes twinkled with just a bit of amusement as he spoke.

"I could not help overhearing your conversation as I sat at the next table. Queerly enough I recently had a case which answers your question. You see," he explained, "I am a lawyer."

"Oh, isn't that fortunate," exclaimed Betty. "It is very kind of you to bother. Please do tell us."

"There is a public health law," the lawyer continued, "which provides that none can practice medicine without a license, but further provides that this shall not apply to the tenets of any church. The Constitution gives the right of free religious beliefs to every individual. The case I handled dealt with a Christian Science healer who was accused of practicing medicine without a license. I proved, in court, that he had made no diagnosis of the case in question, and that he had not prescribed any medicine. His treatment consisted wholly of prayer, in accordance with the rules of the Christian Science church. The judge held that this was not a violation of the law and that the man was not practicing medicine without a license. As long as he prescribed no medicine, but sought to cure solely by prayer, he came within the exemption of the public health law, which states that its provisions shall not apply to the tenets of any church. Is it clear to you now?"

"Oh yes, indeed," said Betty gratefully. "I cannot tell you how much we appreciate the information you gave us. You have saved us a great deal of trouble. You see we make it a point to find out about any law which comes to our attention, because we feel it is the duty of every citizen to know as much of the laws of his state as is possible."

[From a News Item in Ontario (California) Report]

This denomination [Christian Science] is founded wholly upon the Bible, taking the spiritual interpretation as discovered by Mary Baker Eddy, which is found provably true, hence scientific. Christian Scientists do not proselyte, but through the testimonies of healing, given each Wednesday evening, many are being brought to use the healing power of the Christ, which, to-day as of old, destroys sickness as well as sin.

["The Verdict without Evidence"—An Editorial from The Salt Lake
(Utah) Telegram]

The district attorney of Los Angeles County, California, acts hastily and without sound reasoning in making a vicious and unwarranted assault upon Christian Scientists and other nonmedical healers. He promises prosecutions on manslaughter charges for the parents of children who may die while under the care of nonmedical practitioners, holding parents who fail to call physicians criminally negligent. The Los Angeles attorney is blustering and blundering in where angels fear to tread. Few parents sacrifice their children on the altars of narrow-minded philosophy. The history of the world records indelibly the fact that the parent is the greatest and the nearest protector of the child. No parent, whether he believe in mental healing or in the use of medicine, will subject the child to unnecessary risks in its battle for life. Instinct teaches the parent to fight for its young, even though the struggle demand self-sacrifice. How silly it is for an official to profess greater love than this in behalf of the state!

If the reasoning of the district attorney is sound and the state is justified in making an official investigation of child deaths occurring under nonmedical healers, then is not the state in duty bound to take the same interest in deaths occurring under the school of medicine, for failure to resort to some other school in the effort to render all possible service to the child? While it is true that the preponderance of the American people place their faith in medicine and surgery, it is also true that there are many who place their faith elsewhere.

No one school is infallible. Marvelous cures have been effected by all of them. Often these cures have come when competing schools offered no hope. Schools of healing must consider themselves in the service of humanity rather than in competition with each other. In the meantime there is no need for attorneys, skilled in the knowledge of the law, to pass upon questions on which they can offer no expert testimony. The Los Angeles attorney displays a bias which not only ill becomes the public official, but also reveals mental barriers in a profession which should ever keep its gates open and hear the evidence before passing judgment.

["The Censor and the Movie 'Menace' "—by Ellis Paxson Oberholtzer in The North American Review]

That there exists a deep-seated feeling unfavorable to the film, unless it shall have first passed through the hands of competent officers whose duty it is to inspect it and see what it contains, is undoubted. The declarations of large numbers of secular organizations dedicated to the cause of social betterment, as well as that of many religious and semi-religious bodies, are proofs that the manufacturer who, for his profit,

will pander to the people's lowest tastes, will not for very long go forward uncontrolled. The rules which the film censor of Great Britain enforces, those which must be heeded in Quebec, Ontario, and in all the provinces of Canada, in Australia, and in Japan, in Pennsylvania, Chicago, and several other states and cities in this country, are founded upon a conviction that there are common public rights which must be guarded as this great new industry proceeds on its victorious course. The fact that there were bills proposing boards of review before the legislatures of some twenty-five or thirty states last year, and that these proposals will reappear in the same legislatures next year, and thereafter, if necessary, until they are enacted into law, further confirms the observant man, whether he be in or out of the industry, in the knowledge that in the belief of those who, guided by a conscientious purpose, usually cause their beliefs to prevail in the end, there is a "menace" which calls for community action at once. . . .

We censor our own thoughts before we utter them, if we are esteemed as neighbors and citizens. This essay will be reviewed and censored before it shall come forth in print. The book, the magazine, the journal, the advertisement are edited. Precisely this function is performed by an officer who surveys the motion picture. He edits the film before it is presented to the public view. That he acts for the state instead of some other interest cannot alter the form of the service which he performs.

[Medical Inquisition a Form of Tyranny]

In a recent editorial entitled "The New Inquisition," the London Times, dealing with certain measures instituted by the British Ministry of Health, makes the following statement:—

"Of all forms of tyranny, a medical inquisition is the worst, since it leads inevitably to attempts to force upon sick men and women routine methods of treatment which may be extremely distasteful to them. The personal factor drops out of sight. Yet these vaunted methods are often but a fashion of the hour, and will, perhaps, be abandoned within a year or two."

[From "College and Commonwealth," by John Henry MacCracken]

Do we Americans generally prize very highly the knowledge which the college curriculum purports to impart? Do we not rather all agree that the majority of college students do not know five years after graduation what they gave sufficient evidence of knowing to pass the college examinations? Is there any society or set or group to whom preeminence is generally accorded, in which betrayal of ignorance in any sphere causes loss of caste as a breach of etiquette does in a social club? On the contrary, is it not the mark of membership in the most exclusive scientific circles to disclaim the possession of knowledge, or even of a natural curiosity in any except a very limited field? Is it not the fashion to say, "I remember nothing of what I learned at college, but the impress of this or that man will never leave me"? But why buy comradeship at so high a price as that paid in the arduous path of learning? Why not the country club, with good fellowship in hotly contested sports and more leisurely golf contests?

Was Tholuck right when he said, "My most important work is my walks with individual boys, not my lectures in the class room"? Why not, then, dissolve the university again into peripatetic sophists? . . . The mere transmission of the world's knowledge is of more significance than we realize in this day of the printing press. So strongly do I believe that

it is the function of the college to teach, that, if the knowledge imparted is not worth remembering, I would replace it in the curriculum with something that is worth while. . . . If the knowledge imparted is so strongly tinged with the personality of the teacher and so little a part of what should be expected of the educated citizen of the world that it cannot be tested in a comprehensive examination by some one other than the instructor, then is the knowledge indeed of little worth. There is no commonwealth in America to-day which does not need exact knowledge, and this is true of all ranks of society. It is true of the mechanic no less than of the man who makes our laws in the legislature. It is above all true of the leaders of public thought and opinion, whether we want to make a new tariff or devise a new currency law. With the increasing complexity of our civilization it is almost impossible for the commonwealth to find men who can really see the commonwealth as a whole or whose minds are sufficiently disciplined not to have their vision distorted by personal preference or passion. The first duty of the college is to teach, because that is its peculiar duty, because it is a school and systematic teaching its chief object.

[From The Congregationalist and Advance]

A judgment is an expressed opinion. It is also a test of our good will. Do we really love our neighbor as ourself? Or do we only pretend? For the claim of duty goes back far beyond the spoken to the unspoken judgment. Have we any right, even in our own thought, to make a settled estimate of our neighbor—as if he were always going to be as we seem to find him now, and as if we were judge and jury in the final assize? Such declaration of finality in our judgment is a presumptuous thing. It contradicts the law of love. It reveals us as unloving and fixes our own status rather than that of the other.

[From The Outlook, New York City, New York]

The actor was speaking: "I had a great fear the other night. I went on the stage and began thinking of my line beyond the immediate line, and for the life of me I could not remember it." . . . Every one of us makes the mistake of worrying about a to-morrow which, when it comes, is no more filled with terror than to-day. Our training has been for this hour. The human mind cannot encompass that which does not exist. You might as well bother over next spring's daffodils as to weep over to-morrow morning's weather. Oh, the hurdles we needlessly jump! There were those dark pessimists who prophesied that the recent world war would go on for thirty years. . . . My ideas day after to-morrow will not be those of this morning, so why waste my energies in a sad appraisal of a self that will be changed perhaps within the space of twenty-four hours? One thing at a time-and happiness.

[Charles Stelzle, in The Survey]

While the Pilgrims were intensely interested in the civic and political welfare of the people, they were not satisfied with purely secular solutions of the social problems of their time. They applied the [standards] of religion and "the kingdom" to industrial problems, to social situations, and to international affairs. Their individual consciences were reinforced by a social conscience which found its expression in law—and this law was founded upon religion, as they conceived it. In this respect they again anticipated the best statesmen of to-day. We are coming more and more to recognize the necessity for the moral element in social work, in economic discussion, and in national legislation. We are not

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so sure, now, that religion and politics can safely be kept in separate compartments—that religion and politics have nothing in common. We are learning that the labor question is a moral issue, and that it can never be settled upon any other basis. Labor leaders are coming to recognize it. History is demonstrating it. The very social reform measures that are being presented to us as a solution demand it. . . .

The attitude of the Pilgrims toward their own problems was determined by the teachings of the Bible, which was the sole guide in all their affairs. They regarded the Bible as the direct revelation of the will of God to them as individuals. Every question that arose among them was "discussed, disputed, and cleared up by the word of God," and it was not considered settled until it was found "agreeable to the Holy Scriptures." Public officials were selected according to the directions given in the Bible, the qualities there demanded being set up as the standard for all officeholders. The Bible became to the Pilgrims a system of practical ethics and right conduct.

Probably most of us would accept the statement that the Bible contains the fundamental philosophy and law which makes for a better citizenship and a higher national life; we simply have forgotten or neglected this truth. It is worth while, in discussing the facts regarding the Pilgrims during these tercentenary anniversary days, to recall to our minds what it was that made the Pilgrims great. The Bible was undoubtedly the chief factor in their development.

[From The Universalist Leader]

In these times when many . . . indulge in erratic notions regarding the present deplorable condition of religion, and are harking back to the "good old times," it is good to have a smashing iconoclast get after some of these notions. A professor of the Carnegie Institution in a recent lecture, the outcome of wide study, points out the fact that these are not degenerate days, there is just as much and just as good religion operating in the world to-day as ever in the past, and operating under far more favorable conditions of freedom of mind and scientific method. He shows how in the old days the high church official was an autocrat; he was the whole thing; he commanded and others obeyed. That is, there was one man thinking where now there are thousands, and if we slip by some of the forms and dogmas, once so essential, the elemental religious impulse is controlling and directing humanity along the pathway of human progress.

[Introduction to a Christian Science Lecture in Sacramento, California]

A few years ago the thinking world was greatly troubled by the so-called warfare between science and religion. As a reaction against theological dogmas of earlier days, a wave of materialism had come, which sought to overthrow in the name of scientific investigation the cherished religious faith of mankind. We were asked to contemplate not man created in the image and likeness of God but a man evolved from protoplasm, developed through various stages of apehood into a human being who showed himself fitted to survive by crushing out those weaker than himself. Under the influence of this teaching many sank into indifference as to religion, and many into atheism.

But to some, though disturbed by the conflicting evidence, came a spiritual prompting that this was not the truth about man. Some pure influence had left an impress which materialistic logic could not efface. An unerring intuition prophesied the dawn of a light that should lighten the darkness and restore to man his faith in God. This light has come in the

discovery by a New England woman, Mary Baker Eddy, of Christian Science, which reconciles science and religion by relegating the ape-man to the realm of human belief and enthroning God's reflection, the good man, as the only real man, and supplying abundant proof. Thus all true science is a knowledge of God and His creation and is religion.

[From The San Francisco (California) Examiner]

Score another for the Bible. Told seriously to consider from which subject they could gain the better knowledge, Shakespeare or the Bible, a class of one hundred and forty-six upper students in English at the University of California voted ninety-five to fifty-one in favor of the Bible. As the result, a course in the holy Book will replace the usual Shakespeare class for these students next semester.

[A Practical Application of the Golden Rule in Business]

In a recent article in the Boston Evening Transcript reference is made to a news item which told that the five hundred employees of a manufacturing concern in an Ohio city, which is operated on the Golden Rule basis, had decided to surrender their jobs voluntarily for a month in order to give work to the unemployed of other clothing factories. The president of this company is quoted at some length describing their plan and its results, and the following is part of what he is quoted as saying:—

"The Golden Rule is the divine law governing human relationships, accepted by all religions and proclaimed by all prophets and teachers of every creed. It is the only infallible, workable, industrial, and economic law in the universe to-day. When I discovered that God had given as infallible a law governing human relationships as the law of gravitation, and decided to make conditions favorable for that law's operation, I began to study the conditions in our industry. I discovered that practically ever since Eve sewed fig leaves together the textile and clothing industry was the poorest paid industry in the world. I called my help together about the end of 1918 and told them of these conditions, and that we expected to make the Golden Rule the governing law of our industry, and that together we would lift ourselves out of that condition. I do not say it has solved all labor troubles in our factory; nay, it has done more, it has eliminated all labor troubles during the most trying industrial period of the world's history. I do not say it has driven out hatred, strife, and selfishness; it has done more, it has ushered in love, contentment, cooperation, and happiness; it has not only cast out hell, but has brought heaven to us.

"During the year of strikes this company had no strikes. During the year of nonproduction the company increased their production over one thousand per cent. During the year of high prices the company manufactured to order suits and overcoats to retail at from \$16.50 to \$29. During the year we moved to a building previously occupied as a distillery. When we took our inventory at the end of 1919 we found that in spite of increases in wages and the enormous expense of moving and setting up our entire plant, we had made a net profit of \$42,000 on an investment of \$60,000. The actual condition at that time was that we were paying bigger wages, selling our product for less money, and making a bigger profit than any of our associates in business.

"When we decided to make the Golden Rule our governing law it was impressed upon every mind that doing to others as we would be done by did not simply mean employer and employee, but meant each customer on our books as well; it meant that every garment we sold must be of a standard that we would be willing to accept, and sold at a price that we would be willing to pay if we were in the customer's place; it meant that our help saw behind each order a fellow human being whom they wanted to deal with as they would want to be dealt with. It was an honest effort at applying the Golden Rule that fixed our prices during the 1919 orgy of high prices and profiteering. No, friends, this is not a miracle, except in the sense that acting in harmony with God's law always produces miracles. Every one of you will know, when I tell you what we did, that there could have been no other result."

[Clay MacCauley, D.D., in The Christian Register]

The "gods" who are worshiped by the Japanese are, with few exceptions, but apotheosized men and women myriad in number . . . but I am sure that, though this people, as such, are not yet theistic, there is slowly growing and widening among them some apprehension of what Christians mean when they speak of God. Many years of a theistic mission, preaching and publishing, and a constantly increasing reading and study of the philosophic, scientific, historical, and religious literature that has come from the world at large into Japan's general process of education and culture, have given to many thoughtful Japanese some measure of theistic intuition and faith.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account,

the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

* * * Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading

room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

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Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

AM so very grateful for The Christian Science Monitor that I want to express something of its value. A free-time table is maintained by a large elementary infant school of over three hundred children. This has been rendered possible by the use of The Christian Science Monitor. The stories from the Children's Page are read or told to the children day by day, and it is because these stories are so well written and contain such worthy information that each teacher has expressed her appreciation. I mention the following as some of the views:—

- (1) The stories are seasonal and so become a sort of pivot for most of the lessons; this fact in itself makes a free-time table possible.
- (2) They give information about commonplace things in an interesting way that attracts the attention of the little ones.
- (3) They are so well and simply written that the children can read and understand them for themselves.
- (4) The information is such that there is no need to delete portions, as is so often necessary with other stories.
- (5) Stories for geography and history lessons, stories of children, animals, birds, flowers, and ordinary objects are so interesting in character that they are equally appreciated.
- (6) The poetry, rhymes, and games are splendid, and the pictures themselves give great joy.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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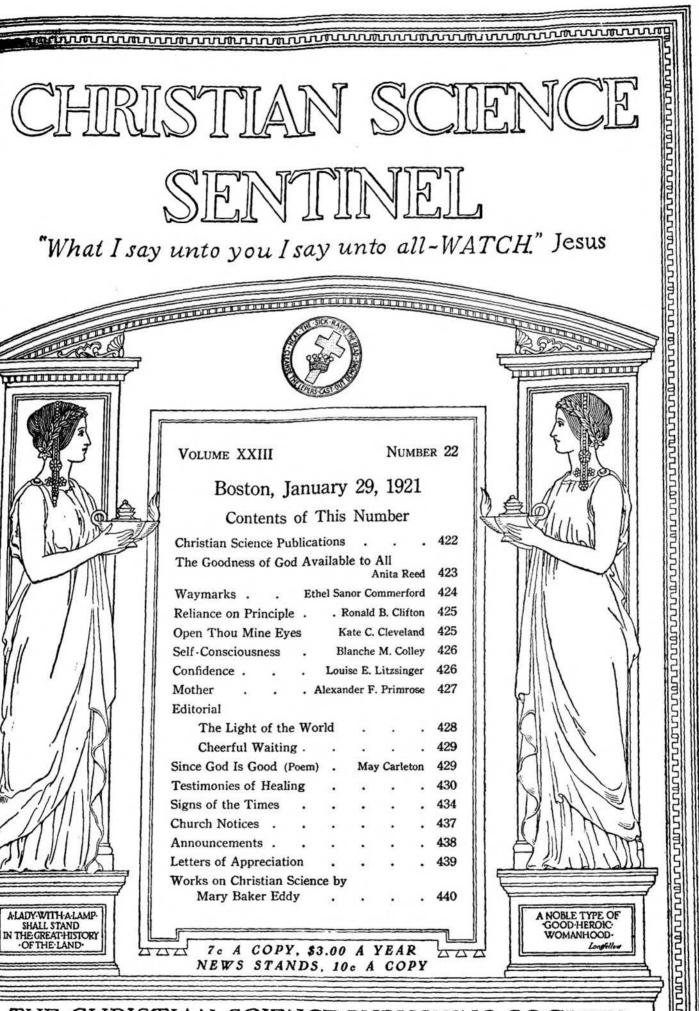
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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883. by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January. April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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Christian Science Sentinel

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JANUARY 29, 1921

NUMBER 22

The Goodness of God Available to All

SOMETIMES, perhaps, students of Christian Science are apt to make too much distinction between Christian Scientists and those who are not Christian Scientists. There is a distinction of course, for Christian Science has brought to this age an understanding of the words and the works of Jesus that no other religion has done, and therefore a student of Christian Science has a tremendous privilege in that he has the opportunity to learn and understand about God and man in a clearer and more practical way than those of other religions. At the same time it is well to be alert and watchful in case one is tempted to make the wrong kind of distinction.

Perhaps we know of some one who is in great need of Christian Science but we do not like to approach him on the subject for fear that he will not understand. Then again, we might know some one else who is beginning to learn about this new-old teaching of Truth and Love but we think he knows so very little that anything we might say on the subject would be beyond him and he might not understand, and so withhold from him the very words which might encourage and help. Possibly we keep away from some of our friends because they are not Christian Scientists-because we think it would be difficult to demonstrate Christian Science "in that atmosphere." And so, perhaps without realizing it, we might go on separating our friends from Christian Sciencefrom that which rightfully belongs to them-the knowledge and understanding of God, forgetting that there is no place where God is not.

And what about that friend who needs healing? Why should we be afraid to tell him what we know about God? The truth in Christian Science is for every one; divine Love is right here for all who need and are ready for it. They have only to reach out for it, for it is here all the time. Then what about that friend who is just beginning to learn of the wonders of God's love? Do we dare try to limit intelligence? Eternal understanding is manifested every moment, for them as well as for ourselves, so that it would be foolish for us to hold back our little handful from them.

There was a great gulf between Jesus and the people of his time, and yet we cannot imagine for a moment that he would limit any one who came to him for healing or teaching. His whole earthly mission was spent in bridging that gulf, not by going down to their level by any means, but by ever lifting up their thoughts to the Christ-idea which he so perfectly manifested. The separation or division he did make was between good and evil, and that he did vehemently. There is an enormous difference between the right kind of separation and the wrong kind which is limitation.

In the world are many people who love good, and it is in just that very love that they can unite to learn more of God; and this unity can be demonstrated at all times—sometimes silently but with understanding, with loving and courteous acts, by a smile or a word of encouragement, that may seem small to some but to others count for much.

Mrs. Eddy, like Jesus, spent all her time in teaching and demonstrating divine Love, and proving its availability to all. On page 9 of "Christian Science versus Pantheism" she says: "Whoever demonstrates the highest humanity,-longsuffering, self-surrender, and spiritual endeavor to bless ought to be aided, not hindered, in his holy mission. I would kiss the feet of such a messenger, for to help such a one is to help one's self. The demonstration of Christianity blesses all mankind. It loves one's neighbor as one's self; it loves its enemies—and this love benefits its enemies (though they believe it not), and rewards its possessor; for, 'If ye love them which love you, what reward have ye?" One of the greatest gifts Mrs. Eddy has given to the world is The Christian Science Monitor, and she did not give this to the Christian Science movement and to Christian Scientists only; she gave it to all mankind.

Not only is the goodness of God available to all people, it is available all the time; but because one may call himself a Christian Scientist and say that divine Love will supply his every need, it does not follow that he knows enough to avail himself of the good which will flow to him in an uninterrupted stream. No, each has his part to do, and until we can literally reflect and demonstrate Love, we can scarcely expect divine Love to meet our needs. We can only receive just that amount of good which we reflect and express. How important it is then to progress and grow in understanding.

The Principle that is God never ceases to operate; ever in action, it is quite undisturbed and unaffected by the ups and downs of mortal mind, and it is for each one of us, through ceaseless prayer and watching, to keep our thoughts so clear that we are always to be found in harmony with Principle. Every uplifting experience we have had has proved that, while we are in line with good, nothing but good can come to us; and it must necessarily follow that, so long as we keep our thoughts in accord with Principle, we are bound to be guided in everything we do. An earnest prayer for help and guidance, or an honest desire to learn more about God, has led many a struggling one to Christian Science; for the longing for good can never remain unanswered, and that longing could not be answered in any better way than through Christian Science. The Christ must unite the world in a better understanding of the eternity, the universality, and the indestructibility of good, God.

How are we going to avail ourselves of this goodness? This is a question that Christian Science is answering daily and hourly as humanity, through its study, is learning to lose the false sense of pleasure and pain in matter and to gain a fuller understanding of the reality of God and man. To avail ourselves of good, the all-power and all-presence of God, we have a big battle to fight, a battle against the carnal mind, whose one object is to destroy good. Ease in matter, faultfinding, the desire for applause and admiration, pride of position—these are but a few of the phases of the carnal mind which we have to fight, with the full understanding of good, God, as truly present.

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Waymarks

ETHEL SANOR COMMERFORD

EVERY error confronting one is but a glorious opportunity of proving God's allness,—the omnipresence of infinite good. If the error be lack, the opportunity is present in which to prove the bounty of Spirit forever at hand; if sickness, the presence of the vigorous, energizing activity of Mind, the indestructible unity of Principle and its idea, sustained, protected, instantly radiating the health of the one perfect creator; if misunderstanding between brethren, the presence of the all-knowing, all-loving intelligence, which is man's true consciousness here and now, in which no misunderstanding could possibly exist. So one could go on indefinitely; for every inharmonious condition which presents itself as consciousness, a mortal creation, or a material universe, is simply a misconception or reversal of the one spiritual, harmonious universe of God's creating, forever expressed. The one spiritual universe operating in accord with the law of the one infinite intelligence is all the universe there is. The fact or truth of all creation is all the presence there is.

The fact in place of any discordant condition or circumstance can be proved by any one who will reverse the evidence of the senses and will claim that even where the wrong condition seems to be, the spiritual idea is forever and continuously operating according to the law of Spirit. On page 313 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Jesus proved by his absolute knowledge of spiritual fact, refusing to accept a discordant condition of any kind, no matter what the appearance might claim to be, that he was, as Mrs. Eddy states, "the most scientific man that ever trod the globe."

As Christians we are admonished to follow Jesus' example and prove by healing works that we are scientific men and women. Jesus knew immediately that right where mortal mind declared absence of Life, absence of sight, lack of food, discord of body or mind, right there present was the real spiritual man manifesting all of God's attributes. He demonstrated his knowledge of this truth by instantly healing every discordant condition that presented itself to him.

When called to the tomb of Lazarus, not for one instant did he believe the false evidence of the senses. He knew that God's man was all that was ever present, infinitely active, manifesting right then and there all the consciousness there was or ever could be. Lifting up his eyes to heaven, harmonious being, he said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." What happened? Lazarus came forth from the tomb, the belief of limited life, and Jesus said: "Loose him, and let him go,"—rise from your wrong concept of creation and acknowledge the spiritual man of Spirit's creation, continually expressing all the life there is or ever can be.

Called upon to heal the man born blind, Jesus knew that no such condition could ever exist. When asked "Who did sin, this man, or his parents," his answer lifted from man the disheartening belief that man could suffer from hereditary conditions. Man could no more be deprived of eyesight than he could cease to exist. The very fact that the man was conscious, knew that he existed, was evidence of the eternal fact that he could be conscious instantly of the wholeness of his being, expressing "all the fulness of

the Godhead bodily." This spiritual understanding of man's unity with his divine source replaced the false belief with the true. The man went his way rejoicing in a fuller understanding of his divine birthright, a present realization of God's goodness.

When confronted by the hungry multitude, with only five loaves and two fishes with which to feed them, Jesus knew that if a man could be conscious of five loaves and two fishes, this ability to be conscious of something simply pointed to man's God-given ability to become conscious immediately of unlimited supply. All being infinite Mind and its infinite idea, how could there be a limited sense of anything? Jesus' scientific understanding of spiritual law enabled him to demonstrate right then and there, by feeding the multitude, that this law never ceases to operate, blessing man with an ever present bounty of good, meeting his every need. His spiritual senses ever awake to God's command, "Prove me now herewith," opened windows of heaven; a blessing was poured out, and there was not room enough to receive it.

This scientific work of reversing a belief of finite consciousness for the one infinite consciousness in which all there is eternally exists as Principle and idea, is elucidated on page 267 of Science and Health, under the marginal note, "Waymarks to eternal Truth." There Mrs. Eddy says: "When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth."

The practicality of the above statement was experienced by a student of Christian Science in the instantaneous healing of sorrow. The student believed that her suffering was very great and so did many of her friends. She was prevailed upon to ask for help from a Christian Science practitioner, which she consented to do. Upon her arrival at the practitioner's office, she was met by a face radiant with happiness and was greeted with a cheery "Good morning." He then asked her if he might be excused a few minutes while he read some letters. Almost instantly the student began to feel happy. When the practitioner asked her to tell him what the trouble was, it had vanished as the mist before the morning sunshine and she had to confess that she had no trouble. Her consciousness was filled with joy and happiness.

The practitioner's understanding of man's at-one-ment with God, conscious only of that which is true, prepares him with the sword of Spirit to reverse instantly the false belief that is claiming to be conscious, with true consciousness, the presence of joy. The scientific process was not understood at the time, but this experience of healing gave the desire to understand how this immediate result is attained. Sorrow claims to be the opposite of joy, the reversal of happiness. Joy, expressing all there is, has all power, all law, all intelligence, instantly supporting it. Sorrow having no law or intelligence to support it, has no power and is never present; hence joy is ever present.

This spiritually scientific work is based absolutely upon divine law. The practical application of this law replaces the false belief with the divine idea, the perfection of all that God has created. This divine law never ceases to operate, but brings to light man's coexistence with God, divine Principle, forever present and always available. On page 11 of "Unity of Good" Mrs. Eddy writes: "Jesus required

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of mortal mind.

ye say, There are yet four months, and then cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes."

> Reliance on Principle RONALD B. CLIFTON

neither cycles of time nor thought in order to mature fitness

for perfection and its possibilities. He said that the king-

dom of heaven is here, and is included in Mind; that while

ALL of us, at some time in our experience, are confronted with the belief that we have been wronged in a social, business, or political way,-that we have been unjustly treated. The industrial unrest which has been felt throughout the world is largely due to this feeling of injustice. It is of the greatest importance that every one of us should guard his thoughts carefully, so that no error be allowed to creep into our experience, in our home, or in our church. When we discover that we are harboring a sense of having been wronged, if we search our thoughts earnestly we shall find that this belief is caused by self-righteousness, self-justification, or stubborn will, none of which has any place in God's creation. On page 242 of Science and Health Mrs. Eddy writes, "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,-self-will, self-justification, and self-love,-which

wars against spirituality and is the law of sin and death." Human will is only the absence of a true understanding of Love and can never heal any discord. If we would ask ourselves this question: "What would Christ Jesus do if he were in my place?" when we meet seeming discord, and then do as we conscientiously believe he would have done, divine Love will solve our problem. When we think an injustice has been done us, however, if we make a reality of the supposed grievance, taking comfort in the sympathy error is always ready to offer error, we only fasten the belief on ourselves more firmly. Hence, Christian Science teaches us to rely, not on human policy or personal opinion, but on

Does the mariner, who in peaceful weather sails his ship in accordance with definite nautical science, disregard his knowledge when he meets with a stormy sea? Because the waves roll high, does he decide to forsake his chart and trust to his sense of right or wrong? If he did, he would not get very far. On the contrary, in peace or storm, he sails his ship according to a definite rule, knowing this to be the surest way to port. So in the problems of everyday life, Christian Scientists are taught to rely absolutely on God.

As long as there is any sense of self-righteousness with us, we are not trusting implicitly in divine intelligence. Did not Jesus say, "Thou hypocrite, first cast out the beam out of thine own eve; and then shalt thou see clearly to cast out the mote out of thy brother's eye"? That is, when all selfrighteousness is destroyed for us, we shall see clearly the unreality of the error in our fellow man's action. Until selfwill is forsaken, we cannot expect to see things in their true sense. Jesus never held evil as a reality, or judged it according to a human sense of right and wrong and then attempted to heal it on this basis. He immediately recognized error of any sort as only the supposed absence of the truth; hence his wonderful compassion for a man entangled in the meshes

When we yield to the law of divine Love we make no undue sacrifices. Mortal mind would have us believe that we are giving up certain rights. However, we must know

that our only legitimate right is to reflect Love; and when we become conscious, even in a small way, of the fact that man does dwell in infinite Love, nothing can disturb the peace and joy that are ours. As Christian Scientists, it is our duty to look through and beyond material conditions and behold only the harmony of spiritual reality. On page 264 of Science and Health we read: "Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being."

Open Thou Mine Eyes

KATE C. CLEVELAND

AWAKE thou that sleepest, and arise from the dead, and Christ shall give thee light." Were ever words more alive than these at this present time when we see the people running here and there, to this place and that place, to this person and that person, searching for wisdom and understanding and finding only knowledge, which Mrs. Eddy defines on page 590 of "Science and Health with Key to the Scriptures" thus: "KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding."

We who have been doing this are like scattered sheep who hear the roar of, but cannot see the lion, and are suffering from its seeming power; whereas if we would arise, and go to our Father we should be able to get the spiritual truth and understanding and see what this roaring lion is which is walking up and down the earth trying to disrupt the harmony of being and bring disaster into the midst of home life, state life, and nation-wide affairs, and be able to place it where it belongs as nothingness. Thus as Mrs. Eddy says on page 196 of Science and Health: "'Fear him which is able to destroy both soul and body in hell,' said Jesus. A careful study of this text shows that here the word soul means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of sin."

Do we, who call ourselves students of Christian Science, walk with God, or are we walking with a graven image which mortal mind tells us is a god, which, when seen in the light which Christ gives, is found to be a desire for worldly ease, comfort, wealth, and so forth? Can we ask ourselves honestly, in whatever work we are called upon to do, Am I doing this only for the glory of God? and hear the reply, Yes; or is there a voice whispering, No, you are doing it for self first? Let us lift up our eyes unto the Lord from whence cometh our strength and understanding, who will never lead us astray like lost sheep, but will be a lamp unto our feet and a light unto our path. Let us look to God as our source of all good; then shall we be blessed and able to bless our fellow man. Let us stand with Principle and not person. for it is only from Principle that we can receive light, and let us be obedient to Mrs. Eddy's wise counsel as little children, and rejoice that we have the commands of our Master and of our Leader to follow.

Who of us who have reached the years of manhood and womanhood has not felt a longing for the voice of a father or mother to tell us just what to do under certain circumstances? And yet as students of Christian Science, when we find in our Bible, or our textbook, or our Manual just what to do, then do we obey, or do we listen to the roar of the lion which says it interprets the words differently from the way they read, putting itself on a pedestal which is bound to crumble and fall? When doubt or fear creeps into the individual human consciousness to bring discord, let us form the habit of talking with God, Principle, as did Moses and the other prophets, and as did our Master, and later Mrs. Eddy, and we shall find the clouds of sense parting and furnishing us with the vision of the Apocalypse and bringing us into the kingdom of heaven here on earth.

Self-Consciousness

BLANCHE M. COLLEY

AMONG the faults of human character there is none more glaring than that of self-consciousness. It hinders and fetters its victim, constantly and without abatement. True talent, aspiration, and ambition it hides behind the stammering tongue of confusion, until its victim, discouraged and disheartened, is persuaded of the impossibility of attaining success or appreciation and understanding. Christian Science for help and comfort, the seeker is amazed at the statement that self-consciousness, instead of being a fault, hindrance, and handicap, is in reality a requisite to progress and success, a searchlight which seeks out and reveals hidden treasures of opportunity and unthought of possibilities for its possessor. How can this be? Christian Science makes clear the simple truth that, since God, the creator, made man in His image and likeness, true selfconsciousness, or true consciousness of self, is a result of a clear knowledge or understanding of God, good.

On page 276 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God." All the qualities which constitute Deity are manifested and reflected by man, the image and perfect reflection of God. Is man poor? No. The affluence of good is his. God is his source of supply and substance is as infinite, limitless, as God is. Is man hopeless, helpless, depressed, or oppressed? No. Man has God-given strength, power, and dominion over all the earth, and as Mrs. Eddy says on page 518 of Science and Health: "His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,-himself subordinate alone to his Maker." Is man confused, unable to know, to do, to be? Again, no. The expression of divine Mind is clear-cut, certain, and convincing. Man knows, man is, man does, because God is.

Since God changes not, but is "the same yesterday, and to day, and for ever," man, reflection, remains changeless and always at the point of perfection. "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,-as the basis of thought and demonstration" (Science and Health, p. 259). Starting always with cause, God, infinite good, and learning even in a small degree what this statement reveals and unfolds, the thinker learns the truth about himself. In other words, one knows himself or is truly self-conscious just to the degree that he knows God, his Maker. It is the true self-consciousness thus gained which enables one to be calm, confident, assured, and steadfastly certain of victory and success along every line of right endeavor and activity, regardless of discouraging circumstance or clamoring discord. He sees, beyond and above and through it all, the unchanging reality of God's universe and God's man. This knowledge and understanding grows

stronger from each encounter with the false claims of material or mortal mind. With face turned unfalteringly toward the light and sunshine of divine Love and Truth, the seeker wastes no time in studying the shadow of lies, but holds fast to the truth of being.

To be truly self-conscious is to know, to be, to see only the perfect Mind expressed as perfect man, to prove every minute of every day the power and presence of the Christ-idea. It means joy in being, in doing, and in serving. It glorifies the humblest and simplest of tasks. It reveals a new world, filled with the "beauty of holiness," wholeness, completeness, and "the joy of the Lord." Complete and perfect self-consciousness reveals the grand reality of the truth in Mrs. Eddy's statement, found on page 183 of "Miscellaneous Writings," where she says, "Man is God's image and likeness; whatever is possible to God, is possible to man as God's reflection."

Confidence

LOUISE E. LITZSINGER

IT has truly been said that every one possesses confidence in a greater or less degree; but the questions arise: In what have we confidence? Is this confidence centered solely in the omnipotence of ever present good, or is it dimmed and obscured by belief and confidence in the reality of evil?

I can truly say that as an earnest Bible student from childhood I had strong faith in God, inspired both by my own study of the Scriptures and by the faith and trust of Christian parents; but up to the time when the unspeakable boon of Christian Science came into my life this faith was rendered virtually impracticable by the belief in evil's reality with all its claims of sin, sickness, and death. It is now plain to me that this was due to the fact that in the religious teachings with which I had been familiar, no hint was given of the absolute unreality of evil and its seeming activities. But when in Christian Science I glimpsed even in faintest degree the allness of God, good, and the consequent nothingness of evil, I began at once to be healed from physical troubles of many years' standing, and an indescribable peace and joy, before unknown, came into my experience. This proves that only by eliminating from thought all belief and confidence in the reality of evil, can the kingdom of heaven be consciously established within us. Jesus said, "The kingdom of God is within you." Experience proves that just in the degree that we are enabled, through Christian Science, to see through the claims of evil as they appear in our daily walk, and reduce them to their native nothingness, does our confidence in the omnipotence of ever present divine Love increase and enable us to prove Truth's healing power.

In reading once again recently, more prayerfully and studiously than ever before, the beautiful and helpful book "Miscellaneous Writings" by Mrs. Eddy, I gained a stronger confidence and sweeter sense of peace and assurance than had been mine before, from the following paragraph on page 383, where our dear Leader says: "In 1896 it goes without saying, preeminent over ignorance or envy, that Christian Science is founded by its discoverer, and built upon the rock of Christ. The elements of earth beat in vain against the immortal parapets of this Science. Erect and eternal, it will go on with the ages, go down the dim posterns of time unharmed, and on every battle-field rise higher in the estimation of thinkers and in the hearts of Christians." These words expressing our dear Leader's calm and serene

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confidence in Truth's ultimate victory over error, came like a sweet benediction, and lifted thought to the perception, in a measure, of the Master's exalted and sublime confidence in Truth, when, though he had left no written record of the mighty word he had spoken, he was nevertheless able to say, "Heaven and earth shall pass away, but my words shall not pass away." He knew that this omnipotent healing truth would go down the ages. He knew that it was "the true Light, which lighteth every man that cometh into the world." So also Paul, who labored so abundantly, through his unwavering confidence in Truth was able to withstand and undergo afflictions and persecutions in their direst forms: and when error screamed its loudest was able to declare, "None of these things move me." And so may we as Christian Scientists, to-day and always, confide in divine Love's tender care and protection all our activities.

Mother

ALEXANDER F. PRIMROSE

WHAT would be the best profession for my son, where he would be least likely to come up against the dangers every young fellow meets when he goes out into the world?" This is the question all parents ask when considering their children's future, and it is just because they wish to protect them against the experiences they have had to go through themselves. But how are they to keep them uncontaminated from the world? Children will grow up and, sooner or later, must go out into the world alone. The easy way is, of course, to say and do nothing and simply mark time, while the old excuse is trotted out that it will be time enough when the children are older. It is perhaps natural that parents should hope to be always able to keep their children under their own supervision, but it is a dangerous practice. Every one knows the old saying, "A son of the manse," while many a man looks back on his younger days and thinks how different things might have been if only he had been told something of what was in front of him. If only he had been forewarned and so forearmed, and if there had only been some older person of whom he could have made a confidant. But people are often too afraid to speak, and children too shy to ask questions. Now what seems to shackle human beings as they grow up is the feeling that they are governed by an influence or power which they are unable to resist. It seems to prevent them from doing what they know to be right and makes them say and do things which only bring in their train intense remorse. Is not this what made Paul cry out, "For the good that I would I do not: but the evil which I would not, that I do. . . . O wretched man that I am! who shall deliver me from the body of this death?" But if it could only be realized that every one is faced with the same problem, would there not be less hesitation to bear one another's burdens?

On board ship one day, a group of officers were sitting round the mess table discussing this very question of the choice of a profession. The striking thing about the gathering was the great variety of experience these men had had. Some were army and naval officers, with a wide knowledge of foreign lands, while several others represented civil professions. Between them most cities and parts of the globe had been visited and most of the world's highways and byways explored. One after another gave his opinion. Life in garrison towns and naval ports was compared with that in the large city and the country home. In the end the feeling was that there was little to pick and choose be-

tween them. This was no new discovery. These men, sitting round the mess table, did, however, come to a rather striking conclusion. One thing they unanimously decided did matter, and that was whether a boy had "a good mother."

But, it may be asked, what about the youngster who has no parents and no one to turn to? Is he to learn only through the school of hard experience and take his chance of going through the fire and coming out without a smell of burning? The answer is, No. There is a way of escape which Christian Science points out. The discovery of Christian Science came to Mrs. Eddy in the hour of great need when she was suffering from the results of an injury which had been pronounced incurable. In describing her healing, she tells how she called for her Bible and opened it at the following verse: "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." What Mrs. Eddy evidently saw was that this sick man had been healed through understanding that man is the reflection of God and that consequently man could never for a single moment be a sick and sinning mortal. It was Jesus' clear apprehension of this relationship between God and His idea, and of the fact that God as divine Principle, Love, created nothing which is not spiritual, harmonious, immutable, and eternal, that revealed to him the great truth that the emanation of infinite Life, Truth, and Love could not be this ailing mortal lying before him on a bed. The illusion was seen to be an illusion, and the man arose healed and departed to his house.

Sin is forgiven only as the belief in sin is destroyed; and what more effective method could there be of wiping out sin than by exposing the entire fallacy that either the sinner or the sin ever existed? If God never made sin and knows nothing about it, it can have no power or influence over man and cannot possibly separate God and His idea. Sick and sinning humanity must, however, be willing to give up old, false concepts and beliefs and in humility be willing to seek a truer conception of Deity. "Self-abnegation," declares Mrs. Eddy on page 568 of Science and Health, "by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle,-as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God."

What a wonderful thought it is that this mortal man or woman called "me" is not the real "me," but is only the counterfeit of man made in the image and likeness of divine Love. What a joy to realize that matter is not the creator of man and the universe, and that therefore man is not bound by the laws of environment, education, and hereditary belief. Man, instead of being the offspring of human parents, is seen to be the forever emanation of Love and always under the care of the one Father-Mother God. Does this not remove all sense of fear and loneliness and make it impossible to imagine the true and only man ever being outside the consciousness of Love? Are not the arms of divine Love always outstretched to comfort with a mother's care and to welcome into the heavenly kingdom? Remember the verse in the old hymn:—

Can a mother's tender care Cease toward the child she bare? Yes, she may forgetful be, Yet will I remember thee.

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Editorial

The Light of the World

It seems to be beyond words difficult for the average human being to grasp the larger meaning of the simple words in daily use. So accustomed are people to the finite, often petty significance attached to these words, that the full intention is perpetually overlooked. The world, for instance, talks about Truth in a casual, indeterminate way. It has come, indeed, to reduce it almost to the limits of men's relative understanding of the facts of everyday existence. It has almost ceased to define it in terms of absolute metaphysics, and as a consequence, it is utterly confounded when it comes across the word in such a passage as that in the Fourth Gospel, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." However, as Mrs. Eddy points out, on page 570 of Science and Health, in writing of the woman clothed with the sun, the spiritual idea of Truth, "In this age the earth will help the woman; the spiritual idea will be understood."

The ways of God, Principle, are past understanding by the human mind. They can be grasped only through spiritual perception. So it comes about that the great gulf which the human intellect has fixed between natural science and the metaphysics of the schools is being bridged, with the result that the earth, material knowledge, is once more about to help the woman, the spiritual idea, or generic man, by proving the oneness of the relative truths of even human knowledge, when inspired by a desire for Truth, and so paving the way for the world's acceptance of that which Jesus the Christ preached, and which the writers of the New Testament have proclaimed as $\dot{\eta} \epsilon \pi i \gamma \nu \omega \sigma \iota s \tau o \hat{v} \theta \epsilon o \hat{v}$, the scientific knowledge of God, Truth. This, by way of example, although the world does not see it yet, is just what the discussion of the Einstein theory is doing. The contemptuous arguments of the natural scientists are being beaten about their ears by the clubs of pure mathematics, and already a clearer perception of what Truth really means is coming to mankind. "Throughout all generations both before and after the Christian era," Mrs. Eddy says, on page 333 of Science and Health, "the Christ, as the spiritual idea,-the reflection of God,-has come with some measure of power and grace to all prepared to receive Christ, Truth." The demonstration of Christian Science is thus forcing an open door, and men are beginning really to understand, after all these centuries, something of what the light of the world is,-the Christ, Truth, which is to free the world.

Now, herein is the open door, that, as Peter found in Jerusalem, and Paul and Silas in Philippi, bars do not require hands to remove them, nor bolts fingers to shoot them. Men are in prison to ideas, ideas thrust upon them by education, and objectified in matter, ideas purely supposititious inasmuch as they are nothing but counterfeits of some reality. The metaphysician of the schools has got as far as this, in recognizing that all that exists of matter is a subjective con-

dition of the human mind, and now the natural scientist, resisting all the way, is being driven by Einstein to precisely the same conclusion. Presently he will say, as Agassiz has warned us, that he believed it all the time. But then will come the moment when it will be discovered that demonstrations of Truth cannot be made on a basis of the relative truths of human knowledge. It was there that Plato failed, it was there that Abelard was shipwrecked by his pride of intellect, and it was there Berkeley found his Philippi. It was there, on the other hand, that Aristotle discovered the excuse for his philosophy, that Anselm lost himself in materialism, and it was on that that Newton established his mechanical theory.

One man, however, Moses, before even Plato, had seen, however dimly, in the mist of the sensualism of Egypt, Spirit where others saw only matter; one man, midway between Plato and Anselm, Christ Jesus, had, in the era of the triumph, as it were, of Roman materiality and ferocity, perceived and demonstrated the utter nothingness of matter and the allness of Truth; one woman, two centuries after Newton, had rediscovered the secret of the demonstration of Christ Jesus, and, in the teeth of the cold, philosophic materialism of her day, proclaimed the omnipotence of Principle. The truth which Jesus the Christ had declared never could pass away was found to be still present, and this truth was shown to be the source of men's freedom from every phase of its material counterfeit. "To-day," Mrs. Eddy says, on page 150 of Science and Health, "the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition."

What produces the lies, then, of sin, sickness, and death, is men's ignorance of Truth; and it is the simple fact that matter is unreal and that they are sleeping in the prison of Peter and Paul with their fetters loose and the doors wide open, in other words, that Truth is harmonious reality, that gives them the opportunity to claim their divine citizenship, as it gave the paralytic man the power to arise and take up his bed and walk. The student of Christian Science has realized that neither in his own case nor in that of his patients is there any physical sickness to be overcome. Man as the image and likeness of Truth, Principle, is always perfect and always whole; that is the truth, the scientific fact which makes him perpetually well. When this is grasped, the false belief of sickness disappears like any other lie, and the solid fact that man is perfect is found to be indestructible truth. "Ye shall know the truth, and the truth shall make you free,"-free from what but the lie?

If there were actually anything to heal, the practitioner would be struggling with the problem of transmuting evil into good. As it is, all he has to do is to destroy his false sense of a counterfeit of reality. The consequence is that the whole effort of Christian Science resolves itself into a determination to know, so as to be able to demonstrate, the Christ, Truth, which is the light of the world. The beasts, then, with which Paul fought at Ephesus, were the temptations and suggestions with which his unconquered materiality flooded his consciousness. They came, however, out of nowhere, and departed into nothingness. They were the figures of a shadow pantomime counterfeiting realities. Therefore Paul distinguished between the unreal and the real, the supposititious law of his members and the Christ, Truth. It was thus, also, that Jesus, on the occasion of the feast of the tabernacles, speaking to those about him, in the court of the women where stood the great golden candelabra, which on the first night of the feast cast their light into the otherwise unbroken gloom of the city, drew the contrast be-

scends any human makeshifts and satisfies because of its

unlimited variety. Thus on page 215 of "Miscellaneous Writ-

ings" Mrs. Eddy declares that "Christian Science demands

order and truth. To abide by these we must first understand

the Principle and object of our work, and be clear that it is

Love, peace, and good will toward men." It makes for cheer-

fulness to know that the order of Principle is infinitely

greater than any mortal sense of arrangement, that the true

idea is real to the only Mind there is right now, and that any

belief in disorder is powerless to thwart the unfoldment of

good. The knowing of this is, moreover, the way of serving

that is constructive and not destructive. It is the expression

of divine Love for the benefit of all mankind. The benefit is

that, through such right reasoning, the belief that there is a

kind of man ever in distress and turmoil vanishes, while the

First Church of Christ, Scientist, and Miscellany," "will be

God-governed in proportion as God's government becomes

apparent, the Golden Rule utilized, and the rights of man

and the liberty of conscience held sacred. Meanwhile, they

who name the name of Christian Science will assist in the

holding of crime in check, will aid the ejection of error, will

maintain law and order, and will cheerfully await the end-

justice and judgment." When one knows that he has all

of eternity in which to prove Principle, he is bound to be

cheerful. His cheerfulness comes from no putting off until

to-morrow of what needs to be done to-day. It arises from

his very consecration to Principle, through which he realizes

the infallibility of good as the expression of the divine Mind.

It is produced by the true intelligence that fills the now with

to wait on, or serve, Principle now. Thus must one demon-

strate that immediate healing which is wholeness of action

in accord with divine Love. Cheerful waiting, understood

in this way, does not defer healing until a future and sup-

posedly more propitious period, but proves the healing ac-

tivity at all times and in all ways. One genuinely interested

in the practical operation of Christian Science learns to be glad that this vigilance is required of him. Desiring the en-

tirety of Christian Science as the expression of Principle,

such a one takes advantage of all that Mrs. Eddy has provided for the progress of sincere seekers, and proves day by

day the rightness of his practice. Thus he learns to manifest the perfection of judgment in his ordinary experience,

and to rejoice that the goodness of God certainly does endure

[Written for the Sentinel]

Since God Is Good

MAY CARLETON

The power of good is all there is;

The law of Love is then supreme;

Since God is Life, and Life is God,

Why bow down in despair?

Since God is Love, and Love is God,

All else we thus efface.

And God is everywhere,

And God is always here, What is there then to trouble us?

What is there then to fear?

SINCE God is good, and good is God, And God so fills all space,

GUSTAVUS S. PAINE.

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Each one, then, needs to stop waiting for something and

"Mankind," Mrs. Eddy tells us on page 222 of "The

perfection of Mind's likeness appears.

opportunity.

continually.

[429]

you free."

which Mind knows.

tween the material and the spiritual in the words, "I"-the

Christ, Truth—"am the light of the world: he that followeth

me shall not walk in darkness, but shall have the light of

life." A little later, pressed by the Pharisees, he declared,

"If ye continue in my word, then are ye my disciples indeed;

and ye shall know the truth, and the truth shall make

Cheerful Waiting

RIGHTLY understood, waiting is much more than a look-

ing to the future for the development of good. The true

idea includes vigilant service. Thus it is not really an ab-

staining from action, but it is a doing in the now of what

Principle requires now, with the comprehension that infinite

Principle uses all of eternity for unfoldment. Of course

eternity is not a mere future, supposed to follow the to-day

of mortality. In fact, to the divine Mind there is no division

of experience into future, past, and present. Infinite Mind

knows all good as ever present actuality. When one un-

derstands that immortal man lives in Mind and not in mat-

ter, one rejoices in the possibilities of the present eternity

breast," because people are dissatisfied with the human

sense of things and look for something better ahead of them,

without discerning that the only way in which human living

can be improved is by a complete turning away from the

earthly seeming to divine Principle and its manifestation.

It is by the melting away of human belief before the divine

reality that, paradoxically speaking, such a belief is im-

proved. The true waiting on Principle is much more than the

ordinary sense of hope. As discernment of the right way is

revealed through Christian Science, the vain hope that mor-

tality may be perfected is replaced with the sureness of

At a time of human pessimism and cynicism, of reaction

a sense of conflict. This, however, is only a false and tem-

"Hope," as Pope said, "springs eternal in the human

FREDERICK DIXON.

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while immortality unfolds as actual experience, may involve

man's present immortality in Mind. Thus human dissatis-

faction and human hope together give way to the satisfying

understanding of Truth.

after war, of fear and disgust, it is not a mere expectation of

better times to come that is needed. Instead, it is the discernment of the true universe as spiritual here and now that encourages patient continuance in well-doing. Since the real creation is altogether orderly, just as the producing divine

Mind is orderly, one needs to rejoice in every broadening sense of order which indicates that disorder is inevitably disappearing. The seeming reluctance of mortality, with its supposed destructiveness, to subside into its original void,

porary belief, claiming to counterfeit the action of infinite Mind which is always vigorous. What if the supposition that there are many minds, battling one with another, does

Christian Science must remain serene in his understanding of the divine harmony in order to be of the most service. As Mrs. Eddy says, beginning on page 96 of Science and

Health, "During this final conflict, wicked minds will en-

hey will aid in the ejection of error. They will maintain v and order, and cheerfully await the certainty of ulti-

Cheerful waiting is, indeed, cheerful service. The truth

seem to multiply crimes and lawlessness? The student of

te perfection."

nat God, divine Principle, governs all real living now, taining the spiritual orderliness which completely tran-

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Testimonies of Healing

About fifteen years ago we had our first healing through Christian Science, when my little son was instantaneously healed of a fractured and dislocated shoulder. Since that time Christian Science has been our only physician. One of my sons was healed of a discharge from his ear, following measles, which material remedies had failed to relieve. I was healed of tonsillitis which had recurred each year for many years, of diphtheria in a very severe form, and of blinding headaches which had become so frequent that I sometimes had three in a week.

About five years ago a claim presented itself which was not so readily overcome, and I now realize that I had called upon a practitioner very much as I had called upon our family physician, without realizing for myself what this wondrous truth is that had met our every need. After having been treated for a year and a half by a Christian Science practitioner, diagnosis by a physician was deemed advisable. He pronounced it a well-developed case of fistula. Christian Science treatment was resumed, and for nearly five years I was under constant treatment. Finally when it seemed that I could bear the pain no longer the physician who had diagnosed the case was called, but before he arrived the healing came, although it was not apparent at first, and he said nothing but an operation could cure me, as a horseshoe abscess had formed. The practitioner reminded me that the truth was operating in my behalf and that I did not have to outline when or how the operation of the truth would be manifested. I improved steadily from that time, though many times the old suggestions would try to tempt me into believing that it might come back. Recently I again went to the same physician for examination, that others might be as sure of the healing as I was. He pronounced me completely healed, and said that he was very glad to do so.

I cannot express my gratitude for all of these blessings, and more than all I am grateful for the joy of studying and demonstrating the truth, which God has revealed to this age through our Leader, Mary Baker Eddy. The periodicals are a constant inspiration to me and are my daily food, after the Lesson-Sermon.

(Mrs.) MAUDE F. WICKMAN, Berkeley, California.

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The testimonies have helped me so often that I wish to express my gratitude through the periodicals, hoping it may likewise help others. Christian Science came to me not through need for physical healing nor a desire for spiritual comfort, but just because the time was right. A friend came to me one day with a roll of copies of the Sentinel. Tossing some into my lap she said, "Here is something good for you to read. I am going to read them, too." We both read, and almost at once I was deeply interested. I had never cared for church and used to joke about religious things, but in one half hour's reading everything was changed.

That was six and one-half years ago and in that time I have had many opportunities to prove that God's law is operative here and now. From the time I was a little child I was sickly and my worst enemies seemed to be colds on my lungs, tonsillitis, and constipation. My first healing, of tonsillitis, was almost instantaneous. Once or twice since then I have had that enemy to overcome, but it was a feeble enemy and quickly destroyed. Constipation yielded very soon and has never recurred. A sprained ankle was overcome in a few hours and a ligament which

had been torn from the breastbone was perfectly healed in less than a week's time, and I did not give up my work during that period. A great sense of fear, especially of fire, has left me through the new understanding of the ninety-first psalm. My little one-year-old daughter has never been ill and has never tasted medicine.

While there have been several physical healings, still Science has been more preventive than curative in my case. To me, who formerly had been delicate and sickly all the time, this is as wonderful as great demonstrations of healing. At the time of my father's passing away, I was greatly sustained by the understanding that there is no separation. Greatest of all benefits is the change in my thought about God and church, that came with the spiritual awakening in my first hour of reading. I had never had any desire to join a church, in fact laughed at the idea, but I am very happy now to be a member of The Mother Church.

(Mrs.) FLORENCE E. HANCOCK, Haskell, Oklahoma.

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If any man is grateful for what Christian Science has done for him it is I. From a man seeking the life of another I was changed into a seeker of Truth. Mortal mind, so called, argued that I was having the worst thing done to me that any man could have done to him, and screamed: "Follow and destroy. You have truth and justice on your side. No jury on earth would convict you." Of course, looking for error I found lots of it; but, as Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 476), "Error, urged to its final limits, is self-destroyed," which the following will prove.

All of my case was proved against my supposed enemy. Every detail was perfect. I had the evidence of his guilt in my pocket, and I did not care if I were apprehended or not after his destruction. I had no weapons but my two hands. I am a large man physically and at that time stood six feet, weighed over two hundred pounds, and had plenty of merely animal courage. I boarded the train and went to the city depot. I knew where to get off and take an elevated train to my supposed enemy's place of business. When the train stopped at the terminal I was in the rear end of the last car. As I followed the other passengers out I saw a copy of the Christian Science Sentinel lying on a seat. I picked it up and kept on walking. I do not know what I read, but I do know I walked maybe sixty or one hundred feet to a telephone booth, picked up a directory, found the word Christian Science, and the word practitioner after it. I did not know what they did, but I knew what the word "Christian" meant, so I found the telephone number of the one who I thought was the nearest to my residence, called her up, made an appointment with her for that evening, then walked out of that booth into a new world, and went about my duties, and that evening I received my first treatment in Christian Science. The first thing I was cured of was fear. I went home and slept all night, something I had not done in five months. In the morning, as usual, the first thing I started to do was take a chew of tobacco. Immediately there was such disgust for it that I threw it and a handsome leather pouch in the garbage can and have not used any chewing tobacco since.

I had not been studying Christian Science long before I had an opportunity to experience the healing of pneumonia. I worked as best I could in Science, but seemingly grew weaker all the time. The person who was supposed to be the most interested in my welfare at that time sent for a

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doctor, without my consent, and I sent for a practitioner, who came: but when she came she saw such evidence of opposition that she said she could not treat me under such conditions. She said, "God will lead you," and left. No sooner had she gone than the doctor said he could not come. He was told I wanted Christian Science treatment and he said he could not come but he would issue the death certificate. I sat in my chair rapidly lapsing into seeming unconsciousness, but this was what I was thinking: "The practitioner has gone, and the doctor does not want your case: what are you going to do about it? God never left you, and He will not desert you. You are being tried, but how are you going to get out of this?" All at once I recalled the practitioner's words, "God will lead you." He did; He led me into my overcoat and out into the street, where I walked a long block to a street car, transferred twice, then walked up a flight of stairs and knocked on the practitioner's door. She opened it and I went in, and each day after that I went for treatment until I was healed.

I am thankful for this opportunity of expressing gratitude for benefits received.

JAMES W. WATSON, Chicago, Illinois.

To have proved by actual demonstration the truth of the Scriptural text, "The word of God is quick, and powerful," is one of the innumerable blessings that has come to me through the study of Christian Science.

Two years ago, a visit to the dentist resulted in a diagnosis of pyorrhea. The condition was found to be so serious that he could not proceed with treatment. I was given a prescription for a medicine which was to be used copiously morning and night for five days, and then, if the inflammation was allayed, the treatments, which were to cover a long period of time, would be started. Upon leaving the dentist's office I telephoned to a Christian Science practitioner, and absent treatment was started at once, followed by relief the next morning. After five days I returned to the dentist knowing that the discordant condition had been entirely healed. It was interesting to see the expression on his face and to hear his exclamation: "What is this! You are entirely healed!" And indeed, there was no trace then, nor has there been since of that disease.

Gratitude is voiced not for the healing, per se, but for the proof that spiritual law supersedes every so-called material law. For Mary Baker Eddy, God's messenger to this age, I have the profoundest love and appreciation.—(Mrs.) Belle R. Matthews, Cedarhurst, Long Island, New York.

Having been wonderfully benefited by Christian Science, I wish to give my testimony, and thereby help others who are seeking the truth. I first took up the study of Christian Science to see if it would help a relative, not thinking of my own need, which I afterwards found was very great. One day after about six weeks' study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I had a sudden attack of severe internal pain and violent sickness, of which was healed instantaneously by reading an article in the Christian Science Sentinel, which had been sent to me by friend. I have also been healed of nervous indigestion, eumatic cramp in my legs, and rheumatism in my hands. treme weakness following an operation has also been rcome, as well as pains in my back resulting from pneuia. The latter healing was instantaneous. There has no return of any of these troubles, the healing of which place nine years ago. Quite recently I was healed instantaneously, through the help of a practitioner, of an acute attack of bowel trouble.

Through the realization of the truth I have been healed of what at the time seemed a great sorrow. There is no problem that cannot be solved through the understanding of Christian Science. The literature has been of much assistance, many times meeting a pressing need of the moment. I had been a member of a denominational church for a number of years, but the revelation, through Christian Science, of God as Mind made an unreality of every other concept I had had. It is my great joy to be a member of The Mother Church. I am extremely thankful to Mrs. Eddy for her consecrated and loving work for mankind.—(Miss) ELIZA SHELLEY, Thornton Heath, Surrey, England.

In gratitude for the understanding of God which I have gained through Christian Science, I send this testimony. About ten years ago this great truth came to my attention through a friend who had been healed. At that time I was struggling with sorrow, loss, and ill health. I had been very ill

struggling with sorrow, loss, and ill health. I had been very ill and was still extremely nervous and reduced in weight. Doctors had told me I would never be a well woman. I had at this time found it necessary to enter the business world. I was filled with anxiety and care, for this was my first attempt

to earn a livelihood. I was indeed physically unfit.

Christian Science was presented to me so beautifully that I at once felt I had found something on which I could rely. It was a revelation to know that God is Love and is the Father-Mother of us all, and does not send sickness, sorrow, and bitter trials upon us. I had lived a prayerful life, yet my prayers did not bring healing. I wanted to know more about this teaching, for I was hungry for the "Science and Health with Key to the Scriptures," by Mrs. Eddy, was read whenever I could find time, and although I understood it but slightly I knew it was indeed the truth as taught and practiced by the Master. I was greatly benefited by the reading but did not at that time realize it. My health improved and I gained steadily in weight. Nervousness and fear were lessened and I began to be very happy. Resentment was cast out and love and forgiveness took its place. My friends who had known of my experience and ill health marveled at the great change. A spiritual uplift was realized and I had a different outlook upon life.

I wanted to share this truth with others, and especially a sister, to whom I sent the copy of Science and Health that I had purchased, not realizing that I could not be without this book and continue to progress. As a result I drifted from the teaching of Christian Science for over two years. Then there came a time when I wanted to get back to the Father's house. The husks of the world no longer satisfied, and the following words of Mrs. Eddy were realized: "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science" (Science and Health, p. 322). I then began an earnest study of the Lesson-Sermons, and purchased another copy of Science and Health and the other writings of Mrs. Eddy. I attended church services when I could, but I was at this time traveling for a large manufacturing house. I have experienced many physical healings, such as of nervous prostration, kidney trouble, stomach and bowel trouble, headache, throat trouble, and colds. A very painful sprained ankle was healed by absent treatment. After two days I was out, walking long distances without the slightest discomfort. Many times when danger seemed imminent, I have been protected by clinging steadfastly to God's promises of protection as so beautifully given in the ninetyfirst psalm. Christian Science has taught me to look upon my work as the Father's business. This correct view of work enabled me to do better and more conscientious work, which brought promotion and a corresponding increase in

I have seen many types of error disappear through the understanding of Truth. I witnessed the healing of a sister from gallstones and valvular heart trouble through absent treatment. The healing was instantaneous, as recovery took place at the same hour in which the practitioner received the call. This revealed very clearly that time and space are not obstacles to the operation of omnipotent, omnipresent Mind. I cannot be grateful enough for such wonderful demonstrations of the power of God. This truth has met my every need, and has never failed when rightly applied. Grief occasioned by the passing away of a loved one was healed by the understanding of the omnipresence of Life, and that there is no separation in the realm of the real, in which God's child lives, moves, and has his being. Words fail to express my gratitude for the sustaining power of the truth in times of trial.

I am grateful for all healings and very grateful that I accepted Christian Science when offered to me, for its teaching has brought untold good into my life. The following lines from our Leader's poem, "Christ My Refuge" (Poems, p. 12), has become my prayer:-

> My prayer, some daily good to do To Thine, for Thee; An offering pure of Love, whereto God leadeth me.

(Mrs.) Ella Davisson, Charlottesville, Virginia.

I wish to relate some of the blessings I have received through the study and application of Christian Science. I became interested in 1914, and through reading Science and Health I was healed of kidney trouble, weak eyes, and sick headaches; also of the need for wearing glasses, and of other ailments. My first healing through the work of a practitioner was of rheumatism, in two treatments. It was in 1916 that I procured a copy of Science and Health and began studying the Lesson-Sermons. Then I began trying to work out my own problems. I am indeed grateful to the friends and practitioners who have always so gladly helped me.

I have been in a profession the last four years that has kept me traveling most of the time, and I have never been without God's protection. At times my experiences have not been exactly what I would have chosen, but I have always succeeded in getting lessons from them that were for my good. I wish to express my gratitude for the literature. I could not get along without the Christian Science Sentinel.

(Miss) Blanche E. Brown, Mesita, Colorado.

The writer has many times blessed Christian Science for delivery, some ten years ago, from desperate conditions of fear and illness, for many victories since over the false, human sense of things, and for many remarkable healings, through the persistent knowing that God is the only Life.

While attending a concert of a musical club a young doctor, an acquaintance, who had been standing very close to me during an intermission regarded me very strangely and suddenly whispered, "Come to one side, I must speak to you." I did so, wondering at his urgency. Quite excitedly he said, "Will you take a friendly hint?" Surprised I said, "Why, doctor, what is it?" He then went on to urge very earnestly an immediate consultation with a relative of mine who is an eminent surgeon, indicating that I had Bright's disease, which required immediate attention. I thanked him composedly, but was several days in entirely overcoming the many suggestions of fear which it aroused. With this great revelation of Christian Science in thought, that God is the only Life, and has no part in sickness or disease, I knew that no mortal belief could affect man's life.

About a year after this the surgeon referred to was visiting me, and recalling the young doctor's diagnosis of the previous year, I began to tell him of the circumstances. He interrupted me by declaring the sincerity of the young man's interest in my welfare, and to my surprise stated that the young man had very kindly communicated to him his diagnosis of my case, and both of them had been carefully watching me for over a year, expecting to see the diagnosis verified, which it would have been but for the power of Christian Science, which healed me. They could not understand the manifestation of perfect health all that time.

I thank God that Life is eternal, as demonstrated by Christ Jesus, and for the revelation of Truth as given to the world in Christian Science by Mrs. Eddy.

CHAUNCEY IVES, Rye, New York.

It is with a heart full of gratitude for the many blessings that have come to me and mine through the study and application of Christian Science, that I wish to testify to some of them through one of our periodicals, hoping that it will help others, as the testimonies of others have helped me many times. I was brought up in a Christian home, and became a member of a denominational church when I was quite a girl, but as years went by I found my religion did not bring peace and happiness so I turned my thought to worldly pleasures, and a number of years ago I laughed at what I thought Christian Science to be, as many others have done.

I had many severe sicknesses and seemed to recover only to have another even more severe. Six years ago I suffered from what the doctors called rheumatism and uric poisoning, and was pronounced incurable. I was a sufferer for months, and was confined in bed for over five months, with seemingly no hope. A friend came to see me when it was thought that I would pass away, and asked me why I did not try Christian Science. She said she knew nothing of it herself, but she had heard of a wonderful healing. I finally gave my consent and a practitioner was called, and that night for the first time in months I slept without opiates. In five weeks I was sitting up and in ten more I went to work. After a while doubt and discouragement seemed to hold sway, and I thought I should get well faster, so I turned to material remedies again. I went to an osteopath and after he had treated me for several months he told me he could do no more for me. Then I went to a masseur, who seemed to help me for a while, but only to be told the same thing,—that he could do no more. Then I turned, as have many others, to God absolutely, and went to work in earnest to search for "the pearl of great price," and every mortal law was proved untrue, for I am very far from being a helpless invalid. I do more work with less effort than I ever did before. The first healing, which seems wonderful to me now, was the clearing of one of my ears from the supposed effect of typhoid fever, that I had when a child, and there has been no return of this condition.

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I should like to speak of another healing that means much to me, that is of hate, which caused suffering almost unendurable, but it has vanished, and in its place are love and compassion. My home has been transformed. Surely "man's extremity is God's opportunity." Many times I became discouraged and then I would realize that cross and crown are inseparable, and that I could not expect the prize before the race was run.

I am grateful to every one who has helped me in any way in my seeming struggle, and hope to prove by my works to be worthy of calling myself a Christian Scientist. I am thankful to God, to Christ Jesus the Way-shower, and to Mrs. Eddy, who was spiritual enough to perceive the truth and to reveal it to mankind.

(Mrs.) Lucy M. Dyer, Sacramento, California.

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A deep sense of gratitude prompts me to tell a few of the blessings which have come to me through Christian Science. After the birth of my baby I had lain in bed for some weeks and was unable to raise myself up. Having been told by my doctor that he could do no more for me, a dear sister asked me to try Christian Science treatment. I consented, received help immediately, and in a few days was able to sit up, and soon regained strength. At the end of the third week I was able to do all my own work. We have since had many instances of healing in our family and many proofs of God's care. My youngest son was healed of a severe cough of some years' standing, and my eldest son was healed of severe burns, the result of an explosion.

I had the privilege of attending the dedication of the extension of The Mother Church, and of being one of the many to see and hear our dear Leader, Mrs. Eddy, at Concord, New Hampshire, in 1903, and to hear the words from her lips, "In parting I repeat to these dear members of my church: Trust in Truth, and have no other trusts" (Miscellany, p. 171). I have had many proofs of the efficacy of trusting God absolutely. I am thankful for the Christian Science Sentinel, the gift of our Leader, for through its pages many receive encouragement from those who have proved that God is an ever present help. I trust that I may grow more in the knowledge of Truth and prove to be worthy of the name Christian Scientist. I am deeply grateful to God and to all who have labored for our cause.

(Mrs.) MARY A. OWENS, Puyallup, Washington.

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For a number of years Christian Science has brought peace and joy to our family. The truth as taught in Christian Science, when properly applied, has never failed to heal and bless us. On one occasion an ulcerated tooth accompanied by the pain and swelling usually experienced in such cases was pronounced by a dentist to be in such serious condition that it could not be treated for at least three days. Immediately after this interview a Christian Science practitioner in a distant city was called upon for help. Relief from pain was experienced immediately and all appearance of swelling had disappeared in three days. The proof of the healing power of Truth gained by this experience has helped me to give less power to the testimony of the physical senses than before.

For a long time I was subject to severe headaches, which usually lasted for a number of days. The truth expressed at a Christian Science lecture helped me in overcoming this inharmonious belief. Rheumatism has also entirely disappeared. Many times burns and cuts have been overcome without pain. I have every reason to be very grateful for a

knowledge of Christian Science; it is my most cherished possession.

Mrs. Eddy's writings are my daily companions and I am growing to know her rightly through them and to appreciate the great work she has done for the world. It was through the Christian Science Sentinel that I was led to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I love all the literature founded by Mrs. Eddy, for it is largely through these periodicals that a knowledge of the impersonal Christ is reaching mankind.

(Mrs.) AMMA C. NICHOLS, Brookline, Massachusetts.

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I should be very ungrateful if I did not acknowledge some of the healings and help I have received through Christian Science. When I first heard of Christian Science about five years ago, I had a very unsightly skin eruption on my face. I had tried several doctors and endless remedies, but without any good result, and the condition became worse. Then I heard of Christian Science and went to a practitioner and asked for treatment. Although the healing was slow and I was often discouraged, I learned during that time, through the loving help I received, to think less of self and more of God, and when I ceased to fear it the trouble entirely vanished. I have also been healed of pleurisy and congestion of the lungs, a troublesome cough, influenza, a gathering in the ear, and other discordant conditions.

I am very grateful for these healings and extremely grateful for all the literature, which has always been a wonderful source of comfort and help.

(Miss) JUDITH NELMES, London, England.

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I wish to express my gratitude for all the benefits received through Christian Science. In 1912 I had two serious surgical operations and as a result a severe nervous breakdown. The doctors could do nothing for me. Then, upon the recommendation of my daughter, I turned to Christian Science, and through the loving help of a faithful practitioner I was healed. I have also been healed of a great sorrow through the understanding that God is Love and that He only sends good to His children. Fear, resentment, and erroneous thoughts have also been greatly overcome. The way at times has seemed rugged, but as I each day gain a little more understanding of the allness of good and the nothingness of evil I am helped onward.

Great gratitude is also felt for the practitioners' loving help and for the literature, which always seems to meet my need, either through an article or a testimony. I hope to be able to show my gratitude in deeds, as words cannot express it. For all my blessings I am truly grateful, also for some understanding of the truth which I have gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, our revered Leader.

(Mrs.) CATHERINE D. HEARNE, Shanghai, China.

4

I wish to express my heartfelt gratitude for what Christian Science has done for me. I have been healed of piles that I had been troubled with for twenty years; also of nervousness, and the benefit I have received in everyday life has been wonderful. I started to read Science and Health in order to criticize it, but before I got through I found it the most wonderful book I had read outside of the Bible. I am very thankful for it, also to the kind practitioner who helped me to a better understanding that divine Love is, always has been, and always will be sufficient for all human needs.—F. A. Berry, St. Louis, Missouri.

Signs of the Times

["A Century Aflame"-The Christian Science Monitor, Boston, U.S.A., Jan. 1, 1921]

Nearly one-fifth of that century has gone of which Mary Baker Eddy, Discoverer and Founder of Christian Science, wrote at its beginning (Poems, p. 22):—

Thou God-crowned, patient century,
Thine hour hath come! Eternity
Draws nigh—and, beckoning from above,
One hundred years, aflame with Love,
Again shall bid old earth good-by—
And, lo, the light! far heaven is nigh!

And what wondrous revelation of good already has taken place in that period, urged on by the law that is true. For the law of the real universe, the kingdom of Spirit, is unending and happy unfoldment. The fact that Mind is Mind, or consciousness, means that it is actively conscious of its creation. All of Mind is active and Mind is always active. For that very reason the universe of divine Mind or God manifests continuous vigor. Principle unfolds its own reflection as the exact pattern of itself, and Principle is never standing still, in the sense of stagnation, but is always bringing forth infinite newness. Then, because the so-called material world is increasingly dropping off qualities unlike the real, and will do so until all materiality vanishes, the universe of men will be found to be less and less lethargic as each year is put upon the scroll of time. Consequently, answering the law of Principle, the world and its systems, lest they go to seed and bring forth no more fruit, are required by the demands of Truth to be continually at the work of expressing more and more of Truth.

Love is Principle,—not the human sense of love which sometimes forgives wrong without righting it. Principle is the Love or Mind that knows only the vigor of good, a vigor that is strong against any belief of evil, so strong indeed that the very allness of good has forever made nothing of all supposed opposites. This Love which burns up, or destroys, the untrue, because good and evil cannot dwell together, is seen in that verse of the Psalms, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

No matter how much men may dally with the days of each passing year and hope against hope for the "good old days" of a mimic tranquillity, they must still remember that the Christ comes "not to send peace, but a sword." The very nature of the Christ as the expression of God or Principle means the uncompromising destruction of anything claiming to displace the Christ. It brings thought to that other passage in the Bible, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit." The soul or material sense of men is indeed being pierced to its root in these days. But what wondrous comfort is there to be found in that same poem quoted above, where Mrs. Eddy confides to us a joyful promise:—

Dear God! how great, how good Thou art To heal humanity's sore heart; To probe the wound, then pour the balm—A life perfected, strong and calm.

Men need not be afraid at the approach of any new day or any new year, for the remedy is to be found in remembering that each year of this twentieth century is part of that "one hundred years, aflame with Love." The remedy is to be found in abiding steadfastly and scientifically in the understanding that unfolding eternity is all that is really going on. Year, decade, century, millennium, age, and the forever and ever are, in truth, simply other names for eternity, and thus man is partaking of the whole of everything real at this very moment. In just the same way this will be the fact on next New Year's Day and the next and the next after that, until all the New Year's Days of all the centuries to come merge into eternity, and the myth of a material year and mortal history utterly disappears.

But assuredly it is wise and profitable for mortals to contemplate quietly their present history. It is wise to view rightly the occurrences of the past and the promise of the new year, measuring it all by Principle and holding fast always to Truth in order that the real may not be lost in the midst of the tempestuousness, whether this storminess be apparent in an individual's life, in his nation's career, or in the human story of any other of his interests. Mrs. Eddy writes, "It is good to talk with our past hours, and learn what report they bear, and how they might have reported more spiritual growth. With each returning year, higher joys, holier aims, a purer peace and diviner energy, should freshen the fragrance of being" (Miscellaneous Writings, p. 330). Every individual may well ask himself, Where would I have been along the path of the demonstration of the true man had I overcome more of materialism, more of envy, jealousy, hate, selfishness, and lust in all its myriad phases, including the desire for power, place, and popularity? But these and all other untrue beliefs of mortal mind fade away before the understanding that Mind or God has made His image and likeness without a fault. There is no evil thing that has ever touched the man and woman created by Principle. It is this verity that is so comforting in this momentous twentieth century, this truth that, more and more comprehended in its incisive significance, is at work throughout the world. Because man is the idea of Mind and not corporeal, he has known and knows now only infinite good and harmony.

[From "A Religion for the New Day," by Charles F. Dole]

The world has suddenly developed a new science, new sources of almost infinite power, a new system of industry, world-wide complications of business and commerce, new problems difficult enough to swamp the mind that tries to imagine their outcome; the world just begins to wake up to the need of a real and practical religion, of such a religion as has never yet been largely known and practiced, of a religion adequate to fit such a crisis as this, and it finds itself with a current religion as helpless to meet its needs as if we were to try to use the old Mayflower for ocean travel. The world needed "preparedness," but not in steel or gold, in food and drink, in new chemical secrets, in enlarged forces of destruction. It wanted and must have a religion humane enough to match its great science, a religion rational enough to ally itself with its science, but, far more important, a religion vital enough to give a higher motive power than fear or warlike discipline or greed of gain or the hysteria of an inflated patriotism could ever give, for the counsels and conduct of mankind. . .

In most minds there is a haunting sense that there is something valid in religion, if we could only discover it. What is this valid substance of religion? There is no more important question in the field of knowledge than that upon which we now enter. No truthful mind can bear to delude itself with a pretense of religion or a show of argument to establish it, if it is not real. We have no merely academic question here. It is intensely practical; it bears on every issue of right or duty; it involves the secret of happiness, the

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improvability of humanity, and the destiny of mankind. If there be nothing mighty and moving in religion, mankind loses its most precious asset. Worth would fall out of life, and worth is related to every social subject-to justice, democracy, civilization. What if man were only a somewhat more intellectual, hungry, lustful, and imperious beast? What then can you possibly make of conscience, duty, and ideals? A venturesome intelligence may perhaps enjoy for the moment the sense of freedom from all restraint that comes in the hazy doubt whether anything is real. But what if the mind has to accept blank negation as its answer to the riddle of existence? . . .

We love what we do not see in our friends. We call this reality behind the veil, which lights up the face with a smile, which is felt in the tones of the voice, the spirit. . . . Let no one say, then, that he does not believe in spirit. If any one says this, he probably means disembodied spirite, of which we do not need here to speak. . . . My point is that we know the reality of spirit in ourselves and in others. There is nothing human in us which we know so well. What would a man be without his intelligence—an invisible thing—his invisible conscience, his will, his love, his real inner self-all invisible? You love your mother; you love spirit. You love justice; you love spirit. You love your nation; you love a very complex spiritual idea. . . . You see the processes of death; you never see the death of the man's spirit. The more you know of its nature, the harder it is to think of it as dead. The intelligence of a Plato dead? The conscience of a Channing dead? The friendly will of a Wilberforce dead? The Christ-life dead? The terms never fit. There is not only no demonstration of death in such cases as these, but the impress of the facts of the spiritual life moves us the opposite way. . . .

Now, the spiritual life has its birth when this social consciousness, the inner feeling of self, as distinguished from any other mode of feeling-of self as related to other selveswakes up in us. This consciousness of self—the sense that I am-is one of the ultimate mysteries. Where can we possibly place it, except in the terms of the spirit? It is essential to life, and yet invisible and immeasurable-not a thing at all, and yet the most undeniable of facts.

[From The Fellow Worker, Published by Jordan Marsh Company, Boston, Massachusetts]

It throws a curious sidelight on human nature, that we set apart a particular season of the year for the expression of peace and good will. For what is the remainder of the year set apart? Facts seem to indicate that the majority of people prefer to live by strife and competition rather than by cooperative effort. Every intelligent person realizes we could live more happily, profitably, by mutual help and coop-

The competitive idea has so percolated the human mind that even our games and recreations are largely based upon it. We say this is good,—that it fits us physically and mentally for the battle of life. Why should life be a battle? Why should we make it a conflict instead of a concert?

["Labor and Production," by Dr. Hermann Schoop in Neue Schweizerische Zeitung, Published in Zurich, Switzerland]

How extensively the great problems of economic and social life on which the solution of the fate of the old world depends is occupying the thought in America, which to-day may verily be considered the storehouse and manufactory of the world, can nowhere be seen better than in the September

number of "The Annals of the American Academy of Political and Social Science." The entire magazine of 170 pages is given to the subject, "Labor, Management, and Production." Prominent scholars on all sides of economic life as well as the first students on social politics have added their opinion. . . .

Very American are the explanations on the subject, "Production and Preservation of the Spirit of Initiative." Here it is shown that the lust for power is degrading, a perversion of the philanthropic and necessary spirit which represents the initiative; and true initiative can never be called to life through financial temptation. The creative initiative strives for and desires responsibility in the great, universal work. And even in the most modest position the workingman can be filled with this zeal. . . .

Out of all the articles there speaks the best American spirit, whether they are written by representatives of employers or employees. The spirit of confidence in the good in man, the happy optimism which is not frightened before the most difficult tasks, but rather seeks the spirit of true brotherliness and real democracy,-which is above the difference of class and position and sees the need of others to whom a hand must be given in the construction of a better world,-this affirming American spirit, which looks confidently into the future, is called upon to help greatly in the social regeneration of mankind.

[From a Letter to the Editor of the Nevada State Journal, Reno, Nevada]

The district attorney in Los Angeles County, California, in a recent statement which appeared in your paper December 4, made it appear that the Christian Scientists of that locality are disobeying the law by not providing medical attendance for their children in cases of serious illness, whereas the California medical practice act exempts treatment by prayer and the practice of religion, which specifically means Christian Science, in the following language: "Nor shall this act be construed to regulate, prohibit, or apply to any kind of treatment by prayer, nor to interfere in any way with the practice of religion." From this it will be seen that parents are perfectly free to have Christian Science treatment for their children in case of illness if they think it best. I might add that most all the other states, thirty-three in all, have provisions similar to the above. This provision is so plain it could hardly be misconstrued, and it is difficult to see what excuse there is for this gentleman's sudden outburst, and his assertion that parents would be guilty of manslaughter in case they did not provide medical attendance for their children in cases of serious illness.

Most physicians are very reasonable in their claims and do not pretend to be always able to prevent children from dying in cases of sickness when they are called in. In many, many cases they sorrowfully realize their own helplessness. If parents had the positive assurance that their medicines or operations would heal, more would undoubtedly employ them. Parents, of course, do the very best they can for their children, and if in the exercise of their judgment they employ other than medical aid they are not to be condemned. Experience is usually a very good teacher, and most people that have Christian Science treatment have had it before. This gentleman would lead one to believe that Christian Science is the most foolish thing on earth, whereas millions testify to its efficacy as a healing and regenerating power. It is often appealed to, with the very best results, when all other remedies have failed. Prayer has lost none of its power to heal sin and sickness and even overcome death. It was used in the early centuries for this purpose. Why not to-day?

Christian Science is turning thought away from material remedies, which, to say the least, are uncertain in their effects on mankind, to the apprehension of spiritual truth, which heals just to the extent one understands and applies it. It would be a sad incident, indeed, if one, in case of illness, in this land of religious freedom, had to cast aside his religion-be denied the privilege of praying to God-and instead be forced against his will to apply material remedies. Judging Christian Science by its fruits, only through a serious misunderstanding of its teachings could one refer to it as "fanaticism or delusions." Mrs. Eddy, its Discoverer and Founder, was a very spiritually minded woman and was fully capable of leading the large movement to which Christian Science has grown. As to obeying the laws of our land, she says in her book, "The First Church of Christ, Scientist, and Miscellany" (p. 220): "I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law. Injustice denotes the absence of law."

Religious persecution is the scourge of the ages. It retards the advancement of mankind. It takes away individual rights and liberties, and the one who indulges in it does so through ignorance of the laws of our land and the rights of humanity.

["False Beliefs About the Blind"-From The Christian Science Monitor]

There is sure to be widespread interest in the experiment about to be tried by the Massachusetts educational authorities having in charge the special education of some three thousand people ordinarily referred to as blind. Something distinctly novel appears in the attempt to place people of this sort in department stores as salesmen or saleswomen. But the authorities are confident that it can be done successfully, and they are finding many of the store managers quite ready to cooperate in the experiment, and almost equally confident of its successful outcome. The purpose of the whole undertaking, of course, is to open a wider opportunity for an industrious and earnest class in the community to become self-supporting, in place of being wholly or partially dependent upon the efforts of others.

But there is a much finer idea than this behind the undertaking. It is that everybody should get a better conception of this class of people, and break the habit of classifying them by wholesale as inevitably dependent and largely helpless, merely because of affection of sight which distinguishes them more or less from the human mass. The educators concerning themselves with this matter feel that the ordinary individual allows himself to think of what the world calls blindness as a vastly greater burden and impediment than it actually is. Such a person emphasizes it far more than the so-called blind themselves. He conceives of it as hampering, if not nullifying, the other four senses. But the people immediately affected do not dwell upon it in that way. In many cases, one might say, they do not think of it at all. Certainly they do not wish to be thought of as blind. It is such a conception of them by others that appears to them to be their limitation. Often one whom the world thinks of as blind has so developed the senses, other than sight, that his so-called blindness might fairly be said to have been, for him, not so much a hindrance as an advantage. That is to say, his sum total of capability is actually greater than that of many ordinary persons whose five senses are, to the ordinary view, complete.

It is a fuller understanding of these considerations that the Division of the Blind, of the Massachusetts Department of Education, is now bespeaking from the public. They want

the public to get away from its stereotyped notions on this subject. They want the public to be more open-minded upon it. They want the public to accept those of the class referred to, on their individual merits, without mentally pigeonholing them all as subjects of charity, or as capable of doing only a certain sort of simple and humdrum tasks. They want the public to realize that the people whose interests they are now urging represent a wide range of individual capability, with all the delicate shadings of traits, tastes, and experiences that can be found among an equal number of individuals anywhere. Then, it is believed, the public will deal with these people more fairly, because it will begin to accept them for what they really are instead of condemning them to comparative inactivity and dependency in advance, through the prevalence of what the authorities themselves now expose as a false belief.

There is a new hope, as there is a new conception, in this sort of official approach to such a problem. Yet the new method involves nothing fanciful. It is based on the careful study and experience of intensely practical, though deeply sympathetic, public boards. That it is not chimerical can be shown by countless individual experiences. One of these, easily authenticated at the Boston office of the Division of the Blind, is that of a man professionally trained in the law, whose connection with a local realty corporation threw in his way the duty of investigating a real estate title upon which depended an important business transaction. His firm, falling, for the moment, under the influence of the conventional popular belief, feared to trust him with the investigation. They placed it in the hands of an investigator equipped with all five senses, who, in due time, reported that the title could not be confirmed. The blind lawyer then asked, and obtained, permission to make the investigation. Taking with him only a reader, and depending wholly upon his own professional knowledge and training, he went over the case for himself. To the surprise of his employers, he succeeded, where his supposedly better equipped competitor had confessed failure. Presumably the employers of this man did not again hesitate to accept him on his true merits, instead of underrating him on the basis of their own false assumption concerning his sight. If the world will go even a little way in adopting this fairer attitude toward the blind, the practical help from such a better conception will outweigh all that can be done through mere gift-giving and sentiment. Here, at all events, the world must look behind the outward seeming, and know capable individuals, not for what they are not, but for what they really are.

[Basil Mathews, M.A., in "Essays on Vocation"]

A stream cannot, however, rise higher than its spring; and the general action of the English-speaking peoples abroad cannot be on a nobler level than that of their civilization at home. We cannot adopt and practice a Christian principle in relation to races of Africa and Asia that we do not ourselves hold and apply to the social conditions of our own cities and countryside. If we must not have tyranny in the Congo or in the Kameruns, we dare not have slums in Cardiff or Chicago. If white must not lord it over black, all the more must the white employer and employed arrive at industrial order in which justice is done and all men have a clear opportunity of developing to the full the lives that have been given to them to use. . . .

Such a commonwealth can only come, as Lord Bryce has declared, through "a change of heart in the peoples of the world." And such a change of heart can only emerge through



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the sustained labor of a manifold moral leadership rooted in spiritual reality. We must have the will of God organized in the common life of all peoples, if we are not ultimately to have the will of Mammon driving all races over the precipice of greater wars into the abyss of barbarism. There is indeed only one standard so universal in its range, so complete as a solution of the evils that have oppressed man, that all races and every civilization can find in it a final and unifying aim that at once creates personal character, develops national strength, and gives power for united progress.

That standard is expressed in the program of the world kingdom of God. To state that issue thus is to divide all who face it into those who on the one hand believe that the Christian program has been tried and found wanting, and those who on the other hand hold that it "has been found difficult and not tried." These latter, who, with Matthew Arnold's "Scholar-Gypsy," are "still nursing the unconquerable hope," are then inevitably led to the decision that if we are to witness a world kingdom of God, men everywhere must take the whole message of that kingdom to the whole world.

[From The (New York) Tribune as Quoted in The Pioneer]

Agitation in favor of rigorous enforcement of regulations governing the sale of intoxicants and for additional measures of control, has been growing recently in Chile. A campaign has been started to make the Araucanian Indian Reserve of Cholchol dry, following a petition to the government from residents in the district alleging violations of the existing laws which prohibit the sale of alcoholic drinks on Sundays and feast days and by persons without license. Movements have also been started by workers in the nitrate and coal fields in favor of prohibiting the sale of liquor on pay days.

[From an Interview with Dr. Max Nordau, Well-Known Philosopher and Sociologist, in *The* (London, England) Observer]

"Consider knowledge. At first his [man's] questions were simple, his appetite for knowledge modest; almost any answer was sufficient. Whence came birds? From eggs. Good! Then he had to know who hatched the first bird. For a time he was satisfied with the answer that God created it by a mandate. But little by little knowledge increased and by leaps and bounds his curiosity waxed. How did God come into being? Of course, the first man who asked that question was properly stoned. But his breed did not die. Soon there were too many of him to stone. So answers had to be found. Some answered the question of the origin of the bird by talking about matter and its ways. But of what does matter consist? Of molecules. And molecules? Of atoms. Atoms of electrons. Electrons are centers of power. And what is power? 'Ah, one fool can ask more questions in one minute than wise men can answer in a year!' This is the modern stoning by the pious. But now it is not the pious but the questioners who dominate the age. . . .

"The principal tendency of life and desire is satisfaction, arrival. The principal process of life is change. Desires so simple that their attainment is simple are the heart of wisdom. Consider from what different sources comes agreement on this: The Bible says, 'Blessed are the poor in spirit.' Voltaire, arch-atheist, says the ripest wisdom is to cultivate a garden and grow cabbages. Tolstoyan philosophy advises you to renounce, to beware of ambition, to live simply. Folk-lore tells you of the king who looked for the shirt of the happiest man and when he found him he saw that there was no shirt; for the man was poor, hence happy. This concensus of opinion means something."

"Do you consider any particular race or nation in the lead of civilization?" I asked.

"No. Spiritual development is to be found in horizontal strata rather than inside national boundary lines. The East often expresses itself as superior to the materialism of the Western peoples. But there is sensuality and the luxury of the satraps in the Orient as characteristically as there are Yogis and Brahmin of undoubted piety. And there are Kants, Spinozas, Newtons, and Edisons living as sparely in the Occident and thinking as loftily as the Yogis; and there are profiteers among our neighbors here who live in as swinish materialism as do the satraps of the Orient; perhaps with less art."

"Then you don't see among the different nations any moral advance?"

"There will not be until morals mean the same things for nations as they do for individuals," he replied.

[Fraternal Interchange of Preachers and Speakers between Britain and America]

At the recent annual meeting of the English-Speaking Union, a good account was given of the work of the Council for the Interchange of Preachers and Speakers between Britain and America. The Council cooperates with three important religious bodies in the United States-the World Alliance of Christian Churches, the Federal Council of the Churches, and the Church Peace Union-and aims to unite in international efforts all organized religious forces in Britain. It endeavors to secure leading American preachers to occupy British pulpits, and vice versa, and acknowledged exponents of Christian and ethical ideals common to both countries to speak on public platforms. This year thirtyeight American preachers have figured in three hundred churches of different denominations, and a number of British preachers have rendered reciprocal service in the United States. These joint international efforts on behalf of peace and righteousness were never more needed than they are today. The whole work of the English-Speaking Union, whose aim is "to draw together in the bond of comradeship the English-speaking peoples of the world," is being prosecuted with great vigor, and its membership steadily grows on both sides of the Atlantic.

[Introduction to a Christian Science Lecture under the Auspices of Christian Science Society of the University of California]

I asked a young man the other day what was the greatest thing he had got from his education in the university. He answered that it was "inspiration for better things," and he added, "the ability to solve problems." It seems to me that these thoughts come to many of us as the most valuable things in our college training. Now probably the most fundamental factor in the attainment of these ends is the ability to think aright. Christian Science has rightly been called the Science of right thinking, and as such it has proved very helpful to college students. The purpose of the lecture to-night is to present the subject of Christian Science correctly and to bear testimony to the facts regarding the life and work of its Discoverer and Founder, Mary Baker Eddy.

Church Notices

* * *

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The

church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8½" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to In-

tervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at \$100.00 each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

New Morocco Bound Vest Pocket Edition of Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamplets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing." "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WISH to thank THE CHRISTIAN SCIENCE MONITOR for bringing the interests and activities of the wide world right to the home. One does not have to travel to be well informed. Its pen pictures as well as beautiful prints of places and people enlarge our outlook, broaden the concept of our fellow men, and make us citizens of the world. Special pages devoted to art, books, and music as well as to many other subjects of interest are comprehensive and reliable. The editorials are impartial and impersonal, helping us to understand the great issues of the day. Its advertisements are truthful, designed to benefit both buyer and seller; the motive through every department is for constructive thinking and practical living. I am very thankful for a clean, wholesome newspaper for children, one all can enjoy and learn from every day.

NO one can speak too highly of THE CHRISTIAN SCIENCE MONITOR, for it gives to all, true news from every quarter of the globe. It is not insular or fearful; it does not cater to any race or party, but instead it is truly international; thus endearing itself to all people of all races. It is truthful, fearless, and forceful on all questions with an assurance that all must welcome.

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ANY subject with which this paper deals is taken out of the "secret diplomacy" of error and put in the simple, fundamental light of Truth. I was recently impressed with this fact when looking over an article on "Anatomy in Art," in a back number, in which the simple fundamentals stated did away with much mental confusion in drawing. I have a very sincere appreciation of all our periodicals.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

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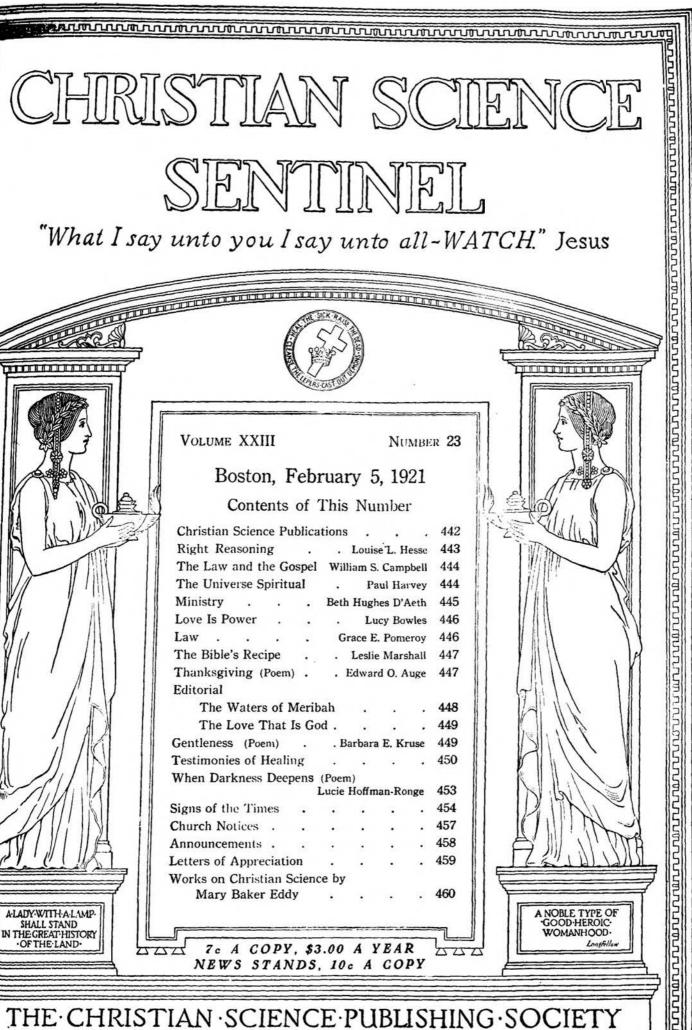
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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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Christian Science Literature

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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FEBRUARY 5, 1921

NUMBER 23

Right Reasoning

LOUISE L. HESSE

IN Isaiah we read, "Come now, and let us reason together, saith the Lord." Quite naturally one might ask, Of what does this reasoning consist? In the light of Christian Science, the verse takes on an added significance, and a fuller meaning than is usually attributed to it. In one dictionary the word reason, when used as a verb, is given the following definitions: "To argue; to debate; to discourse; to persuade by argument; as, to reason one into a belief or out of a plan." Ordinarily speaking, then, to reason is considered a mental task in which one so-called mind tries to convince another of the truth of a certain stand taken. The weaker is forced to accept the arguments put forth by the stronger, and not always is the result satisfactory to both parties. Yet the argument and debate go on, and the more unanswerable are the arguments which are brought forward, the more successful, of course, is the case on the one hand, and the more hopeless on the other.

In the light of Christian Science, however, which proves conclusively that there is one Mind, not many minds, the joy of reasoning together becomes plainly evident. Instead of reasoning against another person's concept of a situation, the Christian Scientist carries the whole matter into the realm of Mind, where perfect oneness is apparent. The starting point, that all causation is God, good, and that effect must therefore be good also, is so simple in its nature that there is no need to persuade, to argue, or to debate. God is, and it is not difficult to convince a hearer of the fact, for he must see that since man exists (which he will not gainsay) God, the cause of all, must have existed before him; and since creation would collapse without the infinite Mind to sustain it, God must be that Mind and must still exist "from everlasting to everlasting."

To the unenlightened these truths must be stated simply, confidently, and lovingly before they can be seen as true and applicable to everyday problems. To one unused to proving constantly that God's infinite power is ever operative, and that to feel the benefits of its operation one need only turn to God, some of the statements a Christian Scientist would be apt to make might seem improbable or even untrue. How carefully, then, should we take each step, sure that no statement is misunderstood, and that the listener does not feel that he is being forced to accept the Scientist's viewpoint merely because the latter displays a superior argumentative power. An advantage that is gained in any such manner is no advantage at all, for unless the listener can say with confidence: "Why, yes, that is true. I see now the reason for existence," we have not reasoned together in the true sense of the word. But when each step in our reasoning is acknowledged as being true and altogether in accord with the ideal that may have been glimpsed at rare moments of uplifted thought, our case is won. Such reasoning together is blessed by God, and results in happiness and increased spirituality for all concerned. True happiness, however, can result only when our reasoning ac-

knowledges God as infinite Mind, the one and only cause. When this is done, we lose all sense of mortal self, and our increased spirituality and better health attest the efficacy of our reasoning. On page 494 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Reason, rightly directed, serves to correct the errors of corporeal sense." The understanding of God's presence is sure to mean true rejoicing.

In the years before taking up the study of Christian Science, the writer thought that the power of reasoning was very hard to obtain, and that only those who had taken courses in philosophy and logic could expect to be successful in its use. But the gradual unfoldment of Christian Science, with its absolute proof of each step logically following the step before it and preparing for that to follow, with its unswerving certainty of the relationship between cause and effect, has shown how simple is true reasoning, and how far we are from the truth when we think that it is a special accomplishment obtainable only by laboring through courses of logic. It is true that one must be willing to put forth an effort, must seek to know how this reasoning is done, but effort and the desire to know are the prerequisites for all accomplishment. Without doing our part we have no right to expect to be specially blessed with the gift of logical thinking. for unless we show a desire to know, how can God supply us with wisdom? Jesus said, "Seek, and ye shall find," and he surely meant just that. The word seek, according to Webster, means "to look for; to endeavor to find," and if we use the latter definition, Jesus' command means this: Endeavor to find, and ye shall find. Only when we make the necessary effort demanded in the first part of the command can we reap the blessing implied in the second, the finding of all that is good.

Peter remarked, "Of a truth I perceive that God is no respecter of persons," and when we realize the full significance of this statement, glorious possibilities are opened to each of us. In God's sight man's ability to reason correctly is unlimited, and all may reap the benefit of true thinking. No one need feel that he is incapable of grasping the fundamental truths of Christian Science, those truths which indeed make free, for all that is required is a willingness to endeavor to find. In referring to her struggle to work out the "problem of Mind-healing" Mrs. Eddy says, on page 109 of Science and Health: "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

We who have turned to Christian Science have the help of Mrs. Eddy's writings to make the way easier, and once we have expressed a desire to know how to reason rightly, what

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untold heights may we not attain! "Come now, and let us reason together," gaining thereby a true sense of the infinitude of God, and reaping the blessing of true logic, based on the, said: "They will maintain law and order, and cheerfully knowledge of God as cause and of man as effect.

The Law and the Gospel

WILLIAM S. CAMPBELL

WAITING upon the housetop at Joppa, Peter beheld a vision from which he learned a profound lesson-a lesson not to call common or unclean that upon which God had placed His blessing. Thenceforth Peter understood that the divine purpose included the Gentile as well as the Jew. In like manner we may learn that the purpose of divine Mind may become operative through the law as well as through the gospel.

The law of Peter's time was the Mosaic law. Given expression for the guidance of a primitive people, it had acquired through succeeding generations an accumulation of interpretations that rendered it ofttimes unjust and burdensome. The advent of the gospel began to correct these inconsistencies in the law. Jesus was continually charged with ignoring the law, but he showed that the gospel was not in conflict with the correct sense of the law, but was in conflict only with an illogical interpretation of it. Again and again when confronted with the letter of the law as being in opposition to the gospel he was teaching, he interpreted the law with a deeper meaning than the literal.

What is the moral signification of law? It is justice. Is not justice the aim and ultimate of law, civil as well as religious? As we reach the broader sense of the universality of God's plan and recall the events of history, we perceive that by means of law Truth has been expressed, more or less imperfectly, to be sure, down through the ages. Mrs. Eddy, on page 121 of "Miscellaneous Writings," has expressed the thought in these words: "Human tribunals, if just, borrow their sense of justice from the divine Principle thereof, which punishes the guilty, not the innocent." Her insistence upon obedience to civil law is familiar to all students of her writings. On page 219 of "The First Church of Christ, Scientist, and Miscellany" she writes: "I would not charge Christians with doubting the Bible record of our great Master's life of healing, since Christianity must be predicated of what Christ Jesus taught and did; but I do say that Christian Science cannot annul nor make void the laws of the land, since Christ, the great demonstrator of Christian Science, said, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." And on the following page she says: "I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law."

We, as Christian Scientists, have had to learn a lesson analogous to Peter's lesson—a lesson not to call common or unclean whatever lies outside the commonly accepted religious pale. The establishment of The Christian Science Monitor twelve years and more ago helped wonderfully in broadening the vision of students of Christian Science in this respect. It has led them to look for the manifestation of Truth, the expression of Principle, in all legitimate activities of modern living. It has aided them in recognizing that Christian Science is more than a denominational movement, that it is a world-wide means of establishing God's kingdom on earth. To accomplish this the necessity of upholding law and order, and the need of placing upon the statute books laws that shall approach more and more nearly to the demands of Principle must be recognized. Looking

into the future, and speaking of those who have a demonstrable comprehension of Christian Science, our Leader has await the certainty of ultimate perfection" (Science and Health, p. 97). As Christian Science is teaching and demonstrating the unity of Science and Christianity, so it is teaching and demonstrating the unity of law and gospel.

We pray for the coming of God's kingdom. We do this from the viewpoint that His kingdom is in truth already here. What must take place is a process of unfolding of the recognition that law is the expression of Principle, that as we discern Principle more and more clearly the unfolding view will approximate more and more closely the ideal, the divine, until it shall be apparent that "love is the fulfilling of the law." Then it will be realized that the law and the gospel concur, and the prophetic words concerning this unity will be understood.

The Universe Spiritual

PAUL HARVEY

'HE orthodox world has been in agreement upon the fact that God is infinite, that God is Spirit, and that infinite Spirit is the great First Cause. For orthodoxy to go on believing in an effect wholly unlike the one and only cause, namely, a material universe, or a material anything, is utterly to abandon logic and reason. The philosophers of the world have been equally illogical. They have generally recognized a great first mental cause. Plato spoke of a self-moving intelligence as the first cause, and Aristotle described the first cause as a self-knowing reason. Nevertheless the philosophers have ignored the fundamental premise of spiritual cause in believing in a world of matter as effect, regardless of the quality of the one great cause. Moses and the prophets caught glimpses of the truth that the great First Cause being infinite Spirit, creation or the universe must be wholly spiritual. This discernment by the prophets of one creator and one creation, Jesus of Nazareth through demonstration and teaching perfected to the full vision of the Christ, for practical daily living. Jesus proved that the reality with which he was surrounded was the infinite spiritual idea, because Spirit is all there is; this he demonstrated by turning water into wine, multiplying the loaves and fishes, walking on water, bringing the ship immediately to the other side of the lake, and by many other works which humanity calls miracles. Through such demonstrations Jesus steadfastly acknowledged that the entire universe is actually spiritual, not material. It remained, however, for Mary Baker Eddy to develop the Science of Christianity or pure reasoning based on the teachings of Jesus and to discover and state a rule for the practice of this Science on the one and only true basis of one creator and one creation.

Starting with the basic self-evident proposition of existence which can be proved by each one by the simple appeal to consciousness, Christian Science, as taught by Mrs. Eddy. proceeds step by step, in perfect order, through pure reasoning to proof. It reveals that all right reasoning must have as its premise the great fact proclaimed in the textbook of Christian Science, "Science and Health with Key to the Scriptures" (p. 468), that "all is infinite Mind and its infinite manifestation, for God is All-in-all." Since the eternal First Cause, God, Mind, Spirit, could not possibly create a supposititious opposite, the finite, the material, it is selfevident that the so-called finite, or material, has never been created and any claim of limitation or matter is nothing but the counterfeit of true creation. All that exists is Mind

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and its idea, these two which are in reality one, the All-in-all. The true idea is the spiritual universe including man. Man, then, is understood to be here and now living, moving, and having his being in the one and only universe, the spiritual universe. Spirituality consequently is not something which comes into being; it is, and it is all there is. The demand upon each one is to recognize this truth; to acknowledge in every thought and in his living, the allness of Spirit, thus acknowledging God as All. This is scientific Christian practice, which deals only with one true, spiritual creation. This is the reality with which one invariably deals; to deal with supposition as a reality is not possible within the logic of Science. Mrs. Eddy makes this vividly clear in an important chapter in "Miscellaneous Writings," on the subject "One Cause and Effect." She writes on page 27: "Creation, evolution, or manifestation,-being in and of Spirit, Mind, and all that really is,-must be spiritual and mental. This is Science, and is susceptible of proof. But, say you, is a stone spiritual? To erring material sense, No! but to unerring spiritual sense, it is a small manifestation of Mind, a type of spiritual substance, 'the substance of things hoped for.' Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof."

The reality of all things, then, is spiritual. Certainly the truth or idea of all reality, including the action or function thereof, is in Mind, quite apart from any limited concept which may have appeared to human sense. As Mrs. Eddy says on page 267 of Science and Health, "Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal." Only what the divine Mind knows is the reality of man, for generic man is the full reflection of the divine Mind, including all spiritual reality. It is no more scientific to say that something is nothing than to say that nothing is something. Christian Science is not a religion of denial but one of affirmation. More than unseeing matter, error, it reveals the truth to be in Mind in place of false belief appearing in the hypothetical human mind.

Right reasoning thus brings us squarely to the unreality of matter and of evil, which is seen to be but the supposititious opposite of God's spiritual creation. Having established that good is all, one knows that evil simply is not. Mortal mind, wholly supposititious, is merely the counterfeit of divine Mind, only a name indicating what Mind is not-mere belief. Since mortal mind is itself merely a counterfeit of real Mind, then any claim that it sees, hears, feels, tastes, and smells, is but the counterfeit of the spiritual faculties of real Mind. Any belief that man has a separate material selfhood which can vacillate between sickness and health, imperfection and perfection, must subside before the great fact that man is wholly spiritual. Likewise the false claim that man is living in the flesh is shown to be but a false belief of limitation, by the understanding that man is now immortal, the child of God. About every fact in the spiritual universe there may seem to be a wholly supposititious opposite belief. On page 60 of "Miscellaneous Writings" Mrs. Eddy says, "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand."

Thus it is that by reversal every supposition of matter can only serve to direct thought to the understanding of Truth. In the light of Christian Science understood, the false suggestion of fatigue is only counterfeiting the infinite strength of man which is flowing to him as continuously as light flows from the sun. What may seem to mortal mind to be overaction, inaction, or diseased action, is a lie, the infinitely right action going on throughout God's universe right where any mortal claim seems to be. Thus, the only true condition is of God, for God is All-in-all, one perfect cause, with just one perfect effect, the perfect spiritual universe, generic man.

Ministry

BETH HUGHES D'AETH

TN the fourth chapter of Luke we read: "And Simon's wife's I mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them." Immediately! That word arrests the attention at once. There was no waiting to be quite sure whether any of the symptoms of the disease remained. Instead, "she arose and ministered unto them." When once the Christ, Truth, has been perceived, the general feeling is that of wanting to help others. Ministering love does not always mean a practitioner's office, or being a Reader in the church. It may be that the home, at present, is the sphere where the ministry will be of the greatest use, or perhaps the workshop; one's ministry may be the conscientious driving of a railway train, or work in an office, even though one may appear for a time to make no headway.

Each one is holding the power of ministry, now, at this moment, in his hands. We do not read that Peter's wife's mother made her friends wait on themselves while she went to the synagogue to offer praise, or even to her room where she might give thanks. She offered praise through her quiet courtesy. Choosing the more practical way, "she arose and ministered unto them," but who shall say what songs of gratitude filled her heart as she lovingly performed the little tasks that the moment required of her. This does not mean that if an enlarged field for labor presents itself we should hesitate and not be ready and willing to help gather in the harvest, for truly "the labourers are few;" but let us not overlook the seemingly small things, and let us remember the wise advice, "Whatsoever thy hand findeth to do, do it with thy might," through the mighty energy of divine Love.

There is a great opportunity for useful activity in the office of Reader in the church, for Mrs. Eddy says (Science and Health, p. 236): "Truth should emanate from the pulpit, but never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, in the interests of humanity, not of sect." Turning away from the belief in human personality, each should know, as Jesus did when he read in the synagogue in Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." All true ministry has its origin in divine Love. As we faithfully check each unworthy thought as it arises, and leave unsaid the unloving word, we are ministering through expressing divine Love, thus fulfilling the two great commandments. And as surely as we give Love the foremost place in our labor, healing will follow, since "love is the fulfilling of the law."

Students of Christian Science know that Love is the source of all being; it reasonably follows that all true action, or ministry, is simply the reflecting of Love. This should be undertaken in a spirit of great humility and simplicity. Mrs.

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Eddy gives us a keynote to the right way to minister in one of her hymns (Poems, p. 13):—

My prayer, some daily good to do To Thine, for Thee; An offering pure of Love, whereto God leadeth me.

Discouragement should not be allowed a place in one's thoughts because lack of opportunity seems to put in a claim. "They also serve who only stand and wait," is just as true in this period of advanced thought as it was when Milton penned the words. There may seem a time when actual and physical work is not required of us, but to see man as God's image, "and having done all, to stand" is surely ministry of the highest order.

Love Is Power

LUCY BOWLES

SCIENTIFICALLY understood, divine Love is expressed as power and unswerving lovalty to Truth. It is the as power and unswerving loyalty to Truth. It is the standard by which we are enabled to test our every thought and action, proving if the words of our mouth and meditations of our heart are being brought into strict obedience to the Christ and are acceptable to God. Christian Science teaches that if we would be happy and at peace here and now we must argue on the right side, and having caught even a glimpse of the truth of being, we are ready to indorse Mrs. Eddy's statement on page 452 of "Science and Health with Key to the Scriptures," where she says, "When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error." Mrs. Eddy says in "Christian Healing," (p. 10), "You are the attorney for the case, and will win or lose according to your plea." Should evil suggestion tempt us to think or speak unkindly of a brother, or should depression, discouragement, sorrow attempt to enter in, then as always it is the time to declare firmly and with conviction the allness of divine Mind, mentally asking, Is this thought in line with Principle, Love? Then as one listens for the "still small voice," the answer will assuredly be given and the obedient seeker be led into the path of righteousness and steadfast peace.

The answer to all problems is to be found in the Love which is God, the only power, presence, intelligence, and source of action; for there is no power opposed to omnipotence. Ever present Love cannot be separated from its expression. "Lo, I am with you alway" is literally true; for the Christ, Truth, is forever present, ever right there where error claims to be. Error has neither intelligence nor power, for God is the only intelligence, and only that which He knows about man and the universe is true; and that is all there is to know. Divine Love is Principle, the one government. Government is power expressed in action, the activity of good manifested as true law. Our Leader says (Retrospection and Introspection, p. 61): "Christian Science declares that sickness is a belief, a latent fear, made manifest on the body in different forms of fear or disease. This fear is formed unconsciously in the silent thought, as when you awaken from sleep and feel ill, experiencing the effect of a fear whose existence you do not realize; but if you fall asleep, actually conscious of the truth of Christian Science,—namely, that man's harmony is no more to be invaded than the rhythm of the universe,you cannot awake in fear or suffering of any sort." Realizing this truth, then, that "man's harmony is no more to be invaded than the rhythm of the universe," we can safely leave every circumstance in the care of our Father, divine Mind, trusting Him to supply the wisdom and guidance to enable us to be so conscious of His business that we shall seek first

"the kingdom of God, and his righteousness," thus helping in the world's great need of to-day to bring good amid the shadow of strife and false belief of limitations by spiritual understanding as taught in Christian Science; for surely this is the true constructive work which will help to build the church triumphant.

Law

GRACE E. POMEROY

IT is evident that, used in the sense of established rule, law means a power, an indispensable and indestructible force which operates throughout the entire universe and is reflected by all God's creation, from the smallest to the greatest. All things are subject to law. There is a law governing harmony in music. To give to a piece of music the correct interpretation, it is necessary to know the fundamental rules governing harmony, also the meaning of words and signs found throughout the selection. Then and only then can be brought out in concert the sense of perfection intended by the composer.

No mathematical problem can be solved without a knowledge and application of the underlying rules of mathematics. Are these rules material things? Do we gain any knowledge of them through the five senses? Are they for only a favored few or are they for any one who will take the time to comprehend and use them? There can be but one answer to that question. Then we must believe that there is a spiritual law underlying reality or our own spiritual being. Yes, there is such a law; and just in proportion as we understand and use this law shall we bring out the harmony of being. Our lives will begin to manifest the perfect concept of the creator, who fashioned man by the word of His power.

Grant that this law exists; then we naturally ask, "How may we get the understanding necessary for us to make use of it?" Two of the most common and necessary comforts of our home are water and light. If we had all the proper furnishings in our bathroom, all the taps in place, and the reservoir held an ample and unfailing supply of good water, yet through carelessness or ignorance the pipes were improperly laid, would our home have its normal and rightful supply of water? It would not. The same is applicable to light. If we read carefully the promises of Jesus we shall find that we may expect certain blessings if we comply with certain conditions. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Now we can no more expect these blessings without fulfilling the conditions, than we can expect to solve a problem in arithmetic without applying the rule of mathematics to that particular problem. And just so will our electric globes be dark unless the wires are up and properly adjusted. Now when it is spiritual light we desire, the "abide in me" and "continue in my word" are our part, and when this is done, we can no more be deprived of light (spiritual) than our home can be in darkness while we have perfect connection with a powerful electric dynamo. This has been proved true by thousands of intelligent men and women during the last half century.

Looking at the average human life we are tempted to say, "Something is wrong." A man does not measure up to even our faulty human concept of what he was intended to be. Then where shall we look for a remedy? Look to the connection,—the "abide in me" and "continue in my

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word." But some will say, "How can we meet the requirements of our Savior?" "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." More conditions you say, and still vague. But, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Take this verse with all the faith you possess, knowing that "prayer is the heart's sincere desire, uttered or unexpressed" (Hymnal, No. 88) and say, as did Jesus at the grave of Lazarus: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." And just so surely as there is a God, just so surely shall we receive light sufficient for the present moment. Then as we take this gratefully and use it, more will be given.

The Bible's Recipe

LESLIE MARSHALL

DESPITE the fact that the remedies of the old schools of medicine seem frequently to be temporarily effective, they never offer complete freedom from the fear that the socalled difficulty or disease may at some time return. Nor do they give relief from the delusion that man can be subject to any inharmony whatever. And though before becoming interested in Christian Science we continue to be dosed, or advised, often, as Dryden wrote, "the remedy is worse than the disease." Certainly there is no comfort in the fact that the very ones looked to by those depending upon material means for relief can never agree among themselves as to just what the remedies are. In the face of all this doubt and fear, how relieving it is to read Mary Baker Eddy's statement on page 406 of the Christian Science textbook, "Science and Health with Key to the Scriptures," that "the Bible contains the recipe for all healing." But we are not helped simply by reading and memorizing this. What we must do is to prove, as Mrs. Eddy did, that the statement is true. In the measure that this is done we demonstrate Christian Science and overcome any false sense of things.

It is helpful to note in the passage quoted that Mrs. Eddy does not say recipes but "recipe," and that she does not say healing disease or healing sin, but "all healing." In fact, in the same paragraph she says, "Sin and sickness are both healed by the same Principle." Mrs. Eddy knew and proved, and it is for all who would be Christian Scientists to prove also, that in reality, in Science, there is but one recipe for healing and that same recipe is presented in the Bible from Genesis to Revelation. Abraham and Moses tell us what it is. So do David, Daniel, and Job. It sings through every page of Isaiah and Ezekiel, while all the patriarchs that followed show it to us. The wise men of the East saw something of it and followed to where it was. And John the Baptist came preaching it. A little later Christ Jesus gave us of it immeasurably. In every word and deed he pointed to the true recipe for the solution of all so-called discord. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." At another time he said, "If the Son therefore shall make you free, ye shall be free indeed."

How evident it is, then, that the truth is the only recipe for all healing. But we must be alert to the subtle suggestion that we need to go to the Bible and Science and Health only in times of seeming difficulty, that we can then take from them some particular recipe for the trouble to be overcome. Attempting to use Mrs. Eddy's teachings as a palliative until we are pleased to think we are well again simply shuts us out from true progress in the understanding of

Christian Science. In fact, it shows lack of understanding of what Mrs. Eddy wrote and more particularly of her statement on page 495 of Science and Health, where she answers a question as to how one can progress most rapidly in Christian Science. She says there: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love."

We can be helped to understand why Mrs. Eddy said that "the Bible contains the recipe for all healing" by a careful study and right appreciation of the first tenet of Christian Science as given by Mrs. Eddy in the Manual of The Mother Church (p. 15), which reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." It is evident that if one wished to climb the Alps, and knew nothing of the way, he would engage a guide, but if he merely sat idly at the foot of a mountain, he could not possibly make any progress whatever, and the guide would be a guide in name only. It therefore is evident that if we really desire to progress in our understanding and demonstration of Christian Science we must study the Bible and its key, Science and Health, not only in times of seeming difficulties but at all times. These books contain "the recipe for all healing." It is for us to put into practice daily all that we learn; for "by their fruits ye shall know

[Written for the Sentinel]

Thanksgiving

EDWARD O. AUGE

THROUGH the rays of Love divine,
I thank Thee, Lord, true light doth shine;
Truth and Love are now my stay,
And watch and guide me all the way;
Praise to Him who heareth prayer,—
Blessings, blessings, everywhere!

I thank Thee for that peace of Mind That in Thee I always find,
More precious far than finest gold;
Thoughts of Love Thou dost unfold.
Gratitude is thinking good,
Knowing Truth my daily food.

Love divine will meet my need, With the bread of life will feed, Guide me o'er a thorny road, Lift from me my heavy load; When I call, my plea will hear. Perfect love has cast out fear.

Wisdom is my precious guide, Walking ever by my side; Length of days is at her right, At her left Truth comes to light,— Tree of life that maketh free, Bringing health and peace to me.

Lord, I thank Thee most of all, That I know both great and small Are the same before Thine eyes, All are one, bound by Love's ties,— Branches of the one true vine; Thou the Husbandman divine.

Now my thought is stayed on Thee,
Perfect peace Thou bast for me;
Here I find the things unseen,
Thou the staff on which I lean;
Worldly things I seek no more,
I thank Thee, Lord, for Love's great store.

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Editorial

The Waters of Meribah

THE human mind has a habit of fluctuating between selfconfidence and self-depreciation. The two extremes typify the strength and weakness of human nature, and are equally distant from an understanding of Principle. Principle itself has no concord with matter. It is divine Mind, and finds expression in all the ideas of this Mind. No one ever made this clearer, in its absolute and negative phases, than did Christ Jesus. He said, to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect," but he also said, to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do." When the rich young man, conventionally and apparently harmlessly, addressed him as "Good Master," he sternly and incontinently repudiated the designation: "Why callest thou me good? there is none good but one, that is, God." Yet a little later, at the feast of tabernacles, he cried to the people assembled within the precincts of the temple itself: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

It is scarcely to be wondered, therefore, that the Jews, that is to say the Judeans, materialistic and sensuous to their last fiber, and obsessed with the ideal of the Messiah as a second Joshua, should have been hopelessly unable to distinguish between the son of man, the son of the flesh, and the Son of God, or the Christ. Yet Christ Jesus had warned them, not only of the difference between Spirit and the flesh, but of the inseparability of Mind and its idea, God and the Christ. On the day when he had healed the paralytic man, he had told them, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise;" whilst, one winter time, at the feast of the dedication, he had roused them to fury by the six words, "I and my Father," really the Father, "are one." One, that is to say, as Mrs. Eddy points out on page 361 of Science and Health, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being." The Jews, in other words, were making the very mistake, in their blind and unconscious effort to reduce the Messiah to flesh and blood, that Moses made, when the Lord stood before him on the rock in Horeb, and he, taking his rod struck the rock so that "the water came out abundantly, and the congregation drank, and their beasts also."

Now though Christendom has read this story for centuries, it has never taken the lesson unto itself, and, as a consequence, it is still striking the rock in its own name, and still finding itself excluded from the promised land. Moses had led the people out of Egypt. He had seen the might of Principle demonstrated as no man had ever seen it before. Yet when he turned to Principle, in the hour of temptation in Horeb, and Principle revealed to him how the rock should yield water, as Christ Jesus was one day to be shown in the wilderness that the stones could be turned to bread, the very number and wonder of the demonstrations which had been vouch-safed to him seem to have united in filling him with self-confidence, instead of confidence in Principle, and he

yielded to the temptation as completely as Christ Jesus rejected it. "Hear now, ye rebels," he demanded of the people; "must we fetch you water out of this rock?"

The provocation was supreme. The people had been rescued from the taskmasters of Egypt, rescued from the hosts of Pharaoh at the Red Sea, fed and clothed in the desert, and yet they doubted and murmured. That was their surrender to the lusts of the flesh, but the surrender of Moses was, in its way, even more complete. Before him was this bare rock, a rock impervious to the demands, the imprecations, the petitions of men. But Moses had proved, again and again, and yet again, the power of the divine Mind over matter. As Mrs. Eddy writes, on page 200 of Science and Health, "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind." Yet, on this occasion, with the Lord standing upon the very rock, to use the metaphor by which the Hebrew writer drove home the fact that Moses had consciously appealed to Principle and fortified himself with his understanding of Principle, he permitted his vanity to claim for him, before the people, the credit of the demonstration which he knew Principle alone was capable of making. But almost immediately the realization of what he had done, and of the consequences of it, came to Moses. "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.'

It must be remembered that the Hebrew writer literally rioted in metaphor, and that the Hebrew teacher used fact or metaphor equally indifferently for the purpose of bringing home to his pupils the spiritual lessons he wished to inculcate. Then when the writer described the sun as turned to blood he never for a moment imagined that a strange nation, ignorant of his method, would one day insist upon taking this literally; nor was the teacher reading the story of the plagues obsessed with an admiration for the wonder-working powers of Moses; what he did see was the opportunity for graphically impressing on those listening to him the inevitable tendency of evil to overwhelm those who themselves rely upon it. All the same, the full meaning of the metaphor cannot possibly be grasped, nor can the spiritual deduction from the text be properly assimilated, until the innate distinction between the Hebrew Messiah and the Christ of the Christians is understood. "The Soul-inspired patriarchs," Mrs. Eddy writes. on page 308 of Science and Health, "heard the voice of Truth, and talked with God as consciously as man talks with man." But it required the demonstration of Jesus the Christ to bring about a more complete metaphysical realization of Principle. To-day, in the light of Christian Science, it is easy to see that every man's demonstration must be the overcoming of self. So long, then, as his consciousness is tinged with the belief that there is any reality or any power in the mortal, that there is any good but one, God, so long, and to that degree, is he . bound to exclude himself from the promised land.

"The kingdom of God," Christ Jesus said, "is within you." It is attained in the exact proportion in which a man realizes the truth about Principle sufficiently to demonstrate it. To that extent he enters the promised land. Obviously the man who strikes rocks in his own name, who believes in his personal power to work miracles, cannot enter it. For though it is a land flowing with milk and honey, it is a spiritual land, and not the land of the earth earthy, neither is its milk the milk of kine, nor its honey the honey of bees, but the milk is the milk of the word, and the honey the honey of divine harmony.

FREDERICK DIXON.

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The Love That Is God

THROUGHOUT her writings Mrs. Eddy has shown the difference between Love as Principle and so-called love as human emotion or physical feeling. To any one who studies her works together with the Scriptures, it should be clear, therefore, that the spiritual reality and any suppositional counterfeit have nothing in common. One who attempts to write more about what has already been so thoroughly expressed might well have a feeling of temerity, were it not that the subject is indeed infinite and forever unfolding. Thus each one who expresses in any measure a true sense of this unfoldment is fulfilling the service required of him. The expression of the one loving, divine Principle shows itself, of course, in a multitude of ways, terms, and actions. Unfolding service is by no means limited to any set words or forms. Indeed, every word that actually presents the truth is loving, for it inspires and heals by replacing falsity with the goodness of God.

On page 465 of Science and Health Mrs. Eddy says, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Here is a sentence which every student of Christian Science must ponder over endlessly in order to prove constant progress in his understanding and practice of demonstrable metaphysics. The last word "Love" is the climax of the sentence, so that when one has discerned and realized with all humility what each one of the other words there imparts to him of absolute Deity, then he has little need to puzzle over the formulation of some human definition of divine Love, for he knows that infinite Love is illimitable, humanly indefinable. To define means ordinarily to limit. Hence Mrs. Eddy declares, on page 213 of Science and Health, "God, good, is self-existent and self-expressed, though indefinable as a whole."

It is easy enough to point out something of what divine Love is not, though to complete the process one would have to go through all the categories of supposititious mortal existence. Certainly insipid sentimentality, for instance, that is the concomitant of smugness and self-complacency, is not the quality of God. And yet it is impossible to think of any positively wrong quality without there being the positive right quality of the divine consciousness to replace such a spurious opposite. Hence infinite intelligence finds it ever sufficient to be boundlessly active, without possibility of destruction. This is the vitally loving self-sufficiency of the true I Am. The real man, as the expression of this one intelligence, this one IAM, rejoices in being the unlimited activity manifesting God.

The divine consciousness, in fact, shows itself loving by maintaining and sustaining man's existence as conscious action. It is a joy and an evidence of divine Love that man is able to know that he is conscious, or alive. Recognizing this, one is sure that causative consciousness exists. This existence is all that any one can prove. Nothing can truly be proved on the basis of the physical senses. When their seeming is reduced to nothingness, causative Mind manifesting itself is all that remains. It is enough; for what really is must be indestructible. Divine consciousness, indestructible, all, ever present, and forcefully knowing forever the unlimited harmony and variety of spiritual idea, may, of course, be called divine Love. Such a use of words is just one way of stating the truth that is as old and as new as the creator. It can be in no sense a formula to serve on any occasion as a substitute for the individual prayer of right reasoning which realizes continuous unfoldment. The real man loves God by being glad to be alive. This is the spiritual coexistence of divine Love and its idea.

In her Message for 1902 (p. 7) Mrs. Eddy says: "The Latin omni, which signifies all, used as an English prefix to the words potence, presence, science, signifies all-power, all-presence, all-science. Use these words to define God, and nothing is left to consciousness but Love, without beginning and without end, even the forever I AM, and All, than which there is naught else. Thus we have Scriptural authority for divine metaphysics-spiritual man and the universe coexistent with God. No other logical conclusion can be drawn from the premises, and no other scientific proposition can be Christianly entertained." This passage is simply one of many in which Mrs. Eddy explains with vigor her use of the word "Love" as a name for God, and differentiates it once and for all from mortal emotionalism. Each seeker can comprehend and appreciate the sufficiency of her explanations only through study that is untiring in its consecration.

The fact that the infinitely loving consciousness, which is God, is always here and now is ever present help. The real man can never for an instant become unconscious of good. Even if a man, turning to and relying on divine Principle, seems to come to dire straits, he is bound to find spiritual consciousness there as everywhere. Where the mirage of error presents itself, there is the solid reality of divine Love. Evil, whether sickness, or sin, or lack, or confusion, always suggests itself as a consciousness of something. Since there is but one true consciousness, however, into which evil has never penetrated, this consciousness of good is omnipresent to reject any utterly supposititious consciousness of necessity for trouble. Indeed, the one true consciousness, which is divine Love, is the only place there really is. Here man, in the image and likeness of God, lives and moves and has his being. So the illusory consciousness which claims to be hell is dissolved in the presence of the Mind which is heaven. As the psalmist says, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." And on pages 149 and 150 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy gives us the same positive assurance: "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver, will guide thee, if thou seekest this guidance." GUSTAVUS S. PAINE.

[Written for the Sentinel]

Gentleness

BARBARA E. KRUSE

SPEAK gently; every kindly word The multitude will feed. The heavenly manna from above Comes through each loving deed.

Think gently; loving thoughts are seeds
That propagate and grow;
The famished world is waiting now
For you the seed to sow.

Act gently; quiet manners show Inward thoughts expressed; By quiet waters, pure and still, You will find your peaceful rest.

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Testimonies of Healing

As a result of the evacuation of Cambrai during the German invasion, I was obliged to work in an American dressmaking establishment, a work to which I was not accustomed and for which I believed I was not strong enough. While there I suffered from an internal trouble of a serious nature which prevented me from walking in an erect position, and I could not endure the wearing of shoes. This condition continued after my marriage. I consulted four doctors and they all declared an operation to be necessary, but my husband was opposed to it. About this time I received a call to go to Switzerland to see a sick relative who was under Christian Science treatment. There I met a Christian Science practitioner, who consented to treat me. At the end of thirteen days I was entirely free, completely healed.

Christian Science not only heals the sick, but it is the truth, the understanding of which leads to eternal life. My desire is so to live that my life will express my gratitude to Mrs. Eddy for her work for mankind, and that I may be able to help others receive the benefits of this precious teaching.—(Mrs.) Paulette Crombac, Besancon (Doubs), France.

I can testify to the complete healing of my wife through Christian Science, although the verdict of the doctors left no other hope but through an operation. Up to this time I had had no knowledge of Christian Science. I am deeply grateful for this healing.—Antoine Crombac.

4

After being in bed for some time, then in a wheel chair, and later in bed again for over a year, during which time six doctors treated me, I at last turned to Christian Science for healing. I shall never forget the wonderful sense of peace that came to me, and when I was able to sleep once more I thought heaven was indeed at hand. I have been healed of numerous other complaints, including bowel and stomach trouble that caused me twelve years of agony. My husband and daughter have also had many wonderful healings, some of which were the overcoming of stomach trouble, colds, biliousness, and a badly festered finger. The healing of the finger was complete in a comparatively short time, and the nail did not come off. We are so thankful to God for revealing the truth of being to Mrs. Eddy, and that she in turn could give it to the world. I wish to thank all who have in any way helped me to understand the truth that makes us free, for a larger understanding of which I am striving.

(Mrs.) Marion Meacham, Norwalk, Ohio.

4

In gratitude to God, to Mrs. Eddy, and to those who have so patiently and kindly helped me I give my testimony. Christian Science was brought to my attention by a young student friend, but I did not look into it until a few months later when I turned to it as a last resort. I had never been well or strong and an operation had left me in a worse state than ever. I took up the study of Christian Science and visited a practitioner. There has seemed to be a great deal of uphill work and sometimes discouragement, but I realize now that this was a period of reconstruction and that my thinking was being transformed.

Confidence has in a large measure replaced timidity and fear; patience is replacing impatience and irritability, and love is becoming more apparent than criticism. A general all-round awakening to the allness of God has taken place. Health and strength have improved as I have grown in understanding of the truth, and have put

it into practice. I have also been completely healed of indigestion and constipation. I had experienced these difficulties all my life and was gradually growing worse, until I was afraid to eat anything except certain kinds of food, and had taken a great deal of medicine without any real benefit. Now I can eat anything and whereas at the time I began the study of Christian Science I could do very little of any kind of work, I now do all our housework easily and comfortably. I could not begin to tell all that Christian Science has done for me, but I know the same blessings are for all. God has not excluded any one.

I am thankful for the healing streams of Love and Truth expressed through the periodicals, Lesson-Sermons, and hymns.

MRS. VICTOR A. FRANCIS, Providence, Rhode Island.

4

Having had so many blessings through Christian Science I feel it my duty to make it known, that it may be the means of helping some one else. When I first heard of this great truth I was a sufferer from rheumatism. I was cured in one night by reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I have also been cured of the tobacco habit, having been a smoker from boyhood. The desire for tobacco left me about twelve years ago, and has not returned. I had often tried to break the habit but could not until I learned something of this great truth—Christian Science.

Through the application of the truth I have been cured of carbuncles. We cannot fail to receive the blessing, if we ask not amiss. I send this testimony trusting it will help some other sufferer.

JOHN COLTEN, Lowell, Massachusetts.

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My husband and I began the study of Christian Science nearly four years ago and since that time it has met our every need. Not only physical ills but all the problems of everyday life have been met through the understanding of this beautiful truth.

It was very wonderful to us when we first realized that God's law—or rule—is ever operative for good and only good, and that, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 3), "His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation," thus showing that each of us has his own work to do. Jesus said, "Seek, and ye shall find,"-and I have found that as I obeyed,—seeking a better understanding of Truth and striving to reflect more of that Mind "which was also in Christ Jesus," that demonstrations have naturally followed. I am particularly grateful for the new and better understanding of God and His creation which Christian Science has given us. Mrs. Eddy's definition of angels as "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (Science and Health, p. 581), is a constant comfort. In this light we can readily understand and feel their power to protect and guide us and to supply our daily needs. It gives new meaning, full of love and protection, to the following words of the ninety-first psalm: "For he shall give his angels charge over thee, to keep thee in all thy ways.'

One of many demonstrations for which I am deeply grateful was the harmonious birth of our baby girl. The same experience under material laws, a few years before, was attended by many discordant conditions and the doctor then

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said that I could not live through the ordeal again. The understanding which has enabled me to prove these laws powerless and so prove God's omnipresent care, I owe to Christian Science. To God, to our dear Leader, Mrs. Eddy, and to all who have helped me in this study I am deeply grateful, and especially so for the wonderful happiness and harmony which Christian Science has brought to our home, and the practical understanding of God and His power which this study has brought to us and will bring to all who seek "first the kingdom of God, and his righteousness."

(Mrs.) MARY E. BISHOP, San Rafael, California.

4

I feel it my duty to bear testimony to the redemptive power of Truth understood, as revealed in Christian Science. Three years ago, after an enforced year's idleness as the result of typhoid fever, I found myself still in very poor health. I was also much depressed mentally for, at the age of eighteen, I was too far behind in my college course to think of continuing. The doctor whom I consulted at that time warned me not to work more than three hours a day, so I turned to music, a branch of art which had always been a solace to me, and began to study that. However, I soon became ill again and had to leave the town where I was then staying and go to a mountain winter resort.

Whilst in that town I sought earnestly for a church that would satisfy my hungry craving for a religion which would teach me the why and wherefore of life. Each Sunday I would visit a different church, and I had attended the services of a number of denominations without any having appealed to me, when one Sunday, thanks to the casual remark of a friend, coinciding with oft repeated advice from my dear mother, I wended my way to the Christian Science church. A strange sensation of calm came over me during that hour, and I afterwards realized that for a large part of that Sunday I was freed from the obsession of war and its attendant horrors, which had been continually haunting me.

Shortly after this I left town, and a month later, when I was taking the mountain cure, I received from a friend two pamphlets briefly setting forth some of the principal points in Christian Science. The reading of these did me so much good mentally that I immediately sent to the nearest reading room for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I smile to myself now when I reeall that I at first sent that most wonderful of books back unopened, giving as my reason that the price was too high. Fortunately the librarian let me know that there was a less expensive edition to be had, and I sent for one thankfully. I now realize that the value of Science and Health is above all price.

My progress has been seemingly slow. I was unfortunately carried away with the letter of Christian Science without having grasped the spirit. Six months later I was laid up with influenza and turned to materia medica. This was two years ago, and it was the last time I consulted a doctor. Since then, with the help of a practitioner, fear of living in the plains at low altitude has been overcome; also constipation. Together with these healings came freedom from extreme self-consciousness and its invariable accompaniments, timidity and worry.

About seven months ago it became clear to me that on account of finances I should not continue the study of music. I seemed to have taken a rash step, as I gave up one line of work without having any other line defined. At first I was able to be useful to a relative who was very lonely; then again I was wanted at home for a time. Some-

times my position was very trying, as my "not making a decision," as my family put it, was much criticized. At times I became discouraged and an old feeling of wishing to die would come over me periodically, but through thick and thin I managed to hold on to the fact that any decision, that might seem mine to make, existed already in Mind. On the morning of the day when I was to leave the home of my cousin, and when I was seemingly "at the end of my tether," a letter came offering me a post as teacher of the English language, and I now find myself filling a congenial position among friendly people and in harmonious surroundings.

Christian Science has done more for me than I can possibly relate. Thanks to the daily Lesson-Sermon I am able to go through the day knowing that Truth is continually sustaining me. My gratitude to Mrs. Eddy for having revealed the truth to mankind is unbounded. In teaching I find it invaluable to remember that all knowledge is in Mind, and my one aim is to try and demonstrate more of the truth each day. Time and again a demonstrable knowledge of divine Principle has been of great help to me, when traveling, when alone far from home, and when among strangers. I have at times awakened at night with severe headaches, which were quickly overcome through a little earnest study of our textbook, as was a tendency to nausea at mealtimes. I am truly grateful for Christian Science.

SERGE DE MORSIER, Lucerne, Switzerland.

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Since gratitude is one of the first requisites in the demonstration of Christian Science, I feel impelled to give thanks, through one of our periodicals, for the many blessings received through this wonderful truth. For nearly ten years it has been my only physician and has met every need. I have found from experience that there is no problem too difficult, no sickness, so called, too malignant for solution or healing, when the truth is correctly applied.

It was while I was studying in a foreign country that Christian Science was first presented to me, by a friend who invited me to attend a Wednesday evening meeting. I went with her, but in a critical state of thought; consequently I came away with the belief that the testimonies of healing, many of them wonderful, were absolute falsehoods or imagination. When my friend later lent me a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I, out of courtesy to her, casually perused the book and returned it to her, with the remark that there was nothing new in it; I had learned all of that in a denominational church. Some years later, when I saw a loved one healed through Christian Science of a claim of many years' standing, which had baffled physicians from coast to coast, I decided to find out what it was, and thereupon began to study For any who may be finding it a seeming struggle, however, I will say that it was at least a year before I began to grasp the real import of the truth therein; but I would not allow the greatest of all errors, discouragement, to thwart me. I determined to know, and most certainly that true desire was rewarded by a beautiful, if slow, unfoldment of the truth. I have been grateful because it was slow, for I believe it took deeper root.

Since gaining some understanding, many things have been overcome; glasses, which I had worn from childhood and which the oculists had said would have to be worn always, were laid aside, and sick headaches, which were supposed to be hereditary, have been healed, proving the error of belief in man-made laws. Problems have been met

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which, in the old thought, would have seemed insurmountable, and my heart overflows with gratitude to-day for the privilege of living in the age when this wonderful truth was brought to enrich the lives of all mankind.

(Mrs.) METTA LEGLER JUNKIN, Chicago, Illinois.

4

Every testimony of true healing is helpful to some one; therefore I should like to give mine. No one could have been more prejudiced (I say it with regret) against Christian Science than I, and though loving friends who were studying tried at different times to help me, I wandered in the dark for many years, bound by an old, deep-rooted material sense of life. I considered Christian Science one of the "isms" against which we were warned in the denominational churches, and I was prejudiced against Mary Baker Eddy, its Discoverer and Founder. From time to time I learned from friends of healings that I knew must be true; still I took no steps in the right direction. I know now how greatly I needed Christian Science, for I was ill in mind and body.

My experience proves that divine Love leads us even when we are heedless and seemingly unworthy. I started with a dear relative to attend a Christian Science church in a California city, which seemed to me to be the very place for us. We attended all the Wednesday evening testimony meetings and heard some of the most wonderful testimonies. It was our first opportunity to attend church regularly. We both began the study of Christian Science and were able to demonstrate a little. Then we could not let go even if we had wished to do so. I began to see that Mrs. Eddy was an unselfish and very spiritual woman or she could not have done what she has for the world. She deserves the gratitude of all mankind and is receiving it from those who have eyes to see. I am grateful for a knowledge of the truth, and to Mary Baker Eddy for her love for humanity. I am grateful for the great privilege of attending the church services and for the fact that so many of those dear to me have come into a knowledge of Christian Science.

I have been healed of constipation and other ills, head-aches, nervousness, and dyspepsia, after suffering from them for nearly thirty years. I have found Christian Science a preventive as well as curative and since gaining more understanding I have not only been able to overcome many of the smaller ailments, and all conscious fear of disease, but to keep well. Christian Science is indeed the promised Comforter that solves all our problems and makes us every whit whole.—(Mrs.) G. Abrams, Vallejo, California.

I have felt for some time that I should acknowledge some of the many healings I have had in Christian Science, that some one might be helped as the testimonies in the Sentinel have helped and cheered me many times. Since childhood I had suffered from sick headaches which each year became more frequent and severe. I consulted doctors of various schools, who gave me medicine that helped to ward them off, but when they came nothing would give relief for about sixty hours but a hypodermic. I had several apparent healings but did not get entire freedom from the attacks. I also had an internal growth which the doctors said might lie dormant for years, and there was nothing which they could do. While being treated by a Christian Science practitioner for the headaches, the growth as well as the headaches disappeared, although I had not spoken of it to the practitioner.

In 1904 one of the family was sick and called a doc-

tor. I asked him to look at one of my eyes which at times became momentarily blind. He examined it and said, Sometime you will have to have an operation, but don't think about it or tell any one." I have not had an operation and my eyes are all right, and I have never worn glasses. I know it was Christian Science and reading "Science and Health with Key to the Scriptures" by Mrs. Eddy that healed them. I have also been healed of pneumonia, severe colds, a dislocated knee, gallstones, and acute indigestion. I am so grateful to Mrs. Eddy and to the practitioners who have helped me and have been so kind and patient with me. My desire is for more understanding more love. I read the Lesson-Sermon each day, and have the Scatinal and nearly all of Mrs. Eddy's works, for which I am truly grateful.

(Mrs.) Mary W. King, Hillsboro, New Hampshire.

Eight years ago, when I first heard of Christian Science, I was a nervous wreck, suffering from constant depression, palpitation, sleeplessness, and great fear for myself and for my children. I was always tired and very irritable, and used to have fits of trembling, at which times I did not seem to have control over my body. A friend told me of Christian Science, and gave me Christian Science literature to read. I saw a practitioner, and after a few visits to her all this night-mare completely vanished and has never returned.

I also wish to express sincere gratitude for God's protection of my two boys while they were in the army, one of whom was a dispatch rider in France for over three years. In one of his letters to me he wrote, "I do not understand very much of Christian Science, but I am grateful for all it has done for you and daddy; I gladly own it has worked wonders." I am very grateful to God, and to Mrs. Eddy for giving us an understanding of Him and of the Bible, and to all the kind friends who have so lovingly helped me.

(Mrs.) EDITH WRIGHT, Redland, Bristol, England.

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I am deeply grateful for all that Christian Science has done for me, both mentally and physically. I am thankful for a knowledge of God as infinite Love and for a changed outlook on life, also for many physical healings and that I am a healthy, happy woman. I have been healed of eczema. A London specialist told me it was incurable, that it could be relieved but would reappear from time to time. Of this I was healed in a few days through Christian Science tradement. I have also had a beautiful healing of goiter. This healing was somewhat slower, three or four months elapsing before it was complete. For these blessings and for the better understanding of God I am truly grateful.

(Mrs.) CHARLOTTE DAY, Johannesburg, South Africa.

I have been studying Christian Science about fourteen years and feel I should no longer delay sending in my testimony. I was led to this study by the wonderful healing of two nieces. I had ridiculed it,—or rather, my conception of it,—but had not studied it very long before I was fully convinced it is the pure religion taught, practiced, and demonstrated by Jesus Christ, and later recognized it as the "Comforter" or "Holy Ghost" which he said the Father would send in his name.

I had always loved to read the Bible, and studied it for very many years, but much of it I could not understand until I got Mrs. Eddy's spiritual interpretation of it through "Science and Health with Key to the Scriptures," which has illumined it for me—especially that wonderful eighth

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chapter of Romans. Critics say Christian Science does not agree with the Bible. To me they agree perfectly, and since taking up the study I have never doubted for an instant that Mrs. Eddy was divinely inspired to give this truth to the world.

My first healing was of bladder trouble of over thirty years' duration. One treatment overcame all pain, and cured minor ills at the same time. Later I fractured a rib, which was healed by two absent treatments. I had two falls on basement stairs—one on my back, hurting my spine, the other by falling forward on a stone step, which resulted in two abrasions of the skin, but my declaration of the truth healed both at once. I accidentally poured boiling water over my arm, from above the elbow to the finger tips; it stung as it touched the skin, but it did not even turn it pink, and pain was overcome instantly. Before coming into Science I suffered many years from cracks in my fingers, losing some of the nails. I was treated by several physicians, and spent some time at a health resort, getting only temporary relief. A Christian Scientist friend, a practitioner, called one day and I showed her my fingers, that were badly cracked and very painful, and asked for help. In two days they were perfectly healed. Nearly ten years ago I fell headlong down a stairway and broke two bones of my leg several inches above the ankle. My relatives being opposed to Christian Science, surgeons were called to put on a plaster cast and I was taken to my daughter's home, where I remained for fourteen weeks. I did not suffer pain, but could not stand an instant on my feet without using two crutches. I then called in a Christian Science practitioner, and after one treatment I was able to walk around the room, and three days afterwards went to my own home and began house cleaning.

Severe headaches which had tortured me since my girlhood suddenly left me soon after I took up the study of Science. I have had many other healings, some of which seemed wonderful. It is such a comfort to realize that no matter how or where I may be placed I always have the care of divine Love.

I could not get along without the Sentinel. All of its articles are so helpful to me, and I hope my testimony will benefit some one. I am so grateful for help from Christian Science friends, and to Mrs. Eddy for her wonderful gift to mankind.

(Mrs.) Amelia J. Harbin, Waterloo, Iowa.

With gratitude to the revered Leader of the Christian Science movement, Mary Baker Eddy, for her unselfed labor for humanity, I give my testimony of benefits received. In a very indifferent and critical mood I attended a lecture on Christian Science in September, 1900, through which I learned that Christian Scientists had something that I did not have, and in order to learn what this "something" is I purchased a copy of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which, in connection with the Bible, I began to study. As a result of this study conditions in everyday living changed for the better. A business venture which had been a failure a few years before was again undertaken, with very limited capital, and was very successful. After some years I became sick with all the symptoms of typhoid malaria, followed by extreme nervousness. A practitioner was called upon for help and absent treatments were lovingly given. The healing was slow, but this had its advantages, for faults of long standing began to disappear, giving place to the truth, peace, and contentment.

I am grateful for membership in The Mother Church, for all of Mrs. Eddy's writings, and for the periodicals, daily, weekly, and monthly.—(Mrs.) Sophie Hassinger Lauffer, Plymouth, Michigan.

Words can only express a minute part of the gratitude I owe for what Christian Science has done and is doing for me. For about four years after I began the study of Christian Science, my home did not seem at all desirable to me. I tried to work out this problem, expecting all the time to be delivered from my surroundings, as I believed that this was not my right place. Still the way did not open. When I was discussing this with a friend one day she turned my attention to Mrs. Eddy's words: "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God" (Science and Health, p. 254), and said that I was in my right place in Truth, and if it seemed otherwise it was just my concept of home that needed purifying.

After this I set to work and endeavored to know that as a child of God it was impossible for me to be anywhere but in heaven as defined by Mrs. Eddy: "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (Science and Health, p. 587). Then I saw that the demonstration had to be made in God's way. The change did not take place immediately, but gradually my whole outlook was changed. My home has become more harmonious in every way and I have no desire at all to leave it; in fact I am just loving it more each day.

Since quite a child I suffered from a weakness of the spine, accompanied by great pain at times, and I was told by a medical practitioner that if this continued to trouble me it would probably result in years of confinement to my bed. Upon his advice I underwent a long course of medical treatment, but received no relief whatever. Since coming into Christian Science the pain has entirely left me. Last summer whilst spending my holidays with a friend I was taken suddenly ill and became delirious. My friend, who had not been in Science very long, has since told me that she read Science and Health to me for some time without the slightest effect. She became rather fearful, and then remembered that I had often expressed my appreciation of the twenty-third psalm as interpreted by Mrs. Eddy on page 578 of Science and Health, and she began to repeat it aloud. When she repeated, "[Love] maketh me to lie down in green pastures: [Love] leadeth me beside the still waters," these words remained in my thought and something of the truth of their meaning as taught in Christian Science flashed through my consciousness and I became quite calm; then I must have fallen asleep. A few hours later I awoke perfectly well. I have proved many, many times that the truth as taught in Christian Science is the only Comforter.

In conclusion I must say how very grateful I am for the Christian Science periodicals; they never fail to bring the message that one most needs at the time.

(Miss) Marie Ross, London, England.

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When Darkness Deepens

LUCIE HOFFMAN-RONGE

ALL-LOVING Father, to Thee I pray, For the love which banishes fear away. When darkness deepens abide with me, Show me the way that leadeth to Thee.

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Signs of the Times

["Who Told Thee?"-The Christian Science Monitor, Boston, U.S.A., Dec. 10, 1920]

One of the most creditable qualities that is generally conceded Christian Scientists is their ability to give a reason for their convictions, to explain intelligently why they are adherents of this truth. They have been called thinkers, and rightly so,—and the obviousness of this very fact has attracted many people to investigate the cause of this striking contrast to the average religious followers of the past and present, considering them as a whole.

A man is of little value to a political, religious, or any other party, who can give no other reason for his support than the fact that his father before him was a supporter of that party, or that from his observations his party is the popular party, the largest organized body, and, consequently, the party of the majority and for that reason in his opinion the right one. No matter how many followers of this type, their presence, their subscription, their intended support has no real or substantial value. Too often, in fact, has history proved that the momentum of a movement gained by sheer popularity has been fatal to the movement. To be a worthy constituent a man must know the underlying aims of his party, he must believe in them, and he must practice them. Thoughtfully indeed did Mrs. Eddy, the Discoverer and Founder of Christian Science, say in the Preface of her textbook, "Science and Health with Key to the Scriptures" (p. vii), when presenting this Science of true Christianity to the world: "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, 'the Lord shall reign forever."

It is impossible for any one with unbiased, honest thought to peruse the pages of the Christian Science textbook without seeing with unmistakable clarity the necessity for individual and incisive thinking, the necessity for qualifying one's self to prove beyond doubt the absolute and unalterable truth of this Science. It is essential that a person so equip himself in order to be a real supporter of any cause, especially in Christian Science, and in this process he will become minutely analytical in his thinking, demanding Truth's password of every thought that seeks lodgment in his consciousness. In his acceptance of Truth, Life, and Love as synonyms for God, he realizes that even to the slightest extent that he accepts reports or testimony of any deviation from Truth, Life, and Love, to that extent does he dishonor God, relatively speaking, for, in the absolute, it is needless to say, God cannot be dishonored, and certainly not by the expression of His being, man.

Man's conscious contact with the one infinite source of all good is the individual dominion that must be expressed, to bear full testimony to his relation with the divine Mind. This testimony cannot be made for him, it cannot find solution in priesthood, in mediators, agencies of any kind; it must become a part of his own individual thinking as surely as the rules that govern numbers must be mastered individually to be of any real benefit to the material problems.

Masses, numbers, quantities of stuff, an abundance of anything material has always had a weighty appeal with human thinking—and why? Simply because things material are all the human, mortal mind can conceive of, and the more

it sees the more it is gratified, but no more does it get reality in quantity than does any error become effective in proportion to the loudness with which it is proclaimed; in fact the more obvious it is, the more easily it is detected as false by the one who is alert to the truth and refuses to be overwhelmed or influenced by the seeming explosiveness or report of the lie. Could it be imagined that Daniel's sense of protection was measured by the number of the lions he confronted; would his courage have been any different were the lions numbered seven or seventy? Could any one think of Jesus as wavering in his feeding of the multitudes to ascertain whether there were five hundred or five thousand to be filled?

Standing alone is the measurement of a man's convictions; not necessarily contrariwise to the views of all others, but certainly for his highest concept of Truth, whether with or against the seeming tide of popular opinion. Standing alone in the true sense is the reality of man's individual position, whether or not he is conscious of it, because his very existence is proof conclusive of his individual expression of Life, of the reality of being, and his oneness with the divine Principle is unaffected by any other individual or expression, -he is single in his manifestation of the at-one-ment with God. When Christian Scientists are called upon to take their stand in the business world, the sick chamber, in politics, or wherever they may be directed, they will persist in the proclamation of Truth without fear of criticism or condemnation, and their task is an easy one when they realize that all men in reality want the truth, whether it is for the time being accepted or rejected: the goal of mankind is a common goal, it is the method of progress that differs.

With the evident necessity for following the command, "Work out your own salvation," it is logical enough to realize the importance of alert thinking in guarding against the mesmeric tendency of material surroundings to have men accept the easiest course, to go with the crowd, to conceal their convictions and avoid shouldering the responsibility of proving their faith by their works. This sense of responsibility fades away and is replaced by real joy when the stand is taken and it is seen that the path has been trod before and the responsibility does not belong to person after all, but to God.

With the clear conviction of the infinity of the only real cause, the truth about the source of all right thinking and acting, can we not now see the significance of the question to Adam after he had allowed himself to be mesmerized by the illusive appeal of the senses, "Who told thee that thou wast naked?" Had Adam analyzed the source of the suggestion in the first place he would have known who the tempter was, and likewise had he known the truth about man he would have known who it was that was tempted,—not the real man. It is getting right back to this point of seeing the tempter and the tempted as one, seeing the absolute nothingness of everything that claims to give reality to aught but Truth, Life, and Love, that is the real basis of demonstrable right thinking and living.

Mrs. Eddy says on page 467 of Science and Health, "Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ."

[From The Guardian-Reprinted in Public Opinion, London, England]

"A day or two ago a friend of mine was present at a meeting of a society in which men of eminence and distinction are wont to discuss the problems of the day," said Rev. H. N. Bate, the Canon Designate of Carlisle Cathedral.

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preaching in St. Paul's. "The talk was about the things that every one is talking about—Russia, the Clyde, Ireland, reconstruction, disintegration, the hopes of labor, the fears of society. My friend came away deeply impressed by one thing—not by anything that was said, brilliant as the conversation was, but by something that every one seemed almost deliberately to omit.

"The omission was striking, because the point on which all the dialogue seemed to converge was the one which every speaker left unmade. It was as though they had agreed to say: 'There is one thing wrong with men and men's affairs, and we all know it, but there is something that stops us all from saying what it is; there is a remedy, and we do not differ about it, but for the moment we ring down the curtain upon the tragedy-the rest is silence.' My text breaks the silence and fills up the gap. God is looking down upon the children of men, to see if there are any that will understand and seek after God. That was the implied, the suppressed conclusion of the whole argument. If we could make our way into God's light, we should see light; if we could set Jesus Christ before us, and follow him, we should know what is the next thing to be done. But that understanding is the thing that we lack; that search for God, that desire for Christ's guidance, is the one ambition that we do not choose to have as our ruling passion.

"In the general bewilderment of our times the world is moving far too fast for men who have no clear vision, no steady perception of the things by which men live," continued Canon Bate. "In the church and in civil society alike events hurry on remorselessly; we reap what we are sowing before we have time to think what is to be done with the harvest. Before we realize that we have neglected some part of our task, the bitter consequences of our neglect are upon us. The march of things is merciless. . . .

"Where, we may say, looking at the disorder of the moment, 'where is the place of understanding?' There is no lack among us of ability, shrewdness, adroitness; but there is something missing, the absence of which is making our life in church and state more and more unsatisfying.

"The practice of opportunism is rapidly passing into the adoption of opportunism as a substitute for Principle. Conduct, in great affairs, touching man and God, is something that cannot be improvised; if it is to cohere, there must be that in it which does not change; if it is to be stable, it must have a foundation. On the spur of the moment you can strike a spade into the sand, and make as though you would build; but the kind of work that is bedded upon rock cannot be done on the spur of the moment. Are there any that will understand? Doubtless there are; but in these days our community, which has had to live for years on expedients, is in the grip of expediency, and seems unable to answer plain questions of right and wrong with a resolute Yes or No. We need to learn the first things over again. 'The fear of the Lord, that is wisdom; and to depart from evil is understanding."

["Medical Science" and "Christian Science"—From The Los Angeles (California) Times]

The district attorney of Los Angeles County recently addressed a letter to the president of the Los Angeles County Medical Society, asking cooperation in the prosecution of Christian Scientists who permit patients to die, without calling in a physician. . . .

The influenza epidemic furnished a good example of the result of various treatments. Of those treated by drugless methods—including Christian Science—less than one per

cent died, and better health followed the bodily house cleaning, whereas of those treated by the approved methods of medical science a large proportion died, and hundreds of thousands are still suffering from "after effects," not of the influenza, but of medical maltreatment.

The district attorney, in his letter, notes that several death certificates have been indorsed, as to cause of death, "Christian Science." Doubtless. There is no love lost between physicians of the regular school and Christian Scientists. They take away business from the "regulars." Licensed drugless physicians might often conscientiously indorse on death certificates of patients to whom they have been called too late, "medical science."

Commenting on the district attorney's letter, a representative of Christian Science remarked: "In looking over the death notices published in one of our daily papers, the fact is disclosed that for the week ending May 4, 1920, over one hundred and thirty persons passed away. Doubtless the majority of these died under the care of a regular physician, and passed away in a regular and orthodox manner. Here the question may legitimately be asked: 'Why was a Christian Science practitioner not called?' Judging by record of achievement, and realizing that in many cases Christian Science is employed only as a last resort, and frequently has saved the patient after all material methods have been exhausted, the failure to call in a Christian Science practitioner might well be denominated 'neglect,' and yet there has been no public condemnation or criminal prosecution.

"When the allopathic method of healing has been established as a science, and no deaths occur under its treatment, then may the health authorities make that method of treatment compulsory."

["Something New"-From Our Dumb Animals]

With the Presbyterian church introducing humane education into its work both in this country and in all its foreign mission fields, and with the eighth provincial synod of the Episcopal church requesting the presiding bishop and council to consider "our humane responsibilities and stewardship," there is hope the Christian church everywhere may yet recognize that the great humane movement that has been growing with the centuries is something more than the manifestation of feeble-minded sentimentalists. Thoughtful men are slowly seeing how vitally related to human character is man's attitude toward the creatures below him. We get away from savagery just in proportion as we get away from cruelty. And we have some distance to go yet.

[Excerpts from the Address of Joseph Motta, President of Switzerland, at the Opening Meeting of the League of Nations]

Our object is to make further wars impossible or at least to obstruct their breaking out. This is the main purpose of the League of Nations, and we bow reverently and gratefully to those philanthropists of humanity and to all the philosophers, statesmen, and friends of humanity, and the noble men and women who have fought for the thought of the League of Nations, in the churches, in Parliaments, in peace societies, in international congresses and have striven to take this idea out of the realm of dreams and make it a living reality. The League of Nations must live. It would be difficult for us to think that it could not, or it would be foolish to expect miracles of it. The individual is impatient because he considers his own existence, but the community moves slowly because no limits have been set for its being. The power which it commands may yet for a long time be

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of dubious effect, but even to-day the League of Nations is a great moral power in the consciousness of the world. It may not be possible to abolish might, but above all it will seek to rule through Mind. The more the League of Nations becomes universal, the surer is its authority, impartiality, and atonement. The victor can no longer do without the cooperation of the vanquished. This cooperation is a necessary condition for the life of the League of Nations. Hatred is a curse for human society; nations are great only as they are great in forgiveness and repentance. I would not fulfill my duty as speaker for the Swiss thought if I did not have the courage to express this earnestly in this meeting. The moral, economic, and financial solidarity will stand despite all destruction and outlive the anger, however justified that may seem. This first meeting, which already has thought of inviting new states, has the opportunity and task to break the way in which the idea of universality, which is the ideal of the League of Nations, and peace and final atonement can be attained. The League of Nations is not a league of governments, it is, as its name implies, a League of Nations of people. Even a superficial observer may see that the classification of human society has already experienced radical changes. The fraternity of mankind, to which it has been awakened in the trenches, has not only overcome bitter intolerance with which the different thoughts have been opposing each other; it has broken through the wall of petty and cold pride which has separated classes; brotherhood was awakened in the field and will go on living in our daily work. We dare not wish that democracy should stand still and be silent. Its silence would be delusion, its standstill would be stagnation. Democracies are good, then, even when they scoff, for this shows their tendency for progress, and if even to-day they may look upon the new international order with some lack of confidence, it is still the hope of all.

The League of Nations must live because it is destined to be the work of solidarity and love. Before the closing of this meeting of chosen representatives of different cultures, races, and languages, in the presence of many persons who have come from all parts of the world, adherents of many philosophical tendencies, and believers in many religions, I wish to commend this new League of Nations and its protection to Him of whom Dante in one of his beautiful verses, which closes and crowns his work, speaks of as: "L'amor che muove il sole e L'altre stelle!"—The love which leads the sun and all the stars.

[From "Science and Religion," by John Merle Coulter, in The Biblical World]

All we know about inheritance in general has come from experiments with a few plants and animals for a few years; and from this knowledge we *infer* certain things concerning inheritance in man. In the second place, the characters observed were relatively few and very simple. As soon as more numerous and more complex characters came to be included, apparent contradictions of the laws appeared, and it has taken much mental agility to make the new facts seen to come under the laws, and it is obvious that the laws formulated do not apply in all cases. You may be interested in knowing that during the last few years corn is the most studied plant in reference to inheritance. Numerous investigators are working on it, and every investigator adds facts that make explanation more difficult.

You are prepared now for a statement of our knowledge of inheritance in man. From the scientific standpoint the evidence is most uncertain, because man is beyond rigid experimental control. Such evidence as we have, therefore, cannot be tested. . . . To summarize the situation, it may be said that the so-called "facts" of human inheritance are inferences from data of every degree of reliability and unreliability, impossible to be checked by experiment, and interpreted by what is known concerning a few plants and animals. As a result of this uncertainty, the conclusions are not uniform. For example, there are two recognized schools of eugenics, the English and American, and these schools are at variance in many of their conclusions, and especially conclusions which call for practical application. When the experts differ it is evident that we have not attained demonstration.

[From The Pioneer]

A prominent Canadian in an address before the students of a high school said in part: It is a sign of the times when the students of a high school are interested in the writing of essays on the relations of science to temperance. It indicates that the youthful mind of the country is interested in one of the greatest social questions that statesmanship has to deal with.

["The Program of Protestantism"—From Leslie's Weekly, New York City, New York]

The Federal Council of Churches of Christ in America has sent out a message to the churches, embodying the chief conclusions reached in its fourth quadrennial meeting recently held in Boston. This document deals with a variety of questions, including the industrial struggle, immigration naturalization of aliens, the League of Nations, criticism of the Jews, the racial problems, with special consideration of the Negro as a factor in American life, international disarmament, prohibition here and in our dependencies, the resumption of relations with Germany, and improvement of our relations with Mexico. The underlying assumption of this letter to the churches is that all human relationships are in essence spiritual, and unless . . . illumined by knowledge and controlled by good will and a sense of duty, these relationships become hopelessly dislocated.

There are two weaknesses in this survey which perhaps will disappear under the discipline of actual practice. The first is the excess of sweetness and light. Too much sugar just now is not wholesome. The world program of Protestantism would be better for a little more iron. The second weakness or omission is probably the cause of the first. There is not sufficient declaration of [fundamentals] backed by the authority of changeless law, upon which the new program can rest. The church just now is badly in need of ideas. There never has been an extension of the application of religion to life that did not grow out of some great, new idea or truth. It is the truth that sets men free. Some day we shall hope for a restatement of Christian truth in its application. Until this comes there will be a good deal of motion, but little progress.

[Introduction to a Christian Science Lecture in Reno, Nevada]

On page vii of the Preface to the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." On page 324 of the same book she says: "Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony."

Christian Science is teaching its adherents how to think; to leave the false for the true; to "try the spirits" and "hold ...

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fast that which is good." The world is constantly going here and going there, looking for health and happiness, while the application of the teachings of Christian Science to the daily need brings health, happiness, harmony, as thousands who have honestly applied this truth can testify.

[From The Dynamo, Published in Los Angeles, California]

What has become of the thousands of men who used to squander their time, money, and manhood in the saloons? The sudden growth of the moving picture industry, following prohibition, answers the question. With the saloons closed, those who frequented them nightly were forced to seek other environment, and not having formed the home habit, a majority of them found their way to the "movies." It was not long before they began taking their families with them, and the business of the theaters increased by leaps and bounds, with consequent unheard of profits for all who had to do with the film industry. . . .

More than ten thousand churches and schools are already equipped with picture machines but there is practically no supply of films suitable to use, hence a large proportion of them are lying idle. The ever increasing demand for an entirely different outlook, in the matter of producing films, is about to be consummated by the organization of a Los Angeles concern. . . . Its adopted slogan is "Films With a Mission," and that mission is "the betterment of the race, through the power of the screen."

The men connected with this movement have ideals above the mere matter of profit. Their pictures will contain no vice, crime, sordidness, brutality, sensuality, or sex problem. An absolute ban will be placed on scenes that make religion a farce, marriage a mockery, purity an old-fashioned notion, and decency a dead issue.

It is proposed under their management that no picture will be made or released that does not contain some situation, suggestion, or definite idea of uplift. Stories will be based upon the struggles and accomplishments of our everyday business and social life. The hopes, ambitions, and aspirations of humanity will be dealt with in a manner conducive to moral and spiritual development, without the slightest suspicion of propaganda. This does not indicate the absence of purpose, power, or punch; on the contrary, clean ideals, virility, and definite accomplishment will be dominant in stories where the characters will live.

[From a Graduate's Appreciation of President Burton in The Michigan Alumnus]

No orthodox statement of the Deity quite satisfies me; but I believe that wherever good work is being done there God is present and in process of revealment. The more difficult and original the work, and the more unselfish the spirit of the doer, the more clearly is God revealed to men therein. And those fortunate beings who know through faith that they are working with and for God, draw from a limitless treasury all they need of hope and cheer. They have established in a bank which fails not an account which can never be withdrawn, and the more it is used the greater the credit balance.

[From The Intercollegiate Statesman]

Do we really believe in Christmas, or do we merely celebrate it? The Master came not to be ministered unto, but to minister. Is the extravagant and unnecessary expenditure of money upon ourselves—either directly, or indirectly, according to our Christmas custom—really a fitting commemoration of his birth? . . .

Three years ago, under the stimulation of the world conflict, men and women almost vied with one another in their eagerness to sacrifice for the suffering women and children; while the men in the service were ready to give their lives, if need be, to make the world a better place in which to live. Let us frankly ask ourselves to-day whether this unselfish spirit was merely a transitory and superficial enthusiasm or a deep-seated, vital, and controlling motive in our lives. If the latter, there are still plenty of opportunities to give it expression. Twenty million human beings are at the point of starvation because of the famine in China. One hundred thousand orphans in the land of the Christ child hold out their little hands for bread. Millions of little children suffer in perpetual misery because the liquor traffic still holds a large part of the world in its grip. Is not [this] a good time to ask ourselves how much we really do care, after all?

[Vice-President Elect Calvin Coolidge as Quoted in The (Boston, Massachusetts) Sunday Herald]

We have sought in our economic relations a false independence and a false freedom. Men are not and cannot be in any of the relations of life independent of the moral laws. The only freedom men can ever enjoy is self-direction in doing right. . . .

The great lesson of economic and political experience is that peoples and parties and nations must observe the moral standards. They have been disregarded in business with disaster, in politics with defeat, and by the nations, with resulting war. If there be any advantage to be gained from these experiences it will be by a renewed determination of the people and the government to meet their obligations.

Church Notices

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Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

Announcements

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From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8½" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Ditte-

more vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at \$100.00 each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

New Morocco Bound Vest Pocket Edition of Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamplets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "'The secret place of the most High,'" "Never too Late for Healing." "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

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Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Scatinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading.

The following is an excerpt from a quarterly report of a literature distribution committee for

the period ending December 31, 1920:

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DISTRIBUTION

MONITOR	SENTINEL	JOURNAL	DER HEROLD	LE HÉRAUT	PAMPHLETS	QUARTERLY
17,656	6,038	870	146	123	2,698	602

Total Number of Pieces Distributed......28,133

SALES

MONITOR 5,109

SENTINEL 227

IOURNAL . 84

SUBSCRIPTIONS

Gratuitous Subscriptions....38

Monitor Route Subscriptions....31

The Cooperative Advertising Committee have shown a lively interest in the work, some reported purchases through both local and national advertisements (calling advertisers' attention to these purchases). Others while traveling had looked up shops and hotels of Monitor advertisers, acquainting the proprietors with the reason for the patronage and always meeting with the most cordial treatment. One advertiser mentioned that when he placed his advertisement he could not see how it could be of any advantage to him from a business standpoint as his was a local business and the Monitor was an international newspaper, but business had come to him from out of town....

Reports were good and the literature is joyfully received and appreciated everywhere. As the result of a free subscription to the Monitor last year, the —— Seminary subscribed for it direct when they made up their list of papers. A professor at University drew the attention of his class to the work of the Monitor. He asked the students to read it and find out how it compared with other papers and especially emphasized its editorials.

Letter received from one of our leading clubs: "The —— Club wishes to thank you most cordially for your generosity in supplying the reading room of this organization with The Christian Science Monitor. It is one of the very best dailies ever published in this country, the members derive much benefit and pleasure from having it among the club periodicals. Thanking you again, I remain."

The literature is especially welcomed at our institutions. The regular distribution was made at the infirmary on Christmas day and as the services are now being held in the chapel only, our faithful workers assisted in helping to the services those who seemed to be disabled; . . . the workers . . . disposing of nearly two hundred pieces of literature, which was asked for in every case, and reached about two-thirds of the people. . . . The spirit of Love which was apparent, reminded one of Mrs. Eddy's words on page 313 of "Miscellaneous Writings": "Pray ye therefore the God of harvest to send forth more laborers of the excellent sort, and garner the supplies for a world."

Respectfully submitted,

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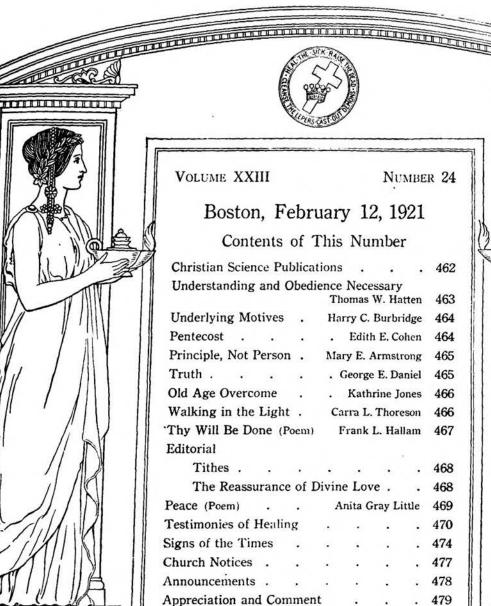
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FEBRUARY 12, 1921

Understanding and Obedience Necessary

THOMAS W. HATTEN

AS students and demonstrators of this great and wonderful practical truth, Christian Science, our real desires, efforts, and purposes are one, and that one is to gain an understanding of the truth that will make us free and enable us to work out our own salvation in the way appointed, and there is no other way. Our revered and beloved Leader, Mary Baker Eddy, God's chosen messenger to this age, has shown us this way, and God through her has made the way plain in "Science and Health with Key to the Scriptures" and her other published works. She has fully explained the Principle and rules, and our part and work is to make this truth practical in our lives, gain more understanding of God, divine Love, and live it in our daily lives.

Christian Science is a living, practical reality, something for us to make use of each day, and we are Christian Scientists only in so far as we do so and are furnishing real, tangible evidence in the spiritualization of our thought. Understanding of and obedience to divine Principle are necessary, and we cannot demonstrate Christian Science through faith and belief alone any more than the student of music or mathematics can. Of what avail would it be to the student of music to say: "Oh yes, I believe in music; I love it, and I have a great deal of faith in it. I think it is beautiful. I have my own ideas and I just love to talk about music," but when called upon to manifest or express it in a practical demonstration he fails in his effort to do so because of his wrong thinking and lack of understanding and obedience. May we not ask ourselves the question, Do we understand the Principle of Christian Science, divine Love, and are we obedient to this Principle? If we are we cannot and will not allow thoughts of strife and contention and division to govern us or to be our mentality. We know that in unity and harmony and brotherly love is our safe abiding place. It is not destructive but constructive thought that is needed to-day. The beautiful sentiment expressed in the words of one of our hymns, sung so many times in our churches throughout the world, should be a fixed fact and a practical reality in our thought and experience:-

> We are not divided, All one body we, One in hope and doctrine. One in charity.

Love is the great motive power. We may well ask ourselves this Scriptural question: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" With our thought filled with love, hatred and strife can find no abiding place in us. Mrs. Eddy tells us in Science and Health (p. 475): "Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique." Hear also her inspired words in "The First Church of Christ, Scientist, and Miscellany," in the article entitled "A Word to the Wise," beginning on page

223: "The hour is imminent. Upon it lie burdens that time will remove. Just now divine Love and wisdom saith, 'Be still, and know that I am God.' Do all Christian Scientists see or understand the importance of that demand at the moment, when human wisdom is inadequate to meet the exigencies of the hour and when they should wait on the logic of events? I respectfully call your attention to this demand, knowing a little, as I ought, the human need, the divine command, the blessing which follows obedience and the bane which follows disobedience."

Although these words of wisdom and love were written by our dear Leader years ago they are just as important and valuable to-day and applicable to present conditions. We cannot lose sight of the fact that Christian Science is a divine revelation of Truth and comes to us through Mary Baker Eddy, God's messenger to this age, and that it was through understanding and obedience to divine Love, the Principle of Christian Science, that she created and established all the institutions and activities of Christian Science on this earth for the good of humanity, and they are all ideas of Mind, indestructible and inseparable, and their establishment the direct results of her loving life work and demonstration; and can we not all see the wisdom and advantage of maintaining and supporting these ideas and thus protect and safeguard our cause? May divine Love open the eyes of all to see and realize what we are doing. Hear the words of our beloved Leader (Miscellaneous Writings, p. 312): "Oh, may the love that is talked, be felt! and so lived, that when weighed in the scale of God we be not found wanting. Love is consistent, uniform, sympathetic, self-sacrificing, unutterably kind; even that which lays all upon the altar, and, speechless and alone, bears all burdens, suffers all inflictions, endures all piercing for the sake of others, and for the kingdom of heaven's sake."

It is the good that we understand and demonstrate, what we put into practice, that is of real importance and value to On page 323 of Science and Health we read, "We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated." Working out our salvation is a divine command and demand. In Science and Health (p. 261) we are also told that "Good demands of man every hour, in which to work out the problem of being." Gaining the consciousness of our true being as the sons and daughters of God requires work, earnest, faithful, individual work, and another cannot do our work for us; we must do it for ourselves. Each step in the line of progress must be taken, but we only take one step at a time, and what a glorious work it is and what a reward! Think of it! The complete freedom from all error, sin, sickness, and death, and the attainment of heaven, harmony, the consciousness of Life and Truth and Love-our real being; and this is true now and always has been, but how much we express and demonstrate of this truth here and now depends upon our faithful work and effort.

In "Miscellaneous Writings" (p. 283) we read, "Each student should, must, work out his own problem of being; conscious, meanwhile, that God worketh with him, and that

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he needs no personal aid. It is the genius of Christian Science to demonstrate good, not evil,—harmony, not discord; for Science is the mandate of Truth which destroys all error." We can and will find joy and satisfaction in doing our work in Christian Science. To keep the goal always before us strengthens and encourages us along the way, and our love and gratitude and appreciation of our beloved Leader and Christian Science grow stronger. Although to mortal sense she has physically gone from our sight, the impersonal Savior, the Christ, Truth, expressed and manifested through her written word, will continue to lead and guide all into the understanding of eternal Life.

Underlying Motives

HARRY C. BURBRIDGE

RADUALLY mankind is waking to the realization that it G lives in a world of thought. Perhaps no simpler example of this is found than the obvious fact that actions are first thought before they can be carried out. A large project may be conceived, and every step from the designer's plans to the least movement in effecting them is the result of thought. It follows necessarily, then, that a man's actions are the true indication of his thinking. The world has long seen this and expressed it in the old adage, "Actions speak louder than words," but in its endeavor to determine the motive from which a deed originates, the world has been very far from sounding the depths of the real motives from which human actions spring. It of course takes one step, and sees that if a man acts dishonestly he is obviously thinking dishonestly, no matter how much he may try to hide this with words. The world calls this an example of the adage, condemns the man, wishes he might reform, and there drops the matter. Now to the thinker, dishonest actions express much more than the world sees in them. It is obvious that the individual expects to gain by being dishonest, and this gain is always material things, or can be measured in terms of material things. This is the crux of the whole situation. The world does not see it and certainly the individual does not, but it is nevertheless true. The real meaning of the dishonesty then is this: The individual believes he lives because of matter, lives in matter, and is made happy by matter; hence his effort to accumulate matter by any means.

The world long ago found out from hard experience that in the end a man gained nothing by dishonesty, and so came the saying, "Honesty is the best policy;" but if a man's honesty is no more than policy it has a weak foundation indeed. It is because so much of the world's honesty has just such a foundation that so frequently the individual forgets his better sense and fails in some instance to be honest. But a little real understanding changes all this. When once a man understands the fact that life is spiritual, not material, nothing could induce him to darken his spiritual vision with a dishonest act. The temptation may come with all the usual alluring arguments to make this one exception, for there is so much to be gained. To the materialist whose honesty is based on policy it may seem that as there is always supposed to be an exception to every rule, this is the exception. If he sees no more than the choice between an honest or a dishonest act he is comprehending little what his decision reveals. Had he gained some perception that life is spiritual, he would know that there is no exception to the rule of righteousness and would discern that his choice really expresses his belief regarding that most fundamental question, "Is life spiritual or material?" Then he would see how far-reaching is his choice and he would never hesitate a moment in his decision.

Now this is equally true of all wrong human action, not only of what the world calls wrong, but much of what it sanctions. Not only can all wrong action be traced to wrong thinking, but always the wrong thought and action are based on the belief of life in matter. The motives of human action fill in the whole range from what is termed instinct to the most carefully thought out plans of the educated mind, but the thing which puts them all into one category, that which is human about them all, is the belief of mind in matter; the belief that man lives in and is subject to a material body. This does not mean, of course, that the educated man is no nearer the kingdom of heaven than the savage, for he has outgrown many fears and limitations with which the savage is still struggling; nevertheless the fact remains that what is wrong in the action of either is based on the belief which is common to both, that of life in matter.

The solution of all mankind's problems, of course, is waking to some comprehension that life is spiritual, and Christian Science has come for just this purpose. The writings of Mary Baker Eddy have so exposed the fallacies of dogmatic teachings and the false interpretations of the Bible that the world is beginning to get some perception of that great fundamental fact. Much of the difficulty the individual encounters is due to his false sense of what he calls "self." Whether or not he perceives the fact himself, his actions disclose that he considers this "self" to have been created by matter, to be sustained by matter, and what he fears most, that it will be destroyed by matter. But in Christian Science he finds the true "self," as Mind and not matter. Jesus put this directly when he said, "I and my Father are one." Mrs. Eddy, referring to this statement, on page 361 of "Science and Health with Key to the Scriptures," says, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being." The one, then, who would waken himself to true being most rapidly, is keeping actively in thought this oneness with his Maker. The consciousness of this at-one-ment is expressed constantly as his living and governs it. This ever present consciousness, then, is the true source of government and the one whose actions spring only from this source is expressing the ideal which Mrs. Eddy set forth on page 106 of Science and Health, "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

Pentecost

EDITH E. COHEN

I T is very interesting to note how in the Old Testament Pentecost was held in commemoration of the children of Israel being delivered from servitude to the Egyptians and of the freedom they experienced through reaping the fruits of their labors, which culminated in the gift of the law obtained by Moses, who, having seen sufficiently clearly, received the truth and gave to their waking thought the guidance from God. This Pentecostal power was continually being manifested by some great seer, either prophet, king, or judge, who was given the power and ability to lead the children of Israel from their ignorant ways through the understanding of God, but the people often seemed too blinded in materiality to take full advantage of their opportunities. The Old Testament is one long example of such experiences. John the Baptist, the messenger who urged repentance, was still more enlightened, and foretold the coming of Jesus the Christ. In "Science and Health with Key to the Scriptures" Mrs. Eddy makes it very clear that the descent of the Holy Ghost came with the understanding of Jesus' teaching. In the paragraph

mental activity. It always means looking to Principle. Prin-

ciple is perfection. There is no evil in Principle. We can al-

ways be sure when we are looking to Principle because

Principle gives us only one answer either about ourselves or

our fellow men in any situation-perfection. On page 259 of

"Science and Health with Key to the Scriptures" Mrs. Eddy

tells us, "The Christlike understanding of scientific being and

divine healing includes a perfect Principle and idea,-perfect

God and perfect man,-as the basis of thought and demon-

stration." If one is alone, seemingly struggling with a prob-

lem, he can always look to Principle and know that he is get-

ting the absolute truth. If he looks to human personality,

especially if the question be a public one, he is liable to be

drawn into a maze of conflicting human opinions from which

he may find it difficult to extricate himself, and which may

If two thoughts present themselves it is always helpful to

choose the better one-the one nearest Principle. Doing this

we cannot fail to be guided rightly and to bring healing to any

situation. Principle constitutes the Mind that was expressed

in Christ Jesus, the house built on a rock. There can be but

one answer about either God or His idea; therefore Principle

urges, "Look unto me, and be ye saved, all the ends of the

Truth

GEORGE E. DANIEL

is all that there really is. Truth is absolute, infinite,

eternal. There is no halfway point at which one may stop

and loiter between what mortal mind calls truth and error.

A thing is either true or it is not true, it is perfect or it is

not perfect, it is real or it is not real. It is impossible for a

thing to be at the same time true and untrue, real and unreal,

perfect and imperfect. Mrs. Eddy tells us in "The First

Church of Christ, Scientist, and Miscellany" (p. 242):

"Christian Science is absolute; it is neither behind the point

of perfection nor advancing towards it; it is at this point and

must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Prin-

ciple to demonstrate and no rule for its demonstration. By

this I do not mean that mortals are the children of God,-far

from it. In practising Christian Science you must state its

Principle correctly, or you forfeit your ability to demonstrate it." So-called mortal man would make unto himself

many laws and many gods, but Mrs. Eddy knew, and we must

learn, that God created all that is, and His law that governs

the universe and man as created in His image and likeness is

one God and His law that brought them unharmed out of

the fiery furnace. It was the truth that Daniel knew about

this same law that raised him above any fear of the king's

edict and caused him to go as usual to his window looking toward Jerusalem and pray to his God three times a day;

and it was his knowledge of this perfect law of God that

protected him and brought him forth from the lions' den. Daniel well knew that he could not waver for an instant

nor obey one iota of the king's command without breaking God's law, "Thou shalt have no other gods before me."

Jesus said: "Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind. This

is the first and great commandment. And the second is like

unto it, Thou shalt love thy neighbour as thyself. On these

It was the truth that the Hebrew children knew about the

RUTH is, always has been, and always will be, and Truth

Principle stands for all that is good and admits of no evil.

cause seeming blindness to Principle.

earth: for I am God, and there is none else."

ing its ancient history."

which bears the marginal heading "Pentecost repeated"

(p. 43) she says: "The magnitude of Jesus' work, his mate-

rial disappearance before their eyes and his reappearance,

all enabled the disciples to understand what Jesus had said.

Heretofore they had only believed; now they understood.

The advent of this understanding is what is meant by the

descent of the Holy Ghost,-that influx of divine Science

which so illuminated the Pentecostal Day and is now repeat-

teach all things and bring all of his sayings to the remem-

brance of the many, he awakened a spiritual activity which

has gradually been lifting thought to his prophecies. The

works which he did and promised that others afterwards

should do even more fully are being fulfilled in the manner of

God's appointing, through a little book which has been given

to the world through His servant, Mary Baker Eddy. This

book, the Christian Science textbook, "Science and Health

with Key to the Scriptures," is again bringing "that influx

of divine Science which so illuminated the Pentecostal Day

and is now repeating its ancient history." Are we not again

listening to the message from God, but this time by means

of divine Science, the Holy Ghost, which is leading us to "an

Mrs. Eddy in Miscellany (p. 239), where she says: "The

millennium is a state and stage of mental advancement, going

on ever since time was. Its impetus, accelerated by the ad-

vent of Christian Science, is marked, and will increase till all

men shall know Him (divine Love) from the least to the

greatest, and one God and the brotherhood of man shall be

How this ought to encourage each one to go forward; and

with what rejoicing and certainty are we proving daily that

the Holy Ghost is with us, and is being understood by all who

Principle, Not Person

MARY E. ARMSTRONG

known and acknowledged throughout the earth."

The fulfillment of the promise is clearly prophesied by

house not made with hands, eternal in the heavens"?

When Christ Jesus foretold that the Comforter would

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always war of some kind, even if it be only the conflict in

remedy is always the same. Looking to Principle we get our signed, the problem solved, and we are ready to meet the

next, until wars shall cease. Looking to Principle, we inevi-

It is always comforting for the student of Christian

begins to be a Christian Science practitioner, and the more he uses that little gleam of light the bigger and brighter it will

grow. Progress is individual and depends upon one's own

what suggests itself as one's own consciousness; but the

ends of the earth," and all through her writings she cease-

of which we bring an offering of our fruits of the harvest.

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of this understanding is our Pentecost,-in commemoration

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standing of the Holy Ghost, divine Science. The attainment

turn to Christian Science and lean no longer on person; for each one must work out his own salvation from the under-

Ndiscussing "government" after the Russo-Japanese war I Mrs. Eddy writes on page 282 of Miscellany, "While I

admire the faith and friendship of our chief executive in and for all nations, my hope must still rest in God, and the Scriptural injunction,-'Look unto me, and be ye saved, all the

lessly turns us from person to Principle. To those passing through this dream of material existence, there is seemingly

immediate answer, the victory is won, the peace treaty

tably mount quickly; mortal opinions are always down-dragging and delaying.

Science to remember that from the moment he gets his first gleam of spiritual understanding, from that moment he

absolute, perfect, eternal.

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two commandments hang all the law and the prophets." It was his perfect knowledge of this same truth about God and His law that enabled Jesus to heal the sick, cleanse the lepers, and raise the dead. It was this absolute divine Principle, and Jesus' perfect knowledge of it, that brought him forth from the rock-ribbed tomb. "Love is the liberator," Mrs. Eddy says (Science and Health, p. 225), and the Christian Scientist who is reflecting Love, Truth, and Life most clearly and who is recognizing and demonstrating the true brotherhood of man and doing unto others as he would have them do unto him, is helping most to overcome the mortal sense of or the world's hatred of the truth.

As Love and Truth unfold, hatred, sin, disease, and death disappear, and man's God-given heritage, dominion over all error, is proved. In these times of seeming unrest, discord, and strife, when nations seem to have risen against nations, peoples against peoples, and men against men, the calm, sweet assurance comes that came to the Hebrew children, to Daniel, and to Jesus, that divine Love is ever present and ever active. And as the light shines forth, the darkness vanishes; as the truth is learned, the lie is destroyed. The demonstration of Christian Science reveals the truth about God and man, causes wars to cease, and nations to "beat their swords into plowshares, and their spears into pruninghooks," and brings to mankind the realization of the song of the angels, "On earth peace, good will toward men."

Old Age Overcome

KATHRINE JONES

O those who have settled down with the fatalistic accept-To those who have settled down and learner of old-age beliefs, Christian Science comes with the glad assurance that the stagnation and loss of normal faculties that are considered an accompaniment of advanced years can be overcome here and now. Not God, but simply socalled material law, has pronounced man old, and if God does not decree that man shall age, become inactive, and die, then nothing can. It is as absurd to gauge a man's usefulness by the number of his years as it would be to do so by the number of pounds he weighs. Helpers are needed, and who cares how old his helper is? Would it have made any difference to the man who "fell among thieves" if the good Samaritan had been a hundred years old? So, let all the men and women in the world who feel that they are being shoved by mortal belief into a corner of loneliness and inactivity declare with the understanding of infinite Love that they will no longer be old.

Man's abilities are spiritual, indestructible, and unlimited always, and should be understood as such. The lethargy of mortal mind will struggle against the true idea and try to mesmerize and kill it. The argument, "You can't teach an old dog new tricks," may try to discourage any effort for reformatory thinking, but the influence of this false argument can be overcome by the understanding of the simple proverb, "If at first you don't succeed, try, try again." The mere act of making an effort in a right direction is so life-giving that those who are making an effort might almost be called the living, and those who are not making one the dead. But violent action must not be mistaken for vigorous thinking; no sudden outward act, no animal will power has any part in this new, sweet vision of the spiritual man's infinite possibilities. It is the power of divine Love that animates and frees, and regeneration is the effect of turning to divine Love for life.

To him whose life up to the present may have seemed a sad series of mistakes, who cries, "Oh, if I could only go somewhere where no one knows me and make a new start!"

Christian Science says: "You can always have a fresh start with God. All that God knows about you is beautiful, and God knows all that there is to know." As one gains a little understanding of this infinite, tender Love, and turns with a repentant heart to that divine purity which is God, and begins to reject wrong thoughts as neither his nor his brother's, he will find the true Friend, who loves him, and identifies him with good.

Right thinking is, indeed, so powerful that it not only produces harmony in human experience, but it actually overcomes death. "To be carnally minded is death;" then, to put off the carnal mind, material thinking, and to accept the thoughts of the Christ, Truth, is the right procedure for overcoming the last enemy. Every time we destroy a murderous intention, or an unkind, unloving one, or a belief of pleasure. or pain, or life, or intelligence in matter, and substitute the pure thinking of divine Mind, the truth of loving activity, we are lessening the seeming power of sin and death for all mankind. We can say in our hearts daily, as Mrs. Eddy writes in "Retrospection and Introspection" (p. 22): "It may be that the mortal life-battle still wages, and must continue till its involved errors are vanquished by victory-bringing Science; but this triumph will come! God is over all. He alone is our origin, aim, and being."

All right effort, willingness to learn, and prayer, bring us to the realization that God's creation is already perfect. What is this man made in God's own image? Is he not wholly like Spirit, like Mind, composed of all the qualities that express God? Can we conceive of joy getting old, of peace being worn out, of harmony being tired? Then man, who is made up of these and similar spiritual qualities, cannot be old, nor diseased, nor worn out, and if we gain this conception of man we shall demonstrate in present experience harmony and freshness and vigor.

Walking in the Light

CARRA L. THORESON

In his first epistle, John declares that "God is light," and that "in him is no darkness at all," and adds: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Then if we are walking in the light and guidance of divine Mind, we are enjoying fellowship with the Father, and no suggestion of darkness, no lie, or mesmeric attempt to bewilder can divert us from the true path into some jungle of doubt or apathy where we might be led to neglect our duty to Principle.

To have "fellowship one with another" means to associate together with a united interest and with kindly regard, and that is what we must do if we would walk in the light. If one hates his brother, he is stumbling along in darkness; that is, he is thinking darkly, thinking unrighteous thoughts which seemingly blind his eyes to the true light of love and harmony. Thus we need to pray for light, for understanding. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 10), "Prayer means that we desire to walk and will walk in the light so far as we receive it, even though with bleeding footsteps, and that waiting patiently on the Lord, we will leave our real desires to be rewarded by Him." And again on page 510 she says, "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense." Then it follows that when one seems en-

understanding."

such effulgence.

gulfed in the darkness of a "false material sense" of sick-

ness, discouragement, sorrow, or poverty, one needs to turn

resolutely away from such demoralizing thoughts to the

light of Truth and Love; and as the ever presence of God

is realized, the false beliefs which infest the darkness silently

disappear with the darkness, and the glorious light of Love

imparts to the one turning to it that peace "which passeth all

to revel in darkness, to gloat over its seeming misfortunes,

rehearsing its woes wherever it can find a listener, thus mag-

nifying them and making them seem very real; but just

here, when one is groveling in the very depths of despair, one should pray with the psalmist: "Thou hast delivered

my soul from death: wilt not thou deliver my feet from

falling, that I may walk before God in the light of the living?"

and confidently expect to be delivered if he but realizes that

"God is light, and in him is no darkness at all." The deliver-

ance need not be deferred, for our Leader says (Science and

Health, p. 504), in explanation of the passage of Scripture

that "'one day is with the Lord as a thousand years.' The

rays of infinite Truth, when gathered into the focus of ideas,

bring light instantaneously, whereas a thousand years of hu-

man doctrines, hypotheses, and vague conjectures emit no

A Christian Scientist makes it his daily business to walk

The study of the Lesson-Sermon, which radiates the

in the light. He begins his day by seeking light, understand-

light of Truth to the whole world, he does not consider in a

desultory manner or from a mere sense of duty, but with

earnestness and consecration. From this study he goes forth

instructed in the knowledge of ever present Love, realizing

God's protecting power. No matter what his work seems to

be, he knows that he is about his Father's business as he ex-

presses good in every thought and act, a kindly greeting here,

a pleasant smile there, ready and cheerful obedience in what-

ever is required of him if he is employed, and if an employer,

he is manifesting a kind and generous consideration toward

those in his employ, together with a thoughtful interest in

their welfare. In the divine consciousness of righteous living is the reality of all good. The Revelator speaks of the holy

city which "had no need of the sun, neither of the moon, to

shine in it: for the glory of God did lighten it, and the Lamb is

the light thereof. And the nations of them which are saved

shall walk in the light of it. . . . and the gates of it shall not

be shut at all by day: for there shall be no night there." Truly

There are times when the human mind seems fairly

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tion, or maketh a lie."

agement, fear, sickness, sin, or whatever material beliefs have held them in bondage, for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomina-

all may leave behind them all the darkness of doubt, discour-

The Scriptures declare that "he that saith he is in the light, and hateth his brother, is in darkness even until now. He that

loveth his brother abideth in the light, and there is none occa-

sion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." All

the concomitants of darkness are as unreal as the darkness, and simply are not; in the universe of Spirit only good exists,

God and His idea, and nothing else is true, no matter how the material senses may contend for recognition. If we are walking in the light of divine guidance, no thought of envy, jeal-

ousy, malice, covetousness, fear, or worldly ambition for place and power will be accepted as real. Upon its appearance, it will be instantly rejected and replaced with that Love

which is God, simply by the knowing of the allness of divine

[467]

Love, which leaves no place for a supposititious opposite. In this manner the gates of our thought should be constantly guarded against the possibility of the entrance of "any thing that defileth."

God, the ever present light, "is no respecter of persons;" even the seeming darkness of a prison cell cannot exclude this spiritual illumination in which all may walk. Speaking of this light which God called day, Mrs. Eddy says (Science and Health, p. 504): "This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present." If, then, one seems to be walking in the darkness of discouragement or any other unhappy, material belief, one needs only to deny such false belief, and to know and declare that God's image and likeness is never in darkness, but is ever moving in accord with God's will, expressing health, harmony, contentment, and the affluence of good. He is thus expressing the allness or wholeness of Truth, which is the light shining in darkness; and as with the children of Israel, the pillar of cloud that went before his face will stand behind him, and his forward path will be luminous with the love that heals and delivers from all evil, so long as he persistently keeps his feet in the path of light, never turning aside into the alluring byways of worldliness; and one who so walks little realizes how immeasurable is his influence for good upon his associates.

One may say: "Christian Science demands too much. I cannot give up every pleasure for it." Instead of giving up the seeming pleasures which fluctuate and fade away, the student of Christian Science is substituting for them the fadeless and ever harmonious joys of Spirit. A man is never satisfied with human pleasures, so called. After a time they pall upon the senses and there is a reaching out for something better than he has yet experienced. In Christian Science this craving is fully satisfied, for in proportion as one walks in the light of divine Mind, thinking and doing only that which is good and true, in that proportion does he realize unalloyed happiness, health, and peace.

[Written for the Sentinel]

Thy Will Be Done

FRANK L. HALLAM

'HY will be done, we sing and pray In accents loud, on bended knee; But do we mean just what we say? That is: Thy will be done-in me?

We need to learn, Thou God of love, That each of us must do his part; And works, not words, alone can prove The truth in every human heart.

Give us, O Father, grace and power To know Thy will; and this we pray, That in our very darkest hour Thy will, not mine, be done, we say!

To do Thy will we needs must know Thy perfect truth, the Christ revealed; And then, through faith and love we show That every discord may be healed.

And if we strive Thy will to know, And-more than this-Thy truth to live, Rich blessings then will surely flow From Thee who hast all things to give.

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Editorial

Tithes

THE history of the word tithes is not dissimilar to that of many others in the language. It began in some idea of propitiation, it was continued as an act of gratitude, it is finding a purely metaphysical significance. The idea is, of course, much older than the history of Israel, nor was it confined to the Semitic race. It originated in the fear of all primitive peoples for their deities. These gods, whom they endowed with their own worst passions, suitably magnified, were represented, by a cunning priesthood, as demanding a tenth of the fruits of the people's labors. If this were not forthcoming then trouble was to be expected. Failure of the next year's crop, murrain amongst the cattle and the flocks, even plagues amongst owners themselves. As superstition faded, as a truer sense of Principle began to dawn, Olympus and its kindred heavens fell into gradual disrepute. The Israel of Abram, if the term may be permitted, led the way into monotheism, and the theory of the payment of tithes began slowly to be reconstituted on the basis of gratitude for God's mercies. Then came the dawn of Christianity, and the restatement of religious faith on a metaphysical basis. "Think not that I am come to destroy the law, or the prophets," Christ Jesus declared, in the Sermon on the Mount: "I am not come to destroy, but to fulfil."

The second century of the Christian era saw the laughing of the gods out of Rome, mainly owing to the satire of Lucian, the pagan disciple of the philosopher Epictetus. A little later the road was opened to the teaching of Christianity in its pure metaphysical significance. Miserably enough, the destruction of the culture of pagan Rome, unreplaced by this metaphysical teaching, was already beginning to envelop the western world in the ignorance of the dark ages. Slowly and painfully Christianity had to fight its way back to some understanding of its lost metaphysics. The mediæval period saw the struggle to give to the nations the Bible in the vernacular. The renaissance witnessed, in the revival of letters, the restoration of the right to think. The era of modern history dawned with its long and fluctuating battle between education and superstition. And then, at last, in the nineteenth century, came the rediscovery, in the new world, of Christian metaphysics, in what the Discoverer, Mrs. Eddy, named Christian Science. "In the year 1866," she writes, on page 107 of the Christian Science textbook, "Science and Health with Key to the Scriptures," "I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science."

The writing of Science and Health required the making of a whole body of fresh definitions, arrived at by a process of devolution, and in the course of these Mrs. Eddy defined tithe, on page 595 of Science and Health, as: "Contribution; tenth part; homage; gratitude. A sacrifice to the gods." Anybody can see from this how exactly the historical meaning of the word has been preserved, and how its full metaphysical significance has been left open to the exploration of the student. To the mere ceremonial keepers of the law, eighteen centuries before Mrs. Eddy wrote, Christ Jesus had

said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." What, of course, Christ Jesus was condemning was not the payment of tithes according to the law, but the idea that any such material payment could possibly be substituted for the contribution of love, or the gratitude of spiritual understanding. The whole futility of such an idea was to be exposed one day, in its nonsensical ultimate, when the nonconformist farmer, in England, found himself charged with the payment of tithes to a church from whose doctrines he was a dissenter.

The truth of the matter, of course, is that though a man may charge himself with the material payment of tithes as a token of gratitude, for anybody else to assess his gratitude for him is nothing short of a reductio ad absurdum. Tithes, if they are to be anything but a legal charge, must be the result of spontaneous homage to Principle. The Levitical law took advantage at once of the grim faith and the ignorant superstition of the Israelitish tribesman to endow a primitive establishment of religion. Christ Jesus exposed the hypocrisy of this. But he did not attempt to urge a people, unprepared for the change, to repudiate the law. He contented himself with impressing upon them the necessity of not forgetting the spirit of the law in their obedience to its letter, well aware that an awakening, on their part, to its metaphysical intent would accomplish all that was necessary in the reform of the ceremony. In other words, his complete grasp of Principle had endowed him with that trust in patience which James accepted with such conviction as to be able to write, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

What, of course, all this means is that it is only possible for a man to pay tithes out of his understanding of Principle. He may begin in a simple belief in their efficacy, he may continue in a faith in their desirability. But only when his faith has ripened into understanding can he pay his tithes out of understanding. Then they will not be of anise or of cummin, but of metaphysical knowledge, expressed in the destruction of sin, disease, and death, through the demonstration of Life, Truth, and Love. In that day a man learns that he has nothing of his own to give, since there is none good but God, and that this God, Principle, has already given not a tenth of goodness, but all goodness to His image and likeness, man.

In that wonderful letter "To the National Christian Scientist Association," printed on pages 137-139 of "Miscellaneous Writings," Mrs. Eddy has indicated something of what tithes, spiritually, and so actually, are. She has shown, in one wonderful paragraph, the necessity for that personal self-examination and self-control which can alone shake off the lusts of the flesh. When this has been faithfully done, the ability to preach the gospel and heal the sick will have been demonstrated; and it will be possible, as she says, on page 139, to "then bring your tithes into the storehouse, and God will pour you out a blessing such as you even yet have not received."

FREDERICK DIXON.

The Reassurance of Divine Love

In trusting Principle, as revealed through Christian Science, for help and healing, a man's encouragement lies in the immanence of good. There is neither reason nor room for discouragement when one knows that the divine Mind is the source of all courage, is actually present, and is, in fact,

know where man's confidence is.

the consciousness in which the real man always lives. Infi-

nite Mind is not something to be gained by the only man

whom God knows. The image and likeness of God already

manifests this true Mind. Illusory mortality, moreover, can

gain good only by vanishing in the presence of it. Such a

statement is a paradox, a contradiction of terms. Every

sense of limitation that gives way to the illimitable is the

subsiding of just so much mortality in the demonstration of

man's immortality. It is, thus, continuously encouraging to

dence in God. To be sure that immortal Life, or the causa-

tive Principle of being, is indestructible now is to have God's

eternal guarantee of living. This assurance does not come

about through any inductive examination of material phe-

nomena, nor through mere human intuition as explained by

psychology. The basic fact of consciousness, irrespective of

material sense testimony, is the adequate reason for immor-

tality. Because consciousness really exists now, it always

has existed and always must exist; for if it included any

element of destruction, it would not have complete existence

even now. The more one considers this truth, the more is

the fact of consciousness in one way or another. By this

term, however, most such systems have meant the utterly

hypothetical mortal mind, with its beliefs, and not the true.

divine Mind and its idea. As Mrs. Eddy says, moreover,

on page 116 of Science and Health, "They never crown the

power of Mind as the Messiah, nor do they carry the day

against physical enemies,—even to the extinction of all belief

in matter, evil, disease, and death,-nor insist upon the fact

that God is all, therefore that matter is nothing beyond an

image in mortal mind." It is the understanding of the in-

destructibility of the divine consciousness and its manifes-

tation that rejects the suggestions of disease and discord and

reduces them to the nothingness which they really always

sense testimony, one might well agree with the dismal mus-

ings of Ecclesiastes, "Seeing there be many things that in-

crease vanity, what is man the better?" In these days of

gross materialism of earthly living and sordid realism in

fiction, one might be inclined to accept the similarly dismal

To-morrow, and to-morrow, and to-morrow.

Creeps in this petty pace from day to day

And all our yesterdays have lighted fools

To the last syllable of recorded time;

The way to dusty death.

If one were to depend on human philosophy or material

Many systems of human philosophy have puzzled over

one satisfied with it as a basis for demonstration.

The certainty of Mind, or Life, as omnipresent is confi-

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It is only when one turns completely away from the belief in merely mortal past and mortal future to the sureness of the spiritual now as eternal that one feels the true buoyancy

that is healing because it is infinitely more than human emotionalism.

Christian Science, then, enables one to face with serenity the suppositions of the most pessimistic human philosophies and to replace all these with the joy of demonstrated Prin-

ciple. As Mrs. Eddy reassures us on page 14 of Science and Health: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the

whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'"

What could be more truly encouraging than this? Knowing

that man lives and acts in the divine Mind, not in matter,

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now and always, one is protected from the most insidious arguments of discouragement. Only the belief in matter is vanity and passes, like the illusion that it is, from to-morrow through yesterday to nothingness. While all this suppositional sense of things subsides, the true Life goes on now, actual, tangible, free, and quite apart from the false dream.

Under the marginal heading "Positive reassurance" Mrs. Eddy says on page 420 of Science and Health, "Instruct the sick that they are not helpless victims, for if they will only accept Truth, they can resist disease and ward it off, as positively as they can the temptation to sin. This fact of Christian Science should be explained to invalids when they are in a fit mood to receive it,-when they will not array themselves against it, but are ready to become receptive to the new idea. The fact that Truth overcomes both disease and sin reassures depressed hope. It imparts a healthy stimulus to the body, and regulates the system. It increases or diminishes the action, as the case may require, better than any drug, alterative, or tonic." The true consciousness is the consciousness of perfect assurance and reassurance, of orderly and indestructible action, of health, joy, and holiness. This spiritual consciousness is the only consciousness there really is to be accepted, and yet it is what no merely human philosophy has ever cognized in the least.

The reassurance which Christian Science gives to all who turn to it is, therefore, genuinely sympathetic, in that it shows the way of overcoming. The practice of Principle is neither cold nor sentimental, for it is the manifestation of divine Love, entirely different from mortal vagaries. Being uninterrupted, the activity of the infinitely loving divine Mind reassures and heals, even while supposititious mortal mind claims to deny its effectiveness. Day by day, then, the student who knows that divine Love is Principle replacing every suggestion of trouble with spiritual harmony is rightly encouraged. It is not a vain hope that is thus aroused, but positive presence of Mind that is demonstrated. Though this presence may be stated and explained in all sorts of different terms because of its infinity, it continues forever the same, as the consciousness of good.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Peace

ANITA GRAY LITTLE

WHY need one struggle in the dark? Truth's way is plain to see, Wisdom's light is infinite And righteousness is free!

Yet mortals blindly fight along Earth's dream-bound paths of sense, Unmindful of true brotherhood And Love's great recompense.

Ere long 'tis suffering halts their pace; They pause to grumble, "Why? And through the darkness of the night Is heard the Christ's reply:

Peace, peace, be still, and lo, The truth shall make thee free To serve no other gods but God; And Love thy law shall be.

One need not struggle in the dark; Truth's way is paved with light. One cannot fail to win true peace When he but serves the right.

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Testimonies of Healing

With a grateful heart I give my testimony, hoping that it may be helpful to others. During the middle of November, 1918, I became ill with the grip, a severe nervous trouble, and articular rheumatism. For ten weeks I was in a wretched condition and during the first three weeks was unable to sleep day or night, owing to the pain. This was followed by other troubles of a seemingly serious nature, among which were the loss of the power of speech, and coma of three weeks' duration.

In this great distress my relatives heard of Christian Science. They requested the help of a practitioner and read Der Herold faithfully. Eight days later I was healed. I was able to dress myself, the power of speech returned, and I was able to go out of doors. I owe my health and this new and correct understanding of life to Christian Science, but the greatest blessing of all is the knowledge of the great, allembracing love of our Father, God, who constantly cares for and blesses His children. I sincerely hope that all may be led to the knowledge of God and man as taught by Christian Science. I am grateful to Mrs. Eddy and so thankful that one was found through whom the redemptive truth of Jesus' teachings could again be revealed to the world. I am grateful to the faithful practitioner, and especially thankful for a right understanding of God, and that I have learned the correct way in which to pray.—(Miss) LINA MÜLLER, Neuburg-Wülflingen, Switzerland.

I think there is no one who has more cause for gratitude for Christian Science than I. Just about three and a half years ago it healed me of a mental upheaval, a case of nervous prostration of such severity that it threatened to rob me of my reason. Our finances seemed in an utterly hopeless condition and everything was as black as night. This condition continued for five months, during which period I had Christian Science treatment. The last week the light broke forth; first the financial problem was solved, then the other healing followed. The months following this healing, which were in the springtime, were the loveliest I have ever spent. God's power and His love for His children had been so clearly proved to me, and I felt so close to Him and so sure of His care; I can never describe the buoyancy and gladness I felt.

"I will never leave thee, nor forsake thee," is the promise of our God. I was also helped by the following passage from "Miscellaneous Writings" by Mrs. Eddy (p. 19), "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source." Why should we fear? I hope this testimony may encourage some other earnest heart struggling through the gloom.

(Miss) Luciana G. Phillips, Berkeley, California.

To-day when reading the testimonies in the Sentinel, I felt it time for me to express my gratitude for Christian Science,—for what it has done and is doing for me. I did not at first want Christian Science for fear of displeasing God, for I thought it was anti-Christ, until a friend, knowing my need of the truth, said, "You have studied and know your Bible; will you look into Science and Health if I bring it to you?" I consented, and as I turned away from the

telephone I realized that the Scripture says, "Prove all things; hold fast that which is good." As I read the chapters on "Prayer" and "Atonement and Eucharist" I said, This is what I have always believed, only I could not prove it, and here is a teaching that shows how to prove God's promises by doing the works that Christ Jesus did.

I was very busily employed during the week, and on Sunday I went to a denominational Sunday school and then to church. In the afternoon I wanted to relax and rest, but could not on account of the pain in my head. I also suffered from biliousness, and had taken so much medicine that I was at a loss to know what to do next. When, through Christian Science, I perceived that God made man in His image and after His likeness and gave man dominion, and that "God saw every thing that he had made, and, behold, it was very good." I saw that nothing had power to make me sick, and as this truth was revealed to me I was instantaneously healed. Distressed stomach and aching head had vanished. I had no more use for medicine, so I gathered it all together and disposed of it, without reservation, and for over seven years I have resorted to divine Love alone for my healing.

On page 226 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind." I had started on my journey from Egypt to the promised land, from matter to Spirit, and I have had many healings on the way, among which were the overcoming of bowel trouble, frostbite, and fear. Resentment is dissolving in the light of Truth. Christ Jesus is the Way-shower, and Mrs. Eddy walked in the way-he pointed out, and has proved to the world that it is the only way to harmony. I am so grateful for this truth that lights my path, and grateful that Christian Science has been revealed in our day and in a language we can understand. My desire is that I may express more and more of God as Love.

(Mrs.) Anna Phillips Jones, Lakewood, Ohio.

Gratitude prompts me to tell others some of my experiences along the way which leads from the belief in matter to the realization of Spirit. When first coming to Christian Science in 1914, I was not suffering from any so-called physical disease, for the suffering was entirely mental, accompanied by a nervous breakdown, which had for the previous five years grown steadily worse, so that I feared my reason would give way under the strain.

For nearly two years I was a patient of a well-known nerve specialist. I shall always feel grateful to this physician as he was thoroughly honest with me, and endeavored to direct my thought toward spiritual realities, which at the time I thought unusual in the practice of medicine. Several times he told me that in my case medicine was of no use. and that he could not help me, unless I could help myself, also that I must always be hopeful. I told him that I would be glad to help myself, but I could not as my will power had gone, and I had nothing left to hope for; I wished only to be saved from myself, and from final collapse. On another occasion he asked if I ever considered the fact that I had a spiritual self, as well as a physical body. I did not see any meaning in his question, unless it was to prepare me for final disaster, but now I see that he was trying to save me from despair by spiritual means quite outside the limits of his orthodox profession of medicine. I told him that I often went to church but rarely sat through the whole service, as church seemed only to add to my depression. He insisted

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that going to church was not what he meant. At this point in our conversation I seemed to remember hearing something about a religion which healed, and I asked him if he knew anything about Christian Science. He said he knew there was such a religion, and that it had done some good work for people with diseased nerves.

I mention these conversations in the specialist's consulting room only to show how one of the prominent doctors of the day, when faced with disease which he knew would not yield to medicine, turned deliberately to Spirit for his natient's aid. I remembered his statement concerning Christian Science, and when, some months later, I seemed absolutely engulfed in mental depression and my physical strength was giving way so that I felt I had at last come to the end of human endurance, this remark of his forced me into action. I felt too desperate and ill to consult him again, believing myself to be past human aid, but I knew that I must have some relief immediately. In great mental anguish I telephoned to a Christian Science practitioner whose name I had heard mentioned in connection with Christian Science, and fearfully made an appointment for the same day. Accompanied by my mother-I was too ill to go alone-I visited his office. I hardly know what happened that first visit; I was past knowing or caring about anything, but I came away with a peace of mind I had never known before, and a strong determination to fight this mental trouble, with all its bitterness, loneliness, disappointment, and depression, and to overcome it. It was a revelation to find that I did not have to use will power at all, but that human will had to surrender to the divine Mind.

This new hope came to me in 1914, and since then, with the patient, loving help of the practitioner to whom I went in my greatest distress, I have risen right out of the darkness of the slough of despond and am renewed mentally and spiritually. The circumstances which resulted in my breakdown have not changed, but I am changed, because I realize that "in him we live, and move, and have our being." I can now look upon this same error and know that its seeming reality is false, and that it is already stamped with its own seal of doom to annihilation.

I would like to mention one thing by which my progress in Science seemed at one time retarded, because it may also be a stumblingblock to others. Some years ago I was a keen student of mental science, mental suggestion, and the like. After I had gained my first peace of mind in Christian Science, I began to associate the help I was receiving with my knowledge of the influence of mental suggestion, consequently the divine light which had at first illumined my thought began to grow dim. This at the time was a serious trouble to me, as I knew I was allowing a human so-called power to usurp the place of divine power in my thought. For a time this seemed to retard my progress, and my newly found peace and joy seemed to be at stake. I was losing sight of spiritual substance in chasing a shadow. This experience, however, demanded of me very hard work for a time, and great patience and clear reasoning on the part of the practitioner, who again helped me to overcome this stumblingblock, with the result that now mental science, will power, and kindred human beliefs, no matter how intellectually they may be cloaked, are seen to be as erroneous and unreal as the more common and ignorant forms of error.

To-day I am filled with joy, for whereas I once believed that I could never be happy again, even if I continued to live, I now know that there is but one Life, and that perfect and eternal. I am grateful for the great healing and saving work of our revered Leader, Mrs. Eddy, for the many churches, Sunday schools, and reading rooms, and for all the Christian Science literature. My gratitude also goes out to the earnest practitioners and workers who are united in the saving and healing work of finally demonstrating the allness of God, good, to all the nations of the world.

(Mrs.) Rose Morris, London, England.

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I desire to express my gratitude for Christian Science. For years I had been troubled with a bowel disorder and had taken a great deal of medicine with only temporary relief. Christian Science has healed me of this difficulty, also of neuritis, lumbago, and a rupture. These diseases were overcome through reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am also very grateful for the spiritual awakening and for the help that Christian Science is to me in my daily work. I am indeed thankful to God, the giver of all good, and to Christ Jesus the Way-shower. I am also very grateful to Mrs. Eddy, who revealed the truth to this age, and for the lectures, the Christian Science literature, and to the kind friends and practitioners who have helped me.

ROBERT W. SMITH, Detroit, Michigan.

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I should like to add my testimony to the many I have read. I was healed of rheumatism of long standing through reading the Christian Science Sentinel, which was sent to me by a young friend who had just entered upon the study of Christian Science. It was through reading the testimonies and studying the articles contained therein that the truth was revealed to me, and I learned that my heavenly Father is ever present with me. Just after I became a student of Christian Science I suffered from a nerve disease of the feet and limbs, of which I was healed in ten days after asking for help. My daughter was also healed of partial paralysis.

I cannot express in words my love and gratitude to God and to our dear Leader, Mrs. Eddy, for all the blessings that have come to me through the study of the textbook "Science and Health with Key to the Scriptures" and the Bible.—(Mrs.) A. C. McNeil, Bangor, Maine.

More than twenty years ago I turned to Christian Science for help because I knew not what else to do. Vacillating between conflicting opinions of prominent physicians, it was in sheer helplessness that I took our baby to a Christian Science practitioner, knowing at least that Christian Science could not hurt her. Moreover, a friend whom I had known for several years had become an earnest student of Christian Science, claiming to have found her healing through its teachings, and had also become a practitioner. I knew that this friend was honest in her opinion of Christian Science, however different it might be from my own, and so it was with mingled feelings of doubt and fear that I took our baby to her.

After her first treatment baby had a good night's rest. For twenty months we had struggled under materia medica to find much needed help, until things had gone from bad to worse, and now under Christian Science a marked improvement was the immediate result, and in a few weeks the child was completely healed. Surely I had found man's extremity to be God's opportunity. The textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was soon purchased and earnest study was commenced.

For many years I had suffered with chronic headaches,

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WALLE STELLE WELL

but while studying Science and Health I found that my headaches had entirely disappeared, and it is now twenty-three years that I have enjoyed immunity from that suffering. Before becoming interested in Christian Science I had been receiving treatments for a very troublesome condition, from one of our most skilled and conscientious physicians, who finally said that an operation would be the only way out of my difficulties. Discouraged and frightened, I just drifted along for a few months, making the best of things, until Christian Science came into my experience and I was completely healed of this trouble while reading Science and Health.

In our immediate household we have witnessed, among other things, the healing of measles, whooping cough, colds, rheumatism, pneumonia, ptomaine poisoning, neuritis, and nervous breakdown. For all these blessings I am truly thankful, and especially I am grateful to our Leader, Mrs. Eddy. I also wish to express appreciation for the periodicals so wisely established by our Leader. On page 3 of Science and Health we are told that "gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." It is therefore possible for us to test our gratitude, and words are vain and useless unless we are bringing into our daily experience the fruits of the Spirit as outlined by Paul in Galatians 5:22-23, and unless we are obeying the commandments of Jesus to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "thy neighbour as thyself."

(Mrs.) RUBY M. FISHER, San Jose, California.

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The efficacy of Christian Science treatment has been proved to me many times. Two cases of healing stand out in my thought, one of which was of erysipelas. I was awakened in the night with a large swelling on my lower lip which was greatly irritated. In a short time the swelling and irritation had spread to my face and head, and finally to my arms and hands. As fear seemed to be governing, I thought it wise to ask for help. The help, so lovingly given, reached me quickly, and it was but a few days before my skin was as clear as an infant's.

Another healing was of appendicitis. Again help was asked for, and it was most beautiful to see the disease vanish into its native nothingness. During both of these experiences I was enabled to attend to my work each day as a teacher of music. My gratitude for our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is unbounded, and my desire is to prove to others, through a consecrated life, what Christian Science can do.—(Miss) LILLIAN MAY HUNTER, Malden, Massachusetts.

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About four years ago an incident occurred which I accepted as an illustration of the powerlessness of error when one's thought is fortified with the truth. With friends I had attended a Wednesday evening service and was on my way home, having assured them that I did not hesitate to walk alone the blocks between their home and mine. But I must have disregarded Mrs. Eddy's injunction, found on page 210 of "The First Church of Christ, Scientist, and Miscellany," wherein she writes: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them," and must have permitted my thought to become dormant to a sense of God's presence, for I was awakened to my surroundings when a rather large dog suddenly thrust his nose at me from behind; in fact, he half jumped at me. I was somewhat startled and

fearful, but I was quickly strengthened with the thought that God's ideas are in their right place and I had nothing to fear. The dog came at me again, but this time I was able to see that he was muzzled. Then the episode became illuminating as an illustration of the fact that error is always muzzled and powerless when one is fortified with an understanding of divine Truth, Life, and Love.

Through Science I have been constantly benefited during the past eleven years. I'was healed of a broken wrist bone within four days, being able on the fourth day to dress myself and manipulate a typewriter. Christian Science has taught me the source of my supply, and every real need has been met through this understanding. I have found, too, that in so far as I have been willing to relinquish preconceived ideas as to the outcome of seemingly discordant conditions, and have been willing to accept divine direction, harmony has always resulted, in oftentimes unexpected ways. So much that is good and beautiful in life has come to me through my endeavor to be a Christian Scientist that, as so many others have said, I am not able to express my gratitude in words.

(Mrs.) VERA H. SMITH, Cranford, New Jersey.

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Since my girlhood I have loved and studied the Bible, and as far as I understood the teachings of Jesus have endeavored to put them into practice, even to leaving dear ones and going to a foreign country to tell the good news to those who had never heard of God as Love. There was a great deal in the Bible I could not understand, but I left these subjects alone, supposing they would be made clear to me after I had passed through the change called death. After leaving China and while leading a very different kind of life, my love for the Bible grew less, and prayer was nearly given up, but although surrounded even in my own home by those who denied the existence of God, and hearing members of my family argue that the materialistic theory was the only right one, I still clung to the teaching of my early days.

While living in this environment I was taken ill. I lost my voice for weeks, and then another trouble manifested itself. "In my distress I cried unto the Lord, and he heard me." A friend sent me a Christian Science Journal, which I read and reread, until I was no longer nervous and fearful, and I knew that I was healed. I saw that the teachings of Christian Science are based on the Bible, and that I had found the truth which makes free. I borrowed "Science and Health with Key to the Scriptures" by Mrs. Eddy, read it and, like many others, laid it aside only to take it up again. I said Christian Science must be all to me, and I have used no material remedies since that time. I laid aside my glasses a few weeks later. A practitioner lovingly helped me, and since then, in spite of many seeming difficulties, the way has grown brighter each day. Divine Love has met my every need. I have had several healings. I am grateful for membership in The Mother Church and for class instruction. Truly God is good, and my desire is to show my gratitude by my life, by knowing, and helping others to know, the whole truth and to understand God as divine Principle, Love.

(Mrs.) FANNY JOHNSON, Raymond, Washington.

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Christian Science was brought to my attention about five years ago. For the reader to fully appreciate my condition at that time, it will be necessary for me to relate a few incidents in my life, as my condition was the result of a combination of circumstances. When I was but five years of age

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all these healings.

my mother passed on and our home was broken up. Most of my life, therefore, has been in the environment of boarding schools and boarding houses. In my early teens I acquired the habit of drinking in order to be sociable. Cigarette smoking and other deplorable habits soon followed, which caused me great physical suffering in later years. While a law student at a southern university, a domestic difficulty arose which resulted in my being separated from my only sister, who was a few years my junior. A few days prior to my graduation from the university I was forced to give up the idea of law and seek more immediately remunerative employment. I finally got a position that barely paid a living wage. I was getting in debt every day and saw no hope of a change of position. I became very depressed and cynical from discouragement and sought relief in drinking. I was arrested one night in an unconscious condition from drink, and found that my overcoat and some personal effects, highly valued by me as keepsakes, had been stolen from me.

Shortly after this, Christian Science was brought to my attention. After a few weeks' study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I was able to do without glasses worn for eight years for astigmatism. I have been healed of a number of physical difficulties, one of which was a severely sprained ankle, which was completely healed in one treatment. I am free from the habits of drinking and cigarette smoking, and later secured a good position in the legal department of a large corporation.

I am particularly grateful for the spiritual awakening and for "the peace of God, which passeth all understanding," that I am now privileged to enjoy, and also for my love for the Bible, which before was a closed book. All I am and all I have, I owe to Christian Science. My only ambition to-day is to grow in grace, to live a life of purity and unselfed love, and to help my fellow man on his journey from matter to Spirit. May my sincerity and gratitude for this wonderful truth be proved by the standard set by Jesus, "Ye shall know them by their fruits."-GEORGE BAGBY CAMPBELL, Washington, District of Columbia.

I first heard of Christian Science about twelve years ago through the healing of a dear friend. At first I scoffed at it, but having this truth more fully explained, became interested. I was then placed in a neighborhood where there were several Christian Scientists who always expressed great happiness. This especially appealed to me, because I had been ill for years, and could see little in life to make me happy.

At this time, a member of my family became infected with poison oak, and decided to test the efficacy of Christian Science by applying to a practitioner for treatment. The result was a healing in two days, instead of two weeks of great discomfort, as formerly. There was our proof of the truth of Christian Science, and I can say it has been our mainstay ever since. Members of the family have been healed of tonsillitis, influenza, abscess on lungs, measles, smoking habit, chronic internal displacement, biliousness, intestinal inflammation, and innumerable other troubles.

My little son was very quickly healed of measles through the help of a Christian Science practitioner. On the fourth day the child was out in the yard, free from even a mark of discoloration, to the surprise of the health officer who had seen him two days previously. At this time many of the children of the school were confined to their homes for ten days or more with the same trouble. I am indeed grateful for

This testimony would be incomplete without an expres-

sion of gratitude to our Leader, Mary Baker Eddy, for her work for mankind, especially in establishing our periodicals, The Christian Science Journal, Sentinel, Monitor, and the Herald .- (Mrs.) ALICE L. BROWN, Watsonville, California.

Christian Science found me while I was reading many things of a religious nature with the idea of making a right choice for church membership. When I read the chapter on "Prayer" in Science and Health it seemed that my need in that direction had been met. I had found the truth, and I shall never forget the quiet sense of satisfaction and gratitude that entered my thought with the first reading of that divinely inspired book. This quiet sense did not, however, remain with me continuously, for there have been many instances of fear and disturbance since, but each overcoming has meant a step nearer the truth.

Gradually chronic sick headaches and colds have been healed, and a sprained ankle was healed in a little more than twenty-four hours. When I was forced to remain flat on my back for three weeks on account of a broken leg, Christian Science treatment kept me as comfortable as one would be any night when normally at rest. I am now most grateful, however, for the healing, even though it was slow, and for that "gentle presence, peace and joy and power," which was the real healing, and of which Mrs. Eddy speaks in her wellknown poem, "Mother's Evening Prayer" (Poems, p. 4):-

> O gentle presence, peace and joy and power; O Life divine, that owns each waiting hour, Thou Love that guards the nestling's faltering flight! Keep Thou my child on upward wing tonight.

> > (Miss) Velma Schmidt, Davenport, Iowa.

It has been almost four years since I commenced to study Christian Science. My entire outlook on life has been changed. My first healing was experienced at the time of the birth of my little son, when no severe pain was experienced. The healing was a revelation to me. From that time on my great desire has been to gain an understanding of this truth that frees from sickness as well as sin.

My little daughter was healed just recently of a number of warts. One day while looking at her hand, which was almost covered with them, the thought came to me, "Now is the time to prove your understanding of Christian Science." I at once read the Lesson-Sermon from the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, and the truth came to me so clearly that God's child is perfect now, and it is impossible to add anything to God's perfect creation. In the first chapter of Genesis we read: "And God saw every thing that he had made, and, behold, it was very good." The healing followed.

Both the children and myself were healed of an annoying skin disease. This was a very slow healing, but in the meantime a great deal of error was uncovered and destroyed. Words cannot express my gratitude for the understanding that has come to me in the last few months. We have been living in a place where there are no Scientists, consequently I have been compelled to study the more earnestly and to apply all the understanding I have. The beliefs of separation, discouragement, and discontent have been almost entirely overcome by knowing that God, good, is present everywhere and that He is no respecter of places. It has been proved to me very clearly that, in the words of one of our hymns (No. 241), "earth has no sorrow but Love can remove."—(Mrs.) Blanche Lowe, Mabel, Oregon.

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Signs of the Times

["The Law of Opposites"-The Christian Science Monitor, Boston, U.S.A., Dec. 9, 1920]

When Mrs. Eddy wrote in "Unity of Good" (p. 48): "He [God] sustains my individuality. Nay, more—He is my individuality and my Life," she was giving the result of years of earnest study and consecration to the task of working out the Science of being. Any student who will make a study of the textbook of Christian Science, "Science and Health with Key to the Scriptures," will discover how metaphysical is Mrs. Eddy's use of words. Through this study he will begin to comprehend the teachings of this Science and eventually to demonstrate what he has learned of immovable facts which have staggered the wise men throughout the ages.

Take, for instance, the word individual, which appears time after time throughout Mrs. Eddy's writings. The first definition of man, as given in most dictionaries, is "an individual," and individual is defined thus: "Latin, individuus; not divisible; of one essence or nature; indivisible." Drawing one's conclusions, then, even from mortal mind's own learned definitions, man is indivisible. This, however, refers only to mortal man, while Mrs. Eddy's definition refers to man himself, who is the expression of Life, Truth, and Love. Since these are synonymous terms, all there is to man is Life. Therefore, man cannot be separated from Life, or God, the only cause. There is just one thing which makes cause to be cause, and that one thing is effect. The necessity of indivisibility here becomes apparent, since cause cannot be cause without effect, and vice versa.

Mrs. Eddy insists upon individuality, upon oneness, unity, indivisibility. Mortal mind, however, in its perversity, contradicts its own wisdom and insists, not upon unity, but division and separation, supporting its arguments with the so-called law of opposites. But there can be no opposite in infinitude, since All can have no counterpart. The sum total of the allegory in the second chapter of Genesis is a dream of the suppositional opposite of God, of good, of harmony, of Life and activity. As every one knows, a dream is the product of sleep, inactivity, unconsciousness. Even mortal mind concedes that a dream is unreal. Mortality, then, which insists upon conformity to the law of opposites,-that is, the law of human birth and death with all its ramifications,-is nothing more nor less than the phantoms which people the dream of the sleeper. But a mortal is not man, he is but a counterfeit of man. A perusal of Science and Health will bring to light the truth about man as created in the image and likeness of God, and about this mortal, miscalled man. The belief of life in matter is the opposite of the fact that Life is God, hence it is the repudiation of the creator of the only life. Mortal mind, in an attempt to be consistent, revels in inconsistencies. For instance, mortals admit that man is the expression of consciousness, but they nevertheless maintain that in order to sustain and retain a state of clear consciousness, unconsciousness must be resorted to for refreshment and resuscitation.

Another of this so-called mind's assertions is that man must have material food in order that life shall be sustained. In other words, Life, which is spiritual, must depend upon its opposite, matter. And so this so-called law of opposites goes on in its descending scale, always excluding Spirit from the equation and leaving it unexplained. But the sweet assurance is given that all shall know about Spirit after death. What is it that demands tribute from all to this barbarous code known as the law of opposites? It is the senses, not

God. Man does not preserve his health and prolong his days by lounging beneath "the tree of the knowledge of good and evil" while acquainting himself with supposed laws of hygiene. "Acquaint now thyself with him, and be at peace." Consciousness is not sustained through recourse to unconsciousness. Life eternal is not the reward of submission to "the last enemy," but is gained by overcoming death. Thus the law of opposites is proved by Christian Science to be no law at all, but a tyrannical usurper.

Since God is the Life and individuality of man, and since God is self-sustained, why resort to matter? Again, since man's individuality is a manifestation of unity, need he suffer separation in order to gain a higher sense of unity with his creator? Universal harmony can never be obtained by probing the depths of mortal belief, nor by adherence to laws physical. "Life," Mrs. Eddy says, "is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death" (Science and Health, p. 487). Spiritual law sustains perpetual harmony through activity, not inaction. God is the Principle of this law and He knows no opposite. They who refuse to accept the true standard virtually have none, since the so-called law of opposites is a conglomeration of contradictions, having no foundation and no proof of its reality.

Christian Science, as discovered and taught by Mary Baker Eddy, gives valid proof of being the law of God, and it demonstrates the divine Principle of all law to man in order that man may know the rule of life and keep His commandments. Keeping His commandments is man's immunity from the so-called law of sin, sickness, and death, and the First Commandment bids man come out from the material world and have no beliefs material, but to cleave to that which is spiritual.

In "No and Yes" (p. 10), Mrs. Eddy gave the world a wonderful insight into the heritage of man when she wrote: "Eternal harmony, perpetuity, and perfection, constitute the phenomena of being, governed by the immutable and eternal laws of God; whereas matter and human will, intellect, desire, and fear, are not the creators, controllers, nor destroyers of life or its harmonies. Man has an immortal Soul, a divine Principle, and an eternal being. Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul."

[From "A Religion for the New Day," by Charles F. Dole]

Our prescription, or law, for making a man is simple enough for a child. It has only three points—first, to do justice; secondly, to love mercy; thirdly, to walk humbly with thy God. . . . The word is to do justice; this plain emphasis is commonly overlooked. It is the same idea that you find in the beatitude: "Blessed [that is, happy] are they which do hunger and thirst after righteousness." No one pretends that the people who hunger and thirst to get righteousness out of other men are happy; they are anxious, nervous, fearful, lest they fail to get justice. But Jesus and others had observed that those who give their attention to do justice are happy. It is not said that they will be happy in some other life, or "in heaven." They carry heaven in their hearts now. Let any man set his mind to do justice, and he never lies awake nights because others fail to do justice to him. . . .

There is no particle of proof that evil is a person or a unity. There can be no self-existence in a negation. . . . Is any mighty nation your enemy? No! Your own fear, your suspicion, your enmity, is the enemy. . . . Every fresh revival

schools."

in the use of drugs.

than last year.

prohibition.

powers of officials of a school district to equip or employ at

the expense of the district, physicians, dentists, or nurses for treating pupils. The action was brought last year by a tax-

payer of school district No. 1, who sought an injunction

to restrain the officials of the district from expending funds

for this purpose. Judge Hall, in denying the application,

held that the good accomplished by the medical department

was so great in comparison with the inconsequential expense

of maintaining it that the expenditure was justifiable. Ac-

cording to a dispatch from Olympia, however, the supreme

of the court reads: "The judgment of the trial court is

reversed and the case remanded to that court with directions

to render a judgment enjoining the school district and its

officers from furnishing or equipping on the school premises

or elsewhere appliances for the medical, surgical, or dental

treatment of the physical ailments of the pupils of the schools

at the expense of the district, and from employing dentists

and nurses for the rendering of such medical, surgical, or

dental treatment, provided," says The Times, "that the

injunction shall not apply to the clinics at the parental

[Does Prohibition Pay?-From The Congregationalist and Advance]

Court in Boston, Edward J. Lord, states that the arrests for

drunkenness in 1920 have decreased by nearly 18,000 when

compared with the previous year, when 31,630 persons were

arrested. He testifies that there has been no great increase

stead of the enormous falling off in the country's revenue

predicted as a result of prohibition, the revenues are over

\$1,500,000,000 greater than last year. The net cost of col-

lecting this enormous sum, moreover, was considerably less

charged with the sale of flavoring extracts of high alcohol

content, ruling that it is not material whether or not the

article is intended for use as a beverage, so long as they are

have applied for admission to the city shelter homes, as com-

pared with 181 in the year 1914, the last normal year. In

the same year, 103 families were supplied with groceries by

the city authorities; this year only 38 have made application

for such aid. Applications to the city relief officer have been

reduced by more than fifty per cent since the advent of

["Commercial Honor Must Be Maintained"-From Manufacturers Record]

during the last twelve months would have meant great loss

to many people is entirely true; but woe betide the individual

or the nation which puts individual and commercial honor

below financial gain or losses. The whole situation is in-

terestingly presented in a circular letter recently issued by

the American Exchange National Bank of New York city,

the masses, put up our hands in horror at the mention of

graft, lawlessness in general, and then explain that we can-

celed a contract because we found that to carry it out meant

loss to us. The sanctity of a contract is just as necessary to

"We cry out daily against the decline of morals among

That the fulfillment of all contracts which have existed

potable and contain alcohol in measurable proportions.

The Iowa Supreme Court has refused to acquit a grocer

As the result of prohibition in Toronto, only six persons

The Commissioner of Internal Revenue states that in-

In his annual report just issued, the clerk of the Municipal

As given in The Scattle Daily Times, the final order

court ruled that the injunction should be issued."

should it not be strong? . . .

of religious life has brought with it stories of marvelous cure.

In our own time we have seen Christian Science arise as a

new health cult no less than a form of religion. Do not sup-

pose that there is nothing whatever but delusion behind this

fascinating side of religion. Let us use our intelligence not

only to reject the irrational, but also to welcome whatever is

hopefully true. . . . We need now to clear from our minds a

whole cluster of heathen falsehoods as, for example, that

goodness is feeble and evil is strong; that ideals are dreams,

and gold, corn, and barrels of flour are realities. . . . Is good-

ness feeble? It is the toughest substance in the universe,

guaranteed by the Almighty. Men have thought they were

trampling upon it, breaking down its will, torturing, and crucifying it. But they never could kill it; if they seemed to

defeat it in one place, presently it shone out somewhere else.

Goodness is integrity, it is order, wholeness, health. Why

ginning with the old-fashioned assumption of God, I have

found it necessary to begin at the other end and to find what

the near and verifiable facts are which lie back of the as-

sumption. This is the method of all good science; it is the

method of the lovers of truth. Moreover, it is good for our

modesty now and then, in thinking upon the most tremen-

dous questions that man asks, to drop every easy assumption

and to insist that we think out what our words mean. We

have all heard the name of God spoken in an inert, wholly

empty and conventional manner. No wonder if many honest

minds are shy of it. I have found it almost impossible, how-

ever, not to use the word God. Words at best are only con-

venient as tools or symbols to express ideas. No word can

be big or exact enough to satisfy us. The word electricity is

a good illustration of this. It stands for a marvelous invis-

ible reality of power, but the bare word does not in the least

tell any one what this power is. So with the word God. We

must have some symbol to stand for the Power, or Life, or

whatever unknown mystery it is, which is behind all things.

We cannot always be saying the Unknowable or Nature.

Any and every word is only provisional and conceals the be-

ginning of an assumption. Is not the assumption of the idea

great words and ideas are alive in us and in the literature of

the world. Power, Will, Beauty, Mind, Purpose, Integrity,

Goodness, the Universe, Life-each and all of them are

assumptions of knowable reality; they spring out of a

world of experience in which we all have shared. Every one

of them flames up into view from its invisible source to

heights of infinity. Try to keep them inside bounds and

limits, if you want to see why we have to add the word infinite to them. . . . The great question is not whether reality,

or God, exists, but rather, what kind of reality, or God, is it?

Is it-or He-good? Does it make any difference to us

whether "He" exists or not? . . . It is likely that much of

The fact is that we know more than we think. Certain

of God a sort of necessity of thought?

I have been chary in using the word God. Instead of be-

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the shyness which men show at accepting the thought of God

is the survival of the ancient dualism that shadowed the world with its fear of evil power, Ahriman or Satan, competing against the good Ormuzd.

[School Clinic Is Ordered Abolished by Supreme Court]

According to The Post-Intelligencer, of Seattle, Wash-

ington, "maintenance of the free public school clinic at"

Seventh Avenue and Madison Street was made illegal yes-

terday by a decision of the supreme court reversing Judge Calvin S. Hall of the superior court and denying the statutory

[from which the following excerpt is taken]:-

such a society as ours as are safeguards to property against

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theft. Men will not trade where they cannot trust. Elaborate safeguards in the exchange of goods hamper trade, decrease production, limit intercourse, and otherwise handicap commercial operations. There must be confidence—trust—before there is freedom of action, and that is what is being destroyed by the cancellation of contracts as a result of the collapse of prices. That the cancellations are in the nature of reprisals is no excuse. The only reprisal that should be visited upon violators of contracts is the reprisal of commercial ostracism. The attitude which justifies cancellations grows out of the 'within the law' code which harks back to the days of the wolf pack in industry. What we need is a thorough awakening on the part of both men and women to a realization of the fact that God Almighty has put us in a world filled with opportunities—in a land where the raw material and the milk and honey of our environment of unspeakable excellence is ours for the taking if we will only do the thing that He has commanded us to do, namely, work. What we need is to dethrone the image of Idleness and in its stead to place upon our national pedestal that of Work. . . . We need to get back to the practice of the simple faith that we find in the religious expressions of those who bore the brunt of our early development. Above all and beyond all we need to get back to constant, honest, and unremitting work, than which there is no greater privilege or more glorious blessing."

We do not always agree with some of the financial advice issued by bankers, but the statements bearing on the fulfillment of contracts and those in the same circular emphasizing that this country must get back to the simple faith and religious life of those who bore the brunt of our earlier development we unhesitatingly indorse. . . . Men who love honor and truth must unite to put down the evil practices which have grown up since the war and once more rebuild the national reputation for commercial honor.

[Margaret Porch Hamilton in The Woman Citizen]

Our Woman's Forum in Leonia, New Jersey, now affiliated with the National League of Women Voters, was founded November 18, 1919. On the first page of our secretary's book are pasted two clippings from current dailies, that seemed to have been written specially for us, so fully and clearly do they express our idea of the aim and purpose of our organization. They are these: I. "The United States was founded by people who were thoroughly convinced of the absolute importance of an educated citizenship as a basis for a permanent democracy. If you are going to have a government by the people and for the people as well as of the people, you must take measures to develop a kind of people who are capable of government. If the people of America are to take over the business of the king into their own hands, they must be kings. They must not only know how to govern themselves, but they must learn the technique of government and also acquire the taste for government. Along with citizenship and culture must go the will to politics, the willingness to assume the responsibilities of politics and the training necessary thereto. After the hundred and fifty years of struggle against inertia, we are recognizing the citizenship of women and it is of vital importance that the educated women shall be prepared to assume that citizenship" (Dr. Frank Crane).

II. "We are coming to understand that we have got to give ourselves to democracy if democracy is to succeed. In the measure that we do that, we are making the world safe for democracy. In the measure that we refrain, we are making it dangerous for democracy" (Frank A. Vanderlip at the

ceremony of the laying of the corner stone of the Town Hall in New York city).

Although nearly a year was to elapse before the Anthony amendment was completely ratified, and we had never heard of "citizenship schools," we believed in 1919 that woman's emancipation was near, and we were converts to preparedness. Moreover, and what is more to the point. some of our leaders were believers in the old, effective method of "learning to do by doing." One of our women expressed the feeling of most of us: "I am tired of having things poured into me as if I were a funnel." So we decided to steer clear of lectures and entertainments and to undertake the study and demonstration of governmental machinery; the study and discussion of issues. . . . From the beginning we have consistently aimed at one hundred per cent participation, and we have relied chiefly upon our own resources so that the beginning of our second year finds us with both courage and strength to meet the challenge of our newer and higher ideals.

[Arnold Reymond, in La Semaine Littéraire, Geneva, Switzerland]

Protestantism is having a growing sense of that spiritual liberty to which it owes its origin. While appreciating the different ecclesiastical organizations which characterize it, it is determined no longer to remain the slave of their struggles, for these organizations, which were born out of fixed historical circumstances, are perhaps called to disappear. In any case, they must be modified considerably so as to give place to a singularly broadened Protestant church.

Protestantism tends at the present moment, however. toward ecclesiastical federalism. But true to the rule of freedom of conscience which is its reason for existence. it is inclined to look at doctrinal differences as a matter of secondary importance. It places its ideal in a fellowship which is founded upon charity and mutual respect, and it seeks to realize the unity of spiritual living beyond dogmatic formulas. This is a sublime attempt, which seems if not impossible, at least difficult: "The spirit indeed is willing, but the flesh is weak." Can an organization be founded and exist in durable form merely by the sheet tensity of spiritual force?

Protestantism takes the attitude that religious tradition. however deep its expression may be, is ever mixed with human elements, and for this reason it holds the rights of individual conscience sacred. But the common effort, while respecting these rights, tends more and more to bring in evidence out of the religious history of mankind and especially out of the history of Christianity, the eternal, living element, which through its very life gives a persuading authority. So will the fellowship of true believers be realized not only in outward manner but in a profound way within.

[Medical Freedom Law Is Upheld by California Court-From The Christian Science Monitor]

Medical freedom has been upheld in California in the decision handed down by the District Court of Appeals reversing the judgment of the Justice Court and the Superior Court in the case of Mrs. Laura Culver, of Berkeley, California, who was convicted in the lower court of violation of the state quarantine law in taking down a diphtheria quarantine sign and who was fined fifty dollars or five days in jail. The opinion of Judge William H. Langdon, concurred in by Judges John C. Norris and Frank S. Brittan, associates of the District Court of Appeals, pronounced Mrs. Culver guilty of no crime, declaring there was no state law

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and no rule of the board of health under which the premises of Mrs. Culver could have been quarantined for diphtheria carriers or contact with diphtheria carriers. There was no case of diphtheria and no diphtheria suspect at the premises of Mrs. Culver; therefore she broke no law in removing the placard.

The court ruled that a citizen was not committing a crime if he violated an edict of an executive branch of a government when that branch was not acting within the law, and it was necessary for the state board of health to make its rules in conformity with the law. "The board of health is vested with very broad powers, and the public health and safety demand that its powers be liberally construed," said the court. "Because so great a power has been vested in the board of health, it must be exercised within the law. If this power to make rules be granted, before any citizen may be punished as a criminal it must be shown at least that a rule had been made by the board of health prior to the act sought to be punished as criminal, and such a rule must have been either so published as to give it the effect of a general rule of law, or knowledge of it must have been brought home to the person charged with its violation."

The quarantine was ordered by the board of health of Berkeley upon receipt of the following telegram from the secretary of the state board of health: "Quarantine following contacts with cases and carriers of diphtheria until they are determined not to be carriers of the infection." Then followed the names of seven pupils of the Berkeley High School, all healthy, who acting under the state law claimed exemption from the rule that they must submit to examination to determine if they were diphtheria carriers, or remain away from school. The parents of the pupils would not submit to the rule and the quarantine of the premises of the students followed.

The attempt of the medical authorities to nullify the proviso put in the law by the last legislature, exempting school children from any physical examination in the case of objections by parents or guardians, has been thwarted by this decision, which clearly establishes the proposition that a quarantine order cannot be used to coerce children or parents into submitting to a physical examination. The deputy district attorney of Berkeley states that the case will be carried to the State Supreme Court.

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[From "Why I Believe in the Bible," by J. M. Powis Smith, of the University of Chicago, in *The Biblical World*]

It is a significant fact that the nations of to-day who set the pace in this modern world and are responsible for whatever of light and progress has been incorporated into modern civilization are nations that have worked out their own civilization under the guidance and inspiration of the Biblical message. The Bible of to-day is a striking illustration of "the survival of the fittest." It has been brought into contrast and competition with the other great religious literatures of the world on their own soil and it has had nothing to fear from the contact. It has commended itself to peoples of the most divergent characters and has always had a great contribution to make to their betterment both socially and spiritually. Wherever it has found lodgment it has taken root in the life of the people and has produced essentially the same fruits. It has put a new spirit into backward civilizations and brought them into line with worldprogress. . . .

My final reason for having confidence in the Bible lies

in the fact that I find in the teachings of the Scriptures inspiration and instruction for my own personal, daily life. The visions of the prophets and the longings of the psalmists kindle me to quicker life; and the wonderful story of Jesus gives me a clearer understanding of God and a new revelation of the possibilities of man. I look upon the Bible as a ringing challenge to creative living. I am spurred by its stories of noble, sacrificing service to a realization that I should serve my own day and generation with the same whole-souled devotion and the same forward-facing faith.

[From "Professional Schools of Liberal Education," by Archibald Mac Leish in *The Yale Review*]

There can be no educational postulates so long as there are no generally accepted postulates of life itself. And there has been no real agreement as to the purposes and values of life since the world gave over heaven a hundred years ago. Our colonial history offers a picture of a different kind. In Puritan New England there was agreement on at least one subject, if there was no unanimity on any other point. Heaven was "our great interest and business," and "happiness in the other world" the goal to strive for here. In such a world educational engineering should have been easy; and it was. The "laws" of Dunster, the first president of Harvard College, laid down with no uncertainty the qualification for the degree of Bachelor of Arts. . . . They [the universities] must postulate the regeneracy of the race, the hope of the race, God in us. Just as Dunster's laws were wittingly planned to prepare young men for a life beyond death, so these new laws must be wittingly planned to prepare young men for a life in which death has no part.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m:

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8½" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Ditte-

more vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at \$100.00 each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

New Morocco Bound Vest Pocket Edition of Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamplets in German

There is now on sale a new German pamphlet entitled "Ein stilles, sanftes Sausen" ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing." "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Appreciation and Comment

"WHAT PAPERS HAVE BEST EDITORIAL PAGES?"

Under this title, the Editor & Publisher (New York), in its issue of January 8, 1921, contains an article by Greenville Talbott of the editorial staff of the Augusta (Georgia) Chronicle in which he tells of the interesting question he put to chief editorial writers on dailies in every part of the country. We quote Mr. Talbott in part:

they say that the "best dozen dailies," alphabetically arranged, are the following: Baltimore Sun.

Boston Transcript, Chicago Tribune, [The]
Christian Science Monitor, Indianapolis News,
Kansas City Star, New York Post, New York
Times, New York World, Philadelphia Ledger,
Portland Oregonian, Springfield Republican.

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That is to say, those papers are "the best" from an editorial point of view. In other words, they are the papers that maintain the best editorial pages.

The papers that gave me full and frank replies, ... whose combined judgment rendered the conclusive opinion were . . .

... Representative geographically, politically, editorially, and in every other respect. Surely a trial by such a jury of twelve would render a just verdict, . . .

... these gentlemen are "men who know"—
men who can speak "as those having authority,"
... who combined in reaching the conclusion
that of all the daily newspapers in the United
States those consistently publishing the best
editorials are the ones . . . already mentioned.

The Boston Evening Transcript of January 22, 1921, comments on Mr. Talbott's article with "Some Modest Observations of a Veteran on the Elements of Pre-eminence" by Joseph Edgar Chamberlin, excerpts from which follow:

tion... as to the best paper editorially.... He sent around his questionnaire, and it said: "I want to know which newspapers are your favorites from a purely editorial point of view; not which papers are the biggest or carry the most advertising, or publish the finest features, but which have the best editorials." He obtained answers . . . from all over the United States. The answers, to be sure, were in proper order and in full and frank statement from only twelve papers, but these were all representative and high-class papers, extending from one ocean to the other. In so far as the answers differ, they are of little but indi-

vidual consequence, but when nine of the twelve, as widely separated in distance as New York and Los Angeles and Atlanta and San Antonio and Seattle, . . . agree in naming three certain papers among the best, and the names of certain papers practically run through the approved whole list, the fact seems to be clearly enough indicated that these certain papers are the best, according to expert judgment.

proponents for each paper, three papers of this list are tied for the first place—that is to say, ninc of the twelve judges all voted for these three; and these three are the Boston Transcript, the Chicago Tribune and the New York Times. Then come as tied with the concurrence of seven papers in their favor, these three: [The] Christian Science Monitor, Philadelphia Ledger and Springfield Republican. . . .

These papers, then, are the Twelve Apostles of American journalism. It is probable that if twelve hundred editors, of as many different papers, had been polled on the same question the general result would have been about the same.

... What made these questioned editors select these twelve papers? ... The verdict is unbiassed. Every single judge was personally unknown to the judged. It must be something besides individual caprice; so many widely separated people do not have the same caprice. . . .

. . . THE CHRISTIAN SCIENCE MONITOR, it is now apparent, has got into this list; and the reason is no doubt the universality of its subjects, the thoroughness of its study of them, and the sort of abidingness and sincerity of the quality of its comment, which takes them out of the usual touch-and-go style of editorial comment.

Sincerity, after all, is the touchstone of merit in editorial writing. Ability, force, knowledge of facts, logic, "punch" there should also be; but without sincerity all these are as sounding brass, and a tinkling cymbal.

An interesting circumstance in connection with these twelve favorite papers is that they are all old papers, with the exception of The Christian Science Monitor, . . . the Monitor dates only from 1908. . . .

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

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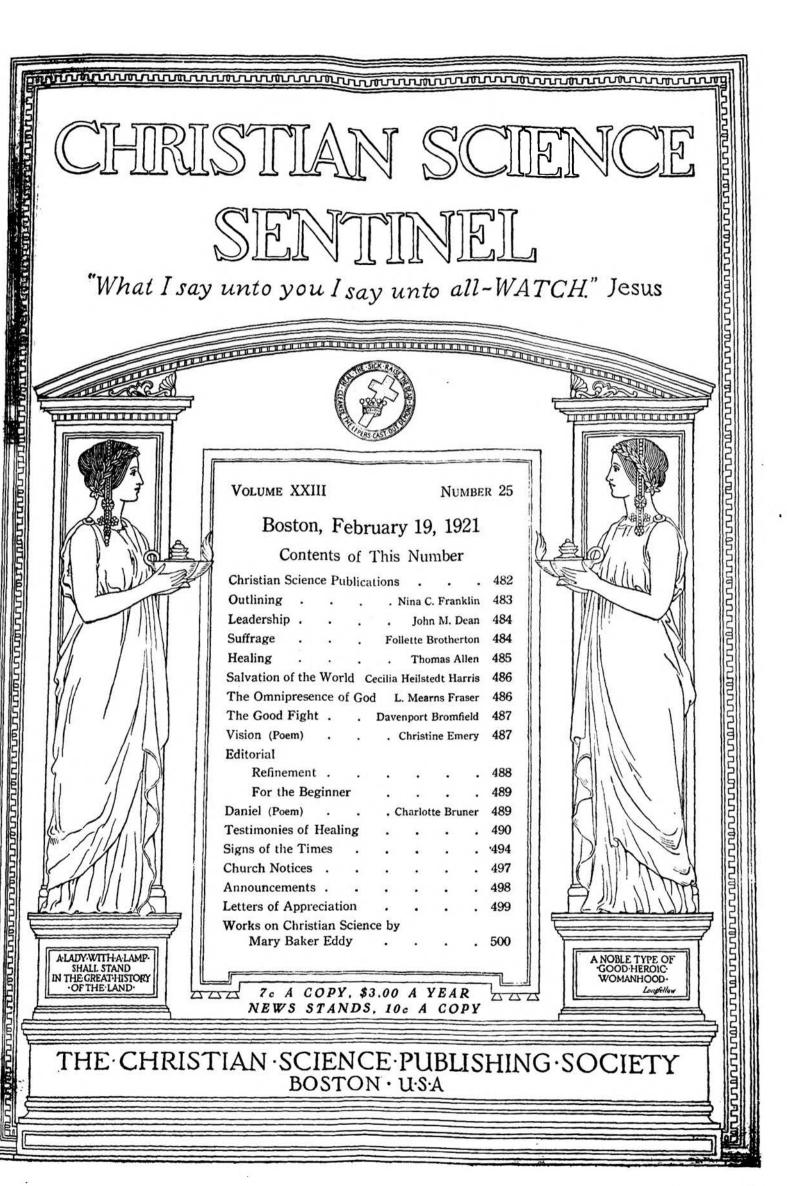
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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sential.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three includes the same of the countries of the same of the countries. three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January. April. July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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FEBRUARY 19, 1921

NUMBER 25

Outlining

NINA C. FRANKLIN

IN the thirty-seventh psalm we read: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." One of the most subtle errors which seems to present itself to those who are striving to demonstrate the truth, in connection with every problem from the standpoint of Christian Science, is that of outlining. On page 1 of our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds." On page 591 of the same book, under the definition of Mind, we find: "MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined."

When one is asked to treat a condition of disease, the practitioner may inadvertently form a mental picture of the seeming condition, and then outline the manner in which the condition will be overcome, as to whether it will disappear at once, or be gradually eliminated or dissolved. Having admitted the reality of the condition, and outlined how it is to be overcome, we expect divine Mind to heal the disease, as if infinite Mind would work merely according to our finite plans. On page 395 of Science and Health we find this: "It is mental quackery to make disease a reality—to hold it as something seen and felt-and then to attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Mental practice, which holds disease as a reality, fastens disease on the patient, and it may appear in a more alarming form."

If one desires to make a demonstration as to place, one cannot outline where he would like to be or thinks he should be and then expect divine Mind to put him in that place. Rather should we lift our thought in loving gratitude to God that man already has "every good gift and every perfect gift," because God's work is done, and it is perfect. Divine Love is not holding away from us something of good that we wish, tempting us with it, as one might hold a plaything before a child until he reached for it, and then snatch it away from him. It is the lust of mortal mind which tempts us. "God cannot be tempted with evil, neither tempteth he any man," says the apostle James.

Sometimes students of Christian Science are heard to say: "I have demonstrated a position, a home, or an automobile." Spirit does not demonstrate matter. All that one can demonstrate is spiritual consciousness. We can demonstrate only that which is real and true, or that which is a scientific

fact. As in mathematics we cannot prove that two times two equals five, because it does not, so in Christian Science we can prove only that which is true, which always has been true and always will be true. We can realize that man, as God's spiritual idea, is in his right place, because his place is in Mind, that he has always existed and always will exist in Mind, and therefore his every need is already supplied by his loving Father-Mother God. This realization will bring into human experience that which we seem to need, whether it be a position, a home, or the means to go about our Father's business. We have great cause for gratitude in the fact that all our needs are met by divine Principle. We cannot set our heart upon some material thing or condition, and then mesmerize ourselves into believing that we must have it simply because we wish it, and expect divine Mind to work it out for us. Through spiritualization of thought, our desires are "moulded and exalted," and we can safely leave them with Him who doeth all things well.

An experience of a number of years ago illustrates this point. In our home was a young lady who seemed unable to sleep. She would retire between ten and twelve o'clock at night and remain awake until five or six in the morning, when she slept for two or three hours. She asked for help in Christian Science. The demonstration was outlined by thinking she must be helped to sleep, and the work was done to that end, but there was no result. Conditions remained the same. Realizing that something was wrong in the way the work was being done, and recognizing the error, the way of working was reversed, thereby casting "the net on the right side of the ship." A very clear realization of a part of the 121st psalm came: "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." The realization came that, since God did not sleep, God's image and likeness did not sleep, did not need to sleep, and was not dependent for harmony upon sleep, because the divine Mind gives man all true rest. The condition was immediately overcome, not by admitting the evidence of material sense, but by reversing it.

Not only would error seem to suggest outlining, but it would seem to have us put everything off into some future time, as that some other time, to-morrow, next month, or next year, we shall have more, know more, or be better, while the fact is that now is the only time there is. The past does not belong to us, it is gone. The future belongs to God, and He is taking care of it. Our work is to know this, and leave it to Him with no anxious thought, and by so doing, bring harmony into our future as well as our present experience. If we allow error to make us keep putting off until some future time the good we would experience to-day, that is all error would seem to wish to do, and we are allowing error to handle us. Outlining is one of the bad habits we seem to have been forming throughout our mortal lives, and we should be most grateful that we are being educated through Christian Science out of this bad habit, into the good habit of committing our way unto the Lord, and trusting also in Him, that He may "bring it to pass."

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Leadership

JOHN M. DEAN

WHEN Mrs. Eddy wrote in her Message to The Mother Church for 1901 (p. 34), "Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the textbook of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ," she laid down an injunction which lesser apostles of Truth may study with decided profit to themselves and to the cause of Christian Science. Mrs. Eddy was, by the very nature of her position as the Discoverer of Christian Science and Founder of the movement which promotes its teachings, the acknowledged Leader of that movement. She recognized the fact, however, that the beacon light of Christianity is Christ, and that her students could adhere to her revelation of the Christ, Truth, only by following her in the degree that she herself lived and taught consistently therewith. Thus she showed us that personality is never a leader in the way of Truth, and that her right to leadership could find expression only through those spiritual qualities which led her to discover Christian Science, to write her textbook, "Science and Health with Key to the Scriptures," and her other books, to found The Mother Church, to establish the Christian Science periodicals, and to guide the movement into proper channels.

As has been shown, Mrs. Eddy's leadership was founded on a right which was peculiarly hers and was unavoidable as well. Her mantle has fallen on no one. What remains to guide the movement is to be found in her works, and that is sufficient. The "Rule for Motives and Acts" (Manual, Art. VIII, Sec. 1), may be said to be the heart of our church bylaws, for to the Christian Scientist it is surely evident that there can be no true and proper obedience to a single by-law in this book when divorced from that all-inclusive yet simple code of spiritual ethics. The seamless robe of righteousness is not divisible, nor can it be won by the mere casting of lots. Obedience to the letter without regard to the spirit is empty and meaningless loyalty, for "the letter killeth, but the spirit giveth life." Obedience inspired by fear of punishment or expectation of reward is a base counterfeit. Love is the underlying motive for all true obedience. It is the keystone of the arch upon which the utility of every other stone depends.

Priestcraft and the dominating encroachments of ecclesiasticism would rob the individual of his right to think. Christian Science asserts and establishes this right. Take away this fundamental privilege and you have nullified an essential part of Mrs. Eddy's teachings, for salvation comes to each one in the degree of his receptivity and never by wholesale. Those who stand with Principle must of necessity stand together. To stand conscientiously with one who is standing with Principle is not to follow personality; but to stand for either right or wrong merely to be in line with some person is an idolatrous error. It is equally wrong to refuse to take a given side solely because it is espoused by some individual who has incurred one's displeasure. Common agreement with the multiplication table is no indication of personal influence, nor is it an indorsement of the erroneous views which those who accept it may hold in other directions. It is simply mutual consent to a fact which is the property alike of all, as is the air or the sunshine. So it is with Christian Science, in which there is no monopoly of facts. Each one should, however, prayerfully analyze his motives in any given case, and unless he can certainly reach individual convictions through his own processes of reasoning, he may safely conclude that he is following some personality.

In her article on "Personal Contagion" (Miscellany, 117) Mrs. Eddy says: "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality." At another time, in answering the request of a clergyman that he be granted an interview with her, she wrote (Miscellany, p. 120), "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me." Nothing now leads the Christian Science movement but the truths contained in these inspired writings, which are the culmination of many years of Bible study, and these truths will eternally speak for themselves. They cannot be successfully twisted and distorted into a meaning which their author never intended. Teachers, writers, and practitioners may legitimately elucidate the truth, and church officials should maintain it, but care is needed to see that personal opinions are not substituted for truth.

While it is true that the discovery of a hitherto unrecognized truth is always first accepted by a small minority, it is equally true that neither minorities nor majorities are always right. To espouse a minority side on the assumption that minorities are never wrong is certainly as undesirable as it would be to train with a majority merely because of its popularity. We should stand with right for right's own sake, giving no heed to its worldly reputation. Right must inevitably triumph, and who can doubt this or wish for any other conclusion, even though it brings shipwreck to cherished opinions? To side with God is to side with all that counts, whether one stands thus with a multitude or by himself. In the words of a well loved hymn (Christian Science Hymna, No. 143):—

They are slaves, who dare not be In the right with two or three.

Suffrage

FOLLETTE BROTHERTON

CHRISTIAN SCIENCE in its infinite variety is declared and manifested in any and all forms of activity. The leaven of Truth, taught by Christian Science, is in operation to-day, just as it was centuries ago, when Jesus gave to the disciples the parable in which he likened the kingdom of heaven "unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." It is interesting to observe that, in this parable, a woman contributed to the leavening of the whole; and it is a woman, Mary Baker Eddy, the Discoverer of Christian Science, and the Founder of the Christian Science organization, who has given to this age the leaven with which to leaven the whole; and this leaven is manifestly in operation to-day.

The absolute truth, as taught by Christian Science, frees mankind from sin, sickness, and death. Death, a belief of inactivity, is destroyed by Truth, which teaches and proves that in the real universe there exists only spiritual activity; therefore inactivity, the antipode of activity, cannot exist. Christian Science has unfolded the fact that man is made in the image and likeness of God, that God made all that was made, and that He endowed and blessed man with unbounded rights, privileges, and opportunities. Since God has endowed man without limit, it naturally follows that man and woman have equal rights.

Man is not a lawmaker, but the reflection of the one law-making by God. A man, then, cannot make laws that limit and bind; he cannot create laws which hold him, as well as woman, in bondage. Ignorance of right and of God's law has seemed to hold both men and women in bondage for

has been sought and won.

reality threaten to take away once again the freedom that

ent in Mind; and it is omniactive, and just as operative the

day before and the day after the day called election day as

it is on the day specifically so called. Woman's suffrage has

given woman the right to vote, and Christian Science has given to her the knowledge to protect her vote; and this

right and knowledge must be used every day, that it may

be kept bright and shining. It is necessary for a woman who

wishes to understand suffrage in its infinity to register a

vote for Truth every day, and to devote herself absolutely

to the service of true suffrage; then she will realize "Woman's Rights" as Mary Baker Eddy has so beautifully

revealed them in her poem of that title (Poems, p. 21):-

She won from vice, by virtue's smile,

Affection's wreath, a happy home;

The right to worship deep and pure,

To bless the orphan, feed the poor;

Last at the cross to mourn her Lord. First at the tomb to hear his word:

To fold an angel's wings below;

The right to sit at Jesus' feet

ing presence of Christ, Truth, which healed the sick."

which our Leader speaks about.

And hover o'er the couch of woe:

To nurse the Bethlehem babe so sweet,

To form the bud for bursting bloom,

The hoary head with joy to crown;

In short, the right to work and pray, "To point to heaven and lead the way."

Healing

THOMAS ALLEN

same to-day as it was in the time of Jesus and the prophets

before him. The manifestation of this healing is not con-

fined to bodily ailments through the destruction of false

beliefs; its ramifications are much broader. Wherever there

is a false concept manifested, Truth is there to heal; for

Truth is the only reality, and it is when we recognize the

spiritual fact instead of the material counterfeit that we

participate in the healing brought about by Christ, Truth,

is, needs no healing; it is the false concept of man that

must disappear before we can realize in its fullness the true

identity and individuality of man as the reflection of Prin-

ciple, God. It was left for Mrs. Eddy, through her revela-

tion of Truth, to show to the world the infinite way of healing.

Knowing the allness of Mind and humanity's need of salva-

tion, she gave forth the fact that it was the living Christ, in-

stead of the physical Jesus, that healed the sick and raised the

dead. The presence of this living Christ as rediscovered by

the Founder of Christian Science is made manifest in her

works, which contain the treatment necessary to heal any

false belief. They are much more than philosophical treatises;

they are facts demonstrated. Take our daily newspaper, The

Christian Science Monitor. It is leavening the whole newspa-

per world for Truth by cutting out the sordid and giving to all mankind a better understanding of what a daily paper ought

to be. It is part of the undivided garment of Truth-one of

the leaves of the tree which is healing individuals and society,

ridding the world of a material view of life and replacing it

Man, the image and likeness of God, the only man there

N page 351 of "Science and Health with Key to the

Scriptures" Mrs. Eddy says, "It was the living, palpitat-

Her dazzling crown, her sceptered throne,

Grave on her monumental pile:

Since the divine idea is the true suffrage, it is omnipres-

centuries, to the laws that men thought they had a right to

Since Truth has revealed the equality of God's law, and

covered what her divinely bestowed rights are; and she has

also learned to demand that which belongs to her; and since she has made her demand, she has seen man-made laws

give way to God's law, and each day she is entering more

tablished fact, and it is of interest to consider the influence

that Christian Science has over this activity; for Christian

Science educates and uplifts, because of its perfect divine

Principle; it teaches the need of doing all there is to do in

the way of Principle. Students of this divine Science are

awake to the requirements of the world and are thoroughly

informed on all subjects; for they have learned to abandon

(Science and Health, p. 269): "The categories of meta-

physics rest on one basis, the divine Mind. Metaphysics

resolves things into thoughts, and exchanges the objects of

sense for the ideas of Soul." Therefore the student of

Christian Science has learned that suffrage is not to be taken

materially; that since God has created all there is, He in-

cludes true suffrage in His infinite creation; and it is neces-

sary to know it as the divine idea in Mind; and that it is not

a material something that is subject to change and decay.

The commonly accepted meaning of suffrage is the privilege

of voting; and, naturally enough, woman's suffrage gives the

right to women to vote. The thought of voting usually

brings the thought of going to the polls or to a booth on a

specific date to cast a ballot; and the ballot is usually a list

of names on a strip of paper, upon which one's choice of

Now the student of Christian Science does not go to the

polls to do only this. This is a requirement of the day,

therefore it is conformed to; but before this paper ballot is

marked and cast, the realization must be gained that there

is just one ballot to be marked and cast, and that this ballot

must be cast for that which is in accord with absolute and

divine Principle; and there is no hesitation in doing this.

There may appear on the paper ballot many perplexing

questions, but there is just one answer to all these questions.

Mrs. Eddy writes in the Christian Science textbook,

candidates for various political offices is to be indicated.

This Science distinctly states, in the words of Mrs. Eddy

Woman's suffrage to-day is in the United States an es-

and more into her divine inheritance.

former restricted ways of thinking.

make and to enforce; but, as the truth of law is revealed, it ontagio 15 sets men and women free from restraints imposed by ma-FILE DATE LET terial laws and conventions. pt by interthe uniformity of this law has been learned, woman has dis-

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great rapidity many useful wonders. With like activity have thought's swift pinions been rising towards the realm

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and that is that Principle governs, and this government is manifested. "Science and Health with Key to the Scriptures," (p. 268):

"In the material world, thought has brought to light with

of the real, to the spiritual cause of those lower things which give impulse to inquiry. Belief in a material basis, from

which may be deduced all rationality, is slowly yielding to

the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect. Materialistic hypotheses challenge metaphysics to meet in final combat. In this

revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath." To-day woman

does go forth; she indeed goes to the polls to battle with Goliath, but she goes clad in the armor of divine intelligence;

for she is letting God's law direct her and she does not fear any of the material questions, or amendments of proposed

autocracies; these usually have a delusive promise, but in

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with the spiritual.

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The healing power of the Monitor is incalculable. It reaches the waste places of belief, cleanses the Augean stables of discord in the press by giving a more metaphysical viewpoint of what is happening in art, literature, sport, politics, and social organizations. I know of the healing power of this daily paper through its advertising columns. A sense of lack of labor and supply has been healed, domestic help has been sought and found-through the desire to advertise in the Monitor-before the advertisement has appeared, which proves the ever presence of Truth, and that the same law is operating of which Isaiah spoke in prophecy, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear," followed by the fuller knowledge and certainty of spiritual healing which Jesus expressed when he said, before the raising of Lazarus from the dead, "Take ye away the stone," —meaning, Lift up your conception of what constitutes life and man,-and in the prayer of gratitude: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." His absolute knowledge of the ever availability of infinite Mind to heal the sick and raise the dead was the basis of his demonstrations. The Monitor is certainly filling a unique place among newspapers. demonstration of our Leader is welding together the best happenings in the world and giving to mankind a view of events from a metaphysical standpoint, uncovering the error and healing the sore places by pouring on the balm of Gilead-Truth. In the words of one of our beautiful hymns (Hymnal, No. 3) the Monitor gives to us a conception of the "Life that maketh all things new."

Salvation of the World

CECILIA HEILSTEDT HARRIS

DICTIONARY defines salvation as "liberation from A the bondage and results of sin; deliverance from sin and eternal death; redemption." In the Glossary of Science and Health (p. 593) Mrs. Eddy defines it thus: "Salvation. Life, Truth, and Love, understood and demonstrated as supreme over all; sin, sickness, and death destroyed." Then it is quite clear to a seeker of Truth that the salvation of the world must be accomplished by saving the world from sin, sickness, and death. On page 167 of "The First Church of Christ, Scientist, and Miscellany" we read: "The suppositional world within us separates us from the spiritual world, which is apart from matter, and unites us to one another. Spirit teaches us to resign what we are not and to understand what we are in the unity of Spirit-in that Love which is faithful, an ever-present help in trouble, which never deserts us."

Surely, then, the only world from which we need to be saved is "the suppositional world within us," or from wrong thinking and the acceptance of the various erroneous, material falsities about man and the universe. The condition of salvation, too, must be mental. Jesus worked out his own salvation. He healed the sick, walked on the water, and raised the dead, not to teach himself but to teach us the nothingness of matter and to show the way of healing and salvation.

Salvation has always been very closely associated, in the thought of the writer, with repentance, and much benefit was the result when it was seen that the Greek word from which the word repent is translated really means "to change one's basis of thinking," for this simplifies the Biblical injunction to repent and be saved, and convinces us that to-day, as in years gone by, the world's greatest need is still a complete

change of mind. As we begin to think truly, correctly, God's thoughts, good about man and the universe, then we begin the working out of our salvation.

Salvation, then, yes, even the salvation of the world, resolves itself into an individual process or to individual progress and demonstration, and the problem which confronts the human race seems to be this: Each individual must learn, in the way that Christian Science teaches, to lay aside one by one all false suppositions about God and man and to accept one by one the divine facts, and thus come into the enjoyment of eternal good or a realization of heaven. The creator of the universe has created all for a purpose and from the least to the greatest each has its place to fill, and that place can be filled by nothing else. The harmony of the universe is complete when all creation is found in its place, and what could convey a better idea of heaven than the thought that everything in God's kingdom is perfect and occupies the place and fulfills the purpose for which it was created. How may I know that I am in my right place and doing the work that God would have me do? Surely the answer can be found in demonstration, for man must express good at all times, he must follow the Christ-idea, and give undivided attention to individual work, and then he will surely find that his place is in Mind and he will know himself to be what and where God would have him be. We learn that man's own well-doing, his very existence, is necessary to the harmony of the universe. We then commence to feel a true interest in all mankind and that in a sense we are our brother's keeper. We see that each one must work out his own salvation and that the best and only way to help others is to think rightly and to do right ourselves, for if thought is right, the words and actions must be right also. Could there be a holier motive than the desire to know and to be what God would have us be? No thought of selfishness lurks in such a desire, for in Truth no individual can trespass upon the rights of another. The importance of individual work is great and our greatest and best contribution to the world is faithful and consecrated right thinking.

God's kingdom is at hand. "Now is the day of salvation," and in proportion as the fact of spiritual existence forces itself, through individual demonstration, on the world, in that proportion is the salvation of all humanity drawing near. Jesus' many demonstrations and his complete victory over death conclusively proved the truth of his teaching, that the reign of divine Love is forever and everywhere supreme. And so to-day to him who continually dwells in the realization of the Father's ever presence, though he lives in the world he is not of the world. Strong in the consciousness of the allness of God he fears no evil. In the twenty-first chapter of Revelation the apostle John tells us, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." He saw the heaven and the earth which God created, the only world there is, or ever can be-

The Omnipresence of God

L. MEARNS FRASER

ONE of the strongest safeguards against fear is the understanding of God's omnipresence. The psalmist has expressed many times the sense of comfort and security that attends this knowledge. In triumph he sings: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Christian Scientists can echo David's words. If we

the seeming shadows."

are in great happiness, the sense of insecurity and fugitive-

ness that seems to accompany human joy is banished when

we remember that the divine Mind is never farther from us

at one time than at another, and that "in thy presence is

fulness of joy; at thy right hand there are pleasures for ever-

failure, of sin, of wasted opportunities and unfulfilled promise

seems overflowing, and doubt and depression are besieging

us, we can still turn resolutely away from the tumult of error,

and claim, with persistence and calm assurance, the omni-

presence of God. The nightmare of error vanishes as we

become conscious of the only real presence. Sometimes when

we are apparently far away from all other students of Chris-

tian Science, error tempts us with the thought that some

trouble may arise that our own understanding is insufficient

to meet. Then the knowledge of God's ever presence is a

source of strength and courage; then we turn from the false

mental suggestion with the fervent assurance that divine Love

is ever with man, and that God knows no unconquerable

problems. Nothing can harm us when we joyfully realize

that we are alone with God, as one of our hymns has it, "amid

"Mother's Evening Prayer" (Poems, p. 4):-

Beneath the shadow of His mighty wing;

Seeking and finding, with the angels sing:

The Good Fight

DAVENPORT BROMFIELD

declaration by demonstration and proof in the healing of sin

In that sweet secret of the narrow way,

"Lo, I am with you alway,"-watch and pray.

The sense of God's omnipresence is the source of peace

When we seem to be struggling in hell, when the sense of

: truly com-Millix IZ: William C.D.

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and joy, and it can be gained by faithful and persevering 7: work. We can claim God's omnipresence in spite of belief 1-: in the presence of His opposite, of discord, hate, sickness, X230 or death, as these are rejected. Let us remember that we have, now and always, the power to reject every false claim D. of error. When we do our work of rejection and selection ir the aright, we become conscious of that fullness of joy which Mrs. Eddy has expressed in the wonderful verse of her hymn,

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PAUL in his first epistle to Timothy said, "Fight the good fight of faith," and later on in his second epistle, "I have fought a good fight." It is now a demonstrated fact that,

just as there is a rule governing the composition of music with all its diversity of expression and a rule governing and elucidating all problems in mathematics, so the universe including man is governed and supported by divine Principle, God. This being so, it behooves us as intelligent beings to find out all we can regarding this divine Principle. Christian Science declares that this divine Principle is Mind, Spirit, and that His creation is purely spiritual. It supports this

and sickness and in making mankind better, happier, and healthier. Why, then, any need of a fight, even a good fight? In one dictionary the definition of the word fight is "striving

for victory. To-day the very air seems impregnated with evil suggestion, evil because contradictory and having no certain foundation. It is suggested on the one hand that our country in-

crease its army and navy expenditures; that enemies lurk

ready to pounce upon us and annihilate us; on another, that we do not need to arm because we are so strong that no one would dare molest us. It is suggested that we restrict immi-

gration because so many undesirables are coming to our

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shores, and that we invite immigration because the farmers are short of help. It is suggested that our government intervene in the affairs of other countries, and that we also stand

for self-determination. One thing we should all certainly stand for and that is the right to do our own thinking; but to

obtain this right may seem to require at times a mental

struggle.

It is even suggested that students of Christian Science should do this and do that and in fact everything but mind their own business. Every faithful student of Christian Science has his own business to attend to, and that business is God's business. Any one who accepts false suggestion and constantly interferes with another's problem will reap what he sows. Paul again says, in his epistle to the Ephesians, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darks ness of this world." It is therefore clear to the student of Christian Science what this good fight is. It is not a fight against flesh and blood, for they are outside the realm of metaphysics, the arena of the Christian Scientist. It is a spiritual fight against principalities and powers, alias mental sug-

gestion. Why does this fight seem necessary? Because mental suggestion is ever whispering the lie that God is not the only power and source of supply, but that man is one of an innumerable multitude of beings struggling for supply and knowing not where to find it. Mental suggestion has its inception in the carnal mind, and a struggle seems necessary at times to discriminate between such suggestion and the thoughts which emanate from God. Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." The rooting up of evil suggestion after it has once been planted requires laborious effort, and it is therefore wise to be on guard against allowing the suggestion to take root.

Why is this fight a good fight? Because it is a struggle to establish for one's self the fact that God, good, is All-inall. This struggle brings only good into the lives of those taking part in it, and strengthens and ennobles their characters. Above all, it is a good fight because it is God's fight and for His glory, and so there can be only victory for the one taking part in it. Mrs. Eddy says in her book, "Science and Health with Key to the Scriptures" (p. 4): "The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring,blessings which, even if not acknowledged in audible words, attest our worthiness to be partakers of Love."

[Written for the Sentinel]

Vision

CHRISTINE EMERY

TRUSTINGLY I lift my eyes Beyond the confines of the way, And see in brightly glowing skies, The symbol of a better day.

I see a way made straight and plain, Where homely tasks are glorified, Each moment is a conscious gain, When Life and Light are recognized.

What joy it is for us to know The Love that makes anew each morn, And, radiant in the sunset glow, Fulfills the promise of the dawn.

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Christian Science Sentinel

Established 1898 by Mary Baker Eddy

FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor
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Editorial

Refinement

The whole of every man's struggle for spirituality is a process of mental refinement. Hourly the dross of mortal mind is applied to the touchstone of demonstration, and by the result the individual is able to estimate his progress. The Bible makes this clear in a particularly well-known passage, though it must be admitted that the meaning is almost ingeniously hidden in all English translations. It is in the parable of Dives and Lazarus, where the Authorized Version says of the former, "And in hell he lift up his eyes, being in torments." Now, in the first place, the Greek does not say in hell, but in Hades, and, in the second, it does not say in torments, but on the touchstone; two differences vital to an understanding of the meaning.

Hell is a theological term invented to fulfill the requirements of dogma, and is connected with the adjective eternal, which is itself a mistranslation of a Greek word meaning agelong; again quite a different thing. What Jesus said was, then, not in hell, but in Hades, a phrase the meaning of which would be perfectly comprehensible to his audience. There was nothing final or eternal about Hades. It was simply the plane of existence to which all the dead passed to await the last judgment; it might be a place of torment, but there was no necessity for it to be. It was not exactly what Mrs. Eddy means by probation, when she writes, on page 291 of Science and Health, "As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needed change." It was something more final than that. It was a place, as it were, of anticipatory heaven or hell for the minds of the dead. As for the word torment, the gospel is very explicit. What it says is, "on the touchstone." Now the touchstone was the slab of marble or black granite to which the refiner applied the quartz, after he had removed it from the fire, to test it for gold. The expression was a common enough one to the translators of the authorized revision; no reader of Shakespeare could avoid acquaintance with it:

O Buckingham, now do I play the touch, To try if thou be current gold indeed.

It is an example of the suggestive force of theological dogma that the revisers should have rejected its obvious and natural meaning for an altogether forced one.

What had happened to Dives was very simple. He was in Hades on the touchstone. He was experiencing, that is to say, in awaiting judgment, the torment of fear and regret for wasted opportunities on earth. The touchstone was the ability, forced upon him, now that the mesmerism of the old sensuality had ceased to act, to separate the dross of mortal mind from the gold of spiritual realization. The refiner's fire was his awakening so late to the promptings of conscience, and the perception that he had wasted all those years of primary opportunity in the futile vanity of purple and fine linen, and the gratification of his appetites with sumptuous fare. All this lost time might have been devoted to the labor of mental refinement, which is, after all, only the re-

morseless subjection to righteous judgment of every thought and action of a man's life.

The human mind indulges in a judgment of fashion, sets up a standard of class distinction, and separates its gentleman from the mob, as representing the finished product. Refinement, however, from any point of view must be a mental process. Cleanliness, as Charles Wesley once said, is next to godliness. But this is only because it is a mental cleanliness; there is a mental dirt inseparable from your Brummell as well as from your Caliban. As Lord Tennyson said, in a moment of passion,

What profits now to understand
The merits of a spotless shirt—
A dapper boot—a lily hand—
If half the little soul is dirt.

Refinement, then, is a mental process: it is, metaphysically, a spiritual process. Press it to its ultimate conclusion, and you will find that it is the understanding of Love. The Baptist knew precisely what it meant, when he thundered at a deaf generation, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

It is this process of separating the gold from the dross, by fire, that the refiner practices. "The furnace," Mrs. Eddy says, on pages 66 and 67 of Science and Health, "separates the gold from the dross that the precious metal may be graven with the image of God." This is the coinage of Principle, and in the proportion in which the dross of materiality is burned away, this hall-mark of Truth is set even on the human being. Thus it is recorded of Moses that, when he came down from the mount, he "wist not that the skin of his face shone while he talked with him;" and thus the First Gospel says of Christ Jesus, in the transfiguration, "his face did shine as the sun, and his raiment was white as the light." Even the man rescued from appetite or from crime shows physically the mental depths of his regeneration. What, then, does the world mean, in its senseless effort to counterfeit Truth, when it talks of the refinement of a gentleman? It may be said at once that it does not know what it means, and that that is why it has never been able to agree upon a definition. Tennyson in one remorseless poem, hackneyed unmercifully by quotation, has crushed the definition of descent, borrowing his lightning, it is to be suspected, from the older wisdom of the socialistic priest, John Ball:

> When Adam delved and Evé span Who was then the gentleman?

"What is it to be a gentleman?" Thackeray asks, and he proceeds to answer with a catalogue of the virtues. Yes! It is these, all of these and more, for it is something Thackeray himself did not altogether understand. It is a knowledge of Principle, which is Love.

The man who has been baptized with fire is the man whose materiality is perishing before the refining influence of Spirit. Spiritual refinement, then, and there is no other, comes in the degree in which mortal mind is destroyed, and the image and likeness of Principle begins to loom through the vanishing clouds of the senses. If any human being wishes to learn how to become a gentleman, the way can be found on page 295 of Science and Health, "The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become

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a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun." Was not Tennyson stumbling toward this definition when he wrote,

The gardener Adam and his wife Smile at the claims of long descent?

But to understand this, as Lord Tennyson certainly did not understand it, it is first necessary to understand what the writer of the First Epistle of John means by Love.

FREDERICK DIXON.

For the Beginner

ONE turning his attention to Christian Science for the first time needs, from the start, to study the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. It is, of course, logical to read this latter from beginning to end. In no other way can the student be sure of familiarizing himself with all that the textbook contains. Such a reading should be deliberate. It is better to study carefully as one proceeds than to read many pages rapidly at a sitting. One may find it helpful to use a good dictionary, for the considering anew of the meaning of even the simpler words used sets one to reasoning the more for himself. Yet the student need not think that, from a single perusal of the book, with the aid of a dictionary, he will understand all of Christian Science. Each rereading will give him new glimpses of the truth there explained, as he comprehends more of the infinity of Principle. As the student progresses, he will naturally accept what he understands, and patiently expect further illumination of the rest while he continues.

The basis of Christian Science is that divine intelligence governs the true man and expresses itself as right action. Intelligence is, of course, much more than human intellect or brain. The term, rightly used, means the Mind that is entirely good. As Mrs. Eddy says on page 469 of Science and Health: "Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God." The very fact that one is alive and intelligent, in any sense of the word, proves that intelligence exists. Christian Science reveals that the governing Principle of living is truly intelligent, and that the understanding of this Principle is practical for the solving of every problem in everyday experience.

Divine intelligence is real, tangible, and usable. Being good, it must express itself as harmonious action. Inactive intelligence would be a contradiction of terms. Infinite Mind produces right action without limit. In the Glossary of Science and Health (p. 588) Mrs. Eddy gives this definition: "Intelligence. Substance; self-existent and eternal Mind; that which is never unconscious nor limited." If the divine Mind could be inactive or unconscious, it would not be intelligent. The conscious action of the Mind governing true being is unlimited, neither too much nor too little. Just to know that there is infinite Principle, or Mind, producing only orderly action here and now is good in itself. If the one considering Christian Science for the first time comprehends nothing more than this, he will find, nevertheless, that this simple reasoning is a solid basis on which to work. This reasonable foundation need not even be expressed in these particular words, for the statement of truth is infinite; but in some way one needs to understand from the beginning that there is only one controlling power and that this power expresses itself as

A seeming disease or trouble of any sort is a supposition

of inaction, overaction, or disturbed action-often a combination of these discordant beliefs. The remedy, then, is right action, and right action will be found and demonstrated, through Christian Science, only as the effect of divine intelligence. Once the student understands that infinite intelligence does govern the true man and does manifest itself as exactly right activity, he is sure to prove that a sense of wrong action, whether seemingly too much or too little, subsides in the presence of the truth thus comprehended. This is how the healing process of Christian Science goes on. The true idea of man takes the place of any false sense of things, thus improving conditions of living. As Mrs. Eddy explains on pages 82 and 83 of "Miscellaneous Writings": "Immortal Mind is God, immortal good; in whom the Scripture saith 'we live, and move, and have our being.' This Mind, then, is not subject to growth, change, or diminution, but is the divine intelligence, or Principle, of all real being; holding man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good." What constitutes healing, as revealed through Christian Science, is the realization of this truth in actual experience.

Each one turning to Christian Science finds from the beginning of his interest, of course, that he needs thoroughly to study in advance the weekly Lesson-Sermons given in The Christian Science Quarterly. Though a rightness of desire often brings about an immediate healing without the seeker's comprehending much of Principle, Mrs. Eddy's provisions for thorough and orderly study have been demonstrated to be of the utmost benefit to each one who wishes to understand how to use Christian Science to insure for himself the experience of true health, happiness, and progress of every sort. What each one needs is not a mere means for the curing of supposedly physical ills, but a true standard for all living. To be healed spiritually, in the full sense of the term, one must prove the wholeness of idea manifesting Principle. The demonstration of complete divine intelligence unfolds eternally. Through consecrated persistence, each student of Christian Science is entitled to experience not only relief from specific difficulties but protection from any suggestions of trouble that may at any time present themselves. Every condition that may appear to one is, after all, only an opportunity for progressive activity in accord with Principle. When one works with unremitting appreciation of his true opportunity, the whole of living is a joy. Each seeker is entitled to expect immediate results; but each seeker must also be willing to be infinitely patient. It is indeed true, both for the beginner and for the one who has been studying Christian Science for some time, that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

GUSTAVUS S. PAINE.

*** * ***

[Written for the Sentinel]

Daniel

CHARLOTTE BRUNER

I SING of Daniel, God's true child!
So steadfast did he stand for right
In error's dark and fearful cave,
With lions crouched alert to spring,
That through the ages he has been
A comfort and a joy to all.
And so, when clouds of mortal sense
Confuse my thought, I think of him
And turn with him to Truth and Love.

Testimonies of Healing

When I first came to Christian Science I was in a hopeless condition, having almost every ill that flesh is heir to, including nervous prostration, stomach, and other internal trouble, and eye trouble, and was in such a weakened condition that my father would carry me around like a baby. I was then fifteen years old, was extremely thin, and was so nervous that I could only bear my mother and doctor in the room. The doctors had given me up, saying I would never be well again. I underwent an operation but to no avail. I would pray to God over and over again to make me well as other girls. I knew He could if He only would.

Then my sister told me about Christian Science. My parents said I might try it for three weeks, and if I was not well in three weeks we would not try it any longer. When the three weeks were up I was not any better, but the good seed was planted and I knew I could be healed by Christian Science. I began to have courage, but grew worse when the treatments were stopped, and drifted along for about three months; then I persuaded my parents to let me try Christian Science again. They agreed, but not until they thought I was going to die. I took treatments for one whole summer, and gradually grew strong and well and am now at normal weight. My healing has been slow, but I do not know what nervous prostration is any more.

My eldest child when two years old had a very bad spell of stomach trouble, while teething, and was pronounced dying, but Christian Science treatments were given and in half an hour she asked for food; in three hours every bit of the fever was gone and she was quietly sleeping.

I thank God for Christian Science, and am grateful to every one who has helped me along the way.

(Mrs.) S. L. THOMPSON, Eula, Oregon.

4

Having received much good from the testimonies given by those who have been healed through Christian Science, I consider it not only a privilege but a duty to give my testimony that others may be benefited thereby. It was some years ago, while in the eastern part of the United States, that I attended a Christian Science meeting for the first time, and although not in search of physical help I was in search of a true understanding of God, as I had always had a deep desire to know the truth that makes free, but had been unable to gain a knowledge upon which I could rely for an answer to my questions, or to meet my needs.

I was very much impressed with the way this meeting was conducted; there was such a manifestation of love, and the testimonies of healing that were given were a great surprise to me, for until that time I did not know that the healing power of Christ was in operation to-day as it was nineteen hundred years ago. I had often wondered why this power had been lost, when reading of the many miracles that had been performed,—of the dead raised to life, sight restored to the blind, the lame made to walk, and all manner of sickness healed, and how this protecting power had saved Daniel from the lions, and the three Hebrew boys from the fiery furnace; and many other wonderful proofs of the sustaining power of Truth as recorded in the Scriptures.

Upon leaving this meeting I was satisfied I had found what I had been in search of for years. I obtained a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and, to my great surprise, through reading it found myself healed of rheumatism and also of the need for wearing glasses, which I had worn for several years. To

me this was proof of the healing power of Christian Science, and brought to my thought the imperative command of our Master when he said: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Also his words: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Since that time I have relied on Christian Science for my every need and have experienced many physical healings, most of which have been through absent treatment. I am thankful to God, and I am grateful to Mrs. Eddy for the years she spent in preparing her works, and for giving them to the world, whereby we may gain a true understanding of God and apply it in our daily lives.

WALTER S. SHORNICK, Kansas City, Missouri.

4

It is with a deep sense of gratitude that I desire to testify to the healing power of Christian Science. About eleven years ago I took up the study of Christian Science, after having been a semi-invalid for many years. I had grown accustomed to the physical suffering, but mentally I suffered intensely. One disappointment after another followed, until Christian Science was presented to me.

From the very first day that I began to read the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I began to catch glorious glimpses of the truth. Peace and, best of all, a greater sense of love, took possession of me. As I continued to read I was healed of astigmatism for which I had worn glasses for fourteen years. Chronic sick headaches, tonsillitis, acute indigestion, and heart trouble one by one disappeared simply through reading the Bible and Mrs. Eddy's writings.

Each step in Science has been so wonderful to me. I am grateful for class teaching, which has given me a demonstrable understanding of Christian Science; also for the Christian Science literature. On page 570 of Science and Health, Mrs. Eddy writes: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." Every piece of Christian Science literature we give out is that cup of cold water.

(Mrs.) Rose M. Keeler, Long Beach, California.

4

Many are the blessings which have come to me since I began to study Christian Science, and I wish to send my tithe to the storehouse as a small expression of gratitude. In a certain small country village there is a little thatched cottage in which a man and his wife dwell. The world would count them poor, but they are not really so, for they have their Bible and their textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, both of which they dearly love. They would have been very happy had it not been for a discordant condition close by, which threatened to destroy the harmony in the cottage and even the inhabitants themselves, and there was much fear. One day I happened to call at the cottage and I left a copy of the Sentinel. A few days later the woman told me of a beautiful article in it called "At 'the ford Jabbok.'" I called her attention to the story of Jacob in Genesis and pointed out what Mrs. Eddy tells us of Jacob on page 308 in our textbook. Then I went home to study the article and my books.

The next morning my maid awoke me and told me that her companion had been ill all night with a very bad threat and could hardly speak, and that help was needed. So

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along with some other men. We started the next day and had

to walk three miles on broken duck boards before reaching

a road, and by that time I had no strength left and sat down

on the roadside, seemingly done for, with a ten-mile walk

in front of me and full equipment to be carried. After resting

for a time I started, the other men having left me with the

cheering assurance that at the rate I was going it would

take me days to get there. Feeling ill, and absolutely de-

serted in a devastated area, I did my best to hang on to the

truth. To my joy a limber came along and the man gave

me a lift to within two miles of my destination, and from

there I was able to get a further lift. I was in a dugout

with twelve other men, and instead of its being a rest it was

the reverse, as the men spent every available minute drink-

ing. By getting up at 6 a.m. I managed to get Science and

Health and read for an hour each day. Day after day passed

and there seemed to be little or no improvement in my own

health or my surroundings, but at the end of a fortnight I

suddenly became aware that I was perfectly well again,

also my companions were healed of the drinking, and the

remaining fortnight was spent happily. For these proofs

of the healing and redemptive power of Christian Science,

for all that Mrs. Eddy has done for mankind through her

For a long time I have felt I should send a testimony to

the Sentinel, acknowledging the many wonderful proofs I

have had of God's care. In our home, where there are four

children, we always rely on God's loving care for them. I

have seen measles, scarlet fever, diphtheria, colds, bilious

attacks, bee stings, and other ills disappear through the

power of Truth as taught in Christian Science. When I began

the study of Christian Science I was instantaneously healed

of an internal trouble, but did not understand why or how I

was healed, and put Christian Science aside until I had

further need for it, when I had to take it up again in earnest

through the daily study of the Lesson-Sermons, for the

privilege of attending church services, and for the loving

help of practitioners, who have never failed to respond when

called upon. I am also very grateful to our Leader, Mrs.

(Mrs.) C. F. Wonderling, Mount Vernon, Ohio.

"Whatever it is your duty to do, you can do without harm

to yourself," Mrs. Eddy says on page 385 of "Science and

Health with Key to the Scriptures." I have proved this

statement to be true, as well as many others in the Christian

Science textbook. My gratitude for Christian Science and

for the periodicals which Mrs. Eddy established, grows

ing the epidemic of influenza, leaving her alone with her baby

boy. She came home to live and it became my duty to care

for the baby while my daughter took up her former work

Some time ago our daughter's husband passed on dur-

greater every day, and I wish to express it publicly.

Eddy, for showing us the right way.

I am indeed grateful for the understanding I have gained

for the healing of a stubborn attack of stomach trouble.

JOHN P. SCOTT, Boston, Massachusetts.

writings, and for the periodicals I am deeply grateful.

clearly did the lessons stand out which had been learned the

previous day that the girl was instantaneously healed, as

were two others the same morning. When I called on my

friend at the cottage I found all fear had disappeared, for she

was learning the truth about man. The discordant condition

has been entirely overcome and peace and joy abound. This

is only one of many experiences where a Christian Science

that a right understanding of Christian Science does solve

for a logical and demonstrable religion, which came to me

when I needed it for my children, and for showing me the

regenerating power of Christian Science. "God said, Let

there be light: and there was light." And this light is show-

ing us more and more clearly the things we never knew before.

We learn to go forward, forgetting the things that are behind,

and as we partake of our inheritance we experience something of the joy and peace which Jesus promised. I know that only

by letting my light shine can I express my gratitude for

Christ Jesus the Way-shower, whose life demonstrated the

truth which frees us from bondage, and also for Mrs. Eddy,

whose purity, courage, and consecration enabled her to give

us the means by which we can understand the works of our

Master, so that we can begin to follow in his footsteps and

obey his words. For all I have learned and am learning I

I wish to express my gratitude for all the joy and happi-

I owe profound thanks to God and gratitude to Mrs. Eddy

the many problems which confront us day by day.

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periodical has led to a deeper study of the Bible and of the key which unlocks it, in which key we find Mrs. Eddy's words: "The Bible contains the recipe for all healing" (Science and Health, p. 406). I could tell of much physical healing, of the overcoming of lack of housing, and of labor and educational difficulties overcome, for we have proved

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the Australian army, and for the wonderful protection whilst fighting in France. Of many demonstrations whilst in the front line trenches one of instantaneous healing of fear stands out clearly. It was after many days of intense fighting, without any sleep, and with very little food, we were called upon to go over the top for another counter attack. It just

great. I saw that the other men were in the same condition 75 too, and quickly realized that such thoughts were wrong. For a few minutes I quietly realized the truth as we are taught by Mrs. Eddy: that man in the image and likeness of God is spiritual and perfect and has no life apart from

God. The unreality of all the conditions surrounding me was revealed in a flash, and all sense of fear of death left me, and I was able to go through a bayonet attack with absolute joy in my heart. This spiritual uplift was wonderful

worse, they did not affect me, and the men who were with me were also relieved from fear. Whilst in the line during the winter of 1917 I was at-

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Elizia.

11 offer my token of gratitude.—(Mrs.) MARGARET E. RUD-STON-READ, London, England.

ness which have come into my life during the past six years

through the study of Christian Science. I am especially grateful for the help it was to me during four years spent in 100 3.2.5

seemed that the end of my endurance had been reached, and that I could not go on any further, the fear of death was so

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> and remained with me for many hours, and during the progress of the battle, although conditions seemed to become

tacked with trench fever, and for three days was hardly able

to move. Things were fairly quiet, so I was not evacuated. I tried to realize the truth as well as I could, but did not seem to make any headway. On the third day I received word that I had to go behind the line for a month's rest,

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in an office. I had been trying to work out of a stubborn sense of physical discord for some time, and before this happened I would have said it was impossible to undertake

the care of a baby besides doing the general housework for my family. My first thought was the passage just quoted, and with it came gratitude for Christian Science, and the loving thought that I was happy to accept the additional

task. This thought has been with me constantly for the last

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six months, and I can truthfully say that my health is better, our home very harmonious, the sunshine of Truth always shining, and Christian Science has met every problem that comes up with the care of a young child. He is a sunny, happy dispositioned boy.

Christian Science came to me in the year 1901, and since that time it has been my only physician. I have seen financial needs met, and many physical healings, also those of grief, fear, worry, and anxiety. Our son was healed of typhoid fever when he was eleven years old and of appendicitis when he grew to manhood. When he left for France in 1918, Christian Science was our source of comfort, and his protection. Daily it becomes clearer to me that the only change there is, is that from error to Truth, from sickness to health, from ignorance to intelligence, from inertia to right activity.

I am grateful for all the help ever given to me through practitioners and friends, grateful for the Christian Science periodicals, and for the life of our revered Leader, Mary Baker Eddy, and indeed grateful for my understanding of the omnipresent divine Mind, God.—(Mrs.) Clarissa Sperry Getten, San Francisco, California.

I wish to add my testimony to that of my mother. Christian Science has been a constant help to me ever since Mother has been studying it, and in looking back over that time I can see that I have been led from discord to harmony many times, and protected, even when my own thought was not quite clear, through her earnest efforts to maintain harmonious thought in the home.

In the recent sense of loss which I have had to meet, Christian Science has been everything to me, and in my effort to overcome grief I have grown a good deal in my understanding of it. When I am brought in contact with other people who have had this problem to face without the understanding of divine Love which comes through the study of Christian Science, I am filled with great gratitude that I have even a slight knowledge of what it teaches. I am indeed grateful for the help and blessings we have all received since Christian Science came into our lives.

(Mrs.) GERTRUDE GETTEN CAPRON.

As my mother has testified, I have been healed of typhoid fever and appendicitis as the result of the application of Christian Science. While in France, Science was the means of bringing me safely through each experience. It has been proved to me that Christian Science is very practical and needs only to be understood to be demonstrated.—Albert S. Getten.

With a heart full of gratitude to God, also to Mary Baker Eddy, the Discoverer and Founder of Christian Science, I wish to testify to all the good which an understanding of the truth as taught in Christian Science has brought to me. Indeed, this beautiful religion of love has changed my judgment of people and conditions and has brought into my life more harmony and peace than I had ever known. I am especially happy in knowing that "with God all things are possible," that there are no erroneous conditions or circumstances which cannot be overcome with the knowledge of the omnipotence and omnipresence of good.

Knowing that one with God is always a majority, I have been able to overcome extreme diffidence and sensitiveness, which had caused me a great deal of suffering, and also to rise above worry and anxiety. I understand more and more clearly that it is our unity with Principle, and not material things, which brings happiness. The conviction that divine Love can set a table before me, even in the wilderness and in the presence of so-called enemies, helped me to overcome a sense of trouble and of discouragement as well as a painful sense of separation during the late disturbed times. I was firmly convinced that those who are dear to me and from whom I had not heard for a long time, were in safety, "under the shadow of the Almighty," and that no evil could befall them.

I am also grateful for physical healing. I no longer fear the effects of a too cold or a too warm climate; ailments and pains have disappeared when the liberating truth has been declared and realized. I give thanks to God for His protection and many blessings, and especially for having led me to the truth which frees and saves. My great desire is to progress in the understanding of Christian Science so that I may be more and more actively "about my Father's business."—(Miss) M. DE REHEKAMPFF, Nice, France.

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The relation between sin and sickness emphasized in the Bible and in "Science and Health with Key to the Scriptures," as well as in Mrs. Eddy's other writings, I think was never made plainer to me in my own experience than it was a few years ago in destroying a cold for myself which seemed to be settling upon my lungs.

I was going out to meet some friends. The day was cold, with snow on the ground, and the air seemingly full of frost. According to the mode of the time I wore my coat open at the neck as usual, enjoying the air against my throat. After meeting with these friends with whom I had an appointment, some other people joined us against whom I held some ill will, and I thought justly. Upon meeting with them I was conscious of a sense of resentment, which I failed wholly to conceal, with the result that I felt confused and much humiliated. Later on, when returning home, I noticed that the cold air struck me sharply; I shrank from it and involuntarily protected my throat. Upon reaching home a severe cold was manifested and was settling on my lungs. As I had had experiences of this kind before taking up the study of Christian Science, the symptoms were all familiar and I knew what was awaiting me unless I met it through my understanding of Christian Science. I went to work earnestly to examine my thoughts. In reviewing the experiences of the afternoon I saw how I had allowed a sense of hatred to take possession of me. And as I quietly worked, with truth and love replacing the suggestions of error as they came to me, I was healed. How grateful we should be for Christian Science, for it goes to the bottom of all our troubles and proves to us that we do have to pay for our wrong thinking, not only mentally, but physically.

(Miss) SARAH ALICE LEACHMAN, Wichita, Kansas.

4

I would like to express my gratitude for Christian Science through the pages of the Sentinel. I began the study of Christian Science after an almost instantaneous healing of heart trouble. I was in bed and so weak I could only hold my Bible up long enough to read a word or two at a time. A practitioner was called and with one treatment I was able to get up the next day and call her over the telephone. A few days later I called her again for treatment for a bowel trouble of lifelong standing. She assured me it would be all right and the next day I knew I was healed. I then poured out all my medicine and have not used any since. The practitioner lent me her vest pocket edition

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of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I immediately told her my eyes were too bad to read such small print. She just smiled and a few days later, finding my weak eyes healed, I sent for the pocket edition. And so I could write on and on of healings in our home.

I am grateful to God, to Mrs. Eddy, to the loving practitioners, and to all who have helped when the way seemed so dark, and I pray that I may know more of this wonderful truth that makes men free.

(Mrs.) Laura Brunsma, Indianapolis, Indiana.

4

I sometimes wonder if we express enough thankfulness to God and gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science. I am very grateful for the inspiration, strength, and comfort which Christian Science has been and is to me. I first became interested through my daughter, who had been healed of nervous prostration in its worst form. My first healing was of chronic constipation, nearly four years ago. I have not taken any medicine since.

I am very thankful for all the blessings I have received; thankful to God, and grateful to Mrs. Eddy and to the dear friends who have helped me.

(Mrs.) Mary Daw, Glasgow, Montana.

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I well remember the first demonstration I experienced of the healing power of Christian Science. It was at a time when I was threatened with a second visit to the operating table, and a friend had asked me to try it. I was very skeptical, and had had but two treatments, when one arm was badly injured in a coasting accident. One treatment from a practitioner enabled me to use it without pain or inconvenience. This healing convinced me that Christian Science is the scientific teaching of Christ Jesus, the truth that sets us free from all mortal discords if we but follow its teachings faithfully. Some of the benefits we as a family have received are: the healing of influenza, of a tubercular condition of the throat, of sprains, of blood poisoning, and of a fractured skull. In the case of the fractured skull, the patient sat up in bed playing and talking on the fourth day, all fear having been overcome for the parents.

One finds as he progresses in the study of this great truth that physical healing is secondary, and the spiritual awakening, through which we gain the peace which passeth understanding in the knowledge that divine Love does meet every need, is primary. I am grateful that through divine inspiration Mrs. Eddy was enabled to give to the world the spiritual interpretation of the Bible, which has become our daily guide. We do not realize the progress made through daily study until a situation arises when we have to depend upon our own understanding to demonstrate the truth.

Some time ago, when on a railway train, I rose early and, not caring to ring for the porter and perhaps awaken the other passengers, I attempted to close the car window. A defective spring caused it to fall, badly crushing my thumb. My first impression was darkness. Then I began to repeat the "scientific statement of being" (Science and Health, p. 468), and was able to raise the sash, bind the thumb with a handkerchief, and use the hand without pain. Twenty-four hours later when at home I replaced the travel-stained handkerchief with a clean bandage. In one week the flesh was healed and the bone became normal shortly afterwards. I thank God that the teachings of the Bible have been made demonstrable to us in this age.

(Mrs.) Evelyn C. Ribbel, Omaha, Nebraska.

With gratitude for the blessings that have come to me through Christian Science, I am writing this testimony, giving a few of the many healings I have experienced since becoming interested in it. I had a very serious trouble with my eyes and was obliged to have them bandaged, which necessitated my being fed, and led about the house. A physician visited me every day for more than a week and treated my eyes, but there was little improvement. After a change in treatment, which was continued for two months or more, I apparently recovered, but some time later suffered a relapse. At this time I was living in the home of a Christian Science practitioner and I immediately asked for help and was healed in one treatment, and have never had a return of the trouble. In a few hours after treatment the pain had subsided and by evening the inflammation had disappeared. The following day no trace of the trouble remained.

At another time I was living with friends who were not interested in Christian Science and who insisted upon my having a physician when seriously ill with a condition that confined me to the bed for two weeks with a nurse in attendance. After suffering intensely, with no relief whatever from the medicine prescribed, I discharged the physician and threw away all medicine, and asked for help from a Christian Science practitioner. The physician was dismissed on Saturday morning and the practitioner was called Saturday aft-The following Monday morning I was up and dressed and went to the table for my meals, and on Wednesday I went to the practitioner's office. I was also healed of colds that appeared every winter, confining me to the house for weeks at a time. That fear has been entirely overcome. A very disagreeable and painful eruption covering hands and face was overcome in a few treatments. These are only a few of the many, many healings I have had through Christian Science, proving God's loving care for His children in every need. I am very thankful to our Father-Mother God, to Mrs. Eddy, and to the practitioners who have so lovingly and patiently helped me.

(Mrs.) Agnes B. Heywood, San Jose, California.

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A deep sense of gratitude for what right thinling, as taught by Christian Science, has done for me, impels me to send this testimony. For only a short time have I been studying the Bible, with Mrs. Eddy's book, Science and Health, to explain it, yet in that time I have experienced several remarkable demonstrations. My little daughter cut her head very badly. My thought went first to the peroxide bottle and a bandage, then I was stopped by the remembrance of what I had been studying, and resolved to put, not Christian Science, but myself, to the test. The child and I talked it over together and applied the truth as we understood it. The bleeding stopped, the cut healed very quickly, and left no scar.

Another of our children, a girl of fourteen, was knocked down by an automobile. She escaped with only a bruised shoulder, although her clothes showed how perilously near the wheels had come to her. Was she only "lucky"? No; my knowledge of the truth tells me that this was just one more proof that God "shall give his angels charge over thee, to keep thee in all thy ways." I am grateful for the Christian Science literature, and for "Science and Health with Key to the Scriptures" by Mrs. Eddy, without which the Bible with all its treasures, God and His omnipotence, and Jesus the Way-shower, would still be mere Sunday accessories instead of daily comfort and confidence.—(Mrs.) Agnes M. Martyn, Roxborough, Philadelphia, Pennsylvania.

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Signs of the Times

["The Mount of Temptation"—The Christian Science Monitor, Boston, U.S.A., Dec. 2, 1920]

In the fourth chapters of the gospels of Matthew and of Luke, respectively, accounts are given of what are known as the temptations of Jesus. These accounts are practically the same, although the order of the temptations is different. In both the active agent is stated to be the devil. Now the Bible is an Eastern book and in the East all qualities are personalized whenever possible, the winds, the stars, all were written about as if they were people; so the devil stands simply for evil quality, and the temptations are symbolic of the difficulties of all mankind. In the Glossary of "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 589), "Jesus" is defined in this way: "Jesus. The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." On page 584 we find: "Devil. Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: 'I am life and intelligence in matter.'" These definitions illuminate the Scriptural accounts of the temptations, and the accounts of how Jesus met and overcame them illustrate the method of resisting the temptation to believe in life and intelligence in matter, a point which sometimes seems obscure to mortals.

Jesus, the Bible says, was tempted in all points. Nevertheless divine Principle does not set these lusts in the way of His own children, in order to test them. Principle has made man perfect, in His own image, and has no need to test His own creation. The lust of the flesh is simply the belief that there is pleasure, life, and intelligence in matter, that is, apart from Principle, Spirit. Now until it is clearly known that divine Principle contains every possible expression of pleasure, life, and intelligence, mankind is tempted by its own ignorance of that fact. This ignorance, and the fear of it, is the so-called quality of evil, personalized in Eastern language as the devil.

The account of the temptation given by Matthew as the third and by Luke as the second, is wonderfully helpful when unfolded in the light of Christian Science. In this temptation we read the "devil taketh him up into an exceeding high mountain." On page 509 of Science and Health Mrs. Eddy says, speaking of spiritual creation: "The periods of spiritual ascension are the days and seasons of Mind's creation, in which beauty, sublimity, purity, and holiness-yea, the divine nature-appear in man and the universe never to disappear." Returning to the temptation in question, we read that the devil "sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." This description is clearly metaphoric; there exists no material mountain from which such a vision can be obtained, but the metaphor includes the thought that Christ Jesus had not ascended the mountain of spiritual vision so far as to make it impossible for him to see the kingdoms of the world and the glory of them. So long as these can still be perceived by sense testimony the claim of the lust of the flesh is that man's dominion is dependent on these senses. Just as the student of Christian Science ascends to perceive his power, through spiritual understanding, to reflect the dominion of Principle, so does this temptation claim to become active. The dominion promised by the lust of the flesh is the dominion of human will, and it may be likened to a slide down the mountain side. The moment one falls down and worships the lust of

the flesh, he begins to slide down backward, not seeing where he is going.

In the first chapter of Genesis we read that God gave man dominion over all the earth, hence the answer of Jesus, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." When Jesus made this declaration he was filled with a scientific or true understanding of what he said, and before this clear spiritual understanding we read: "Then the devil leaveth him, and, behold, angels came and ministered unto him." If, however, the declaration of man's dependence on divine Principle is made without spiritual understanding, it is, to that extent, only a belief, and this belief opens the door for the inroads of the lust of the flesh insisting on the power of human will and claiming to prove its dominion by results. It therefore becomes necessary to distinguish between true dominion and false dominion. The true idea of dominion, even though already on a mountain top, sees more peaks farther on and is busy preparing to scale these. The false belief of dominion is sliding down nearer to the kingdoms of the world, becoming more and more material in its desires. It is always ready with fine excuses to account for the retrogression to human footsteps, and willing to account for the progress of others by saying that they are going with the wrong stream. The human mind is ever self-righteous, ever critical, ever reversing good, and above all ever falling down to worship evil.

From this simile of the mountain it is clear that progress can never be made by studying the slide, but by pushing on; there may be more difficulties ahead, but there is no necessity for going back to the old ones. The mountain top of ascending thought is gained by knowing the unreality of the evil that is past, not by believing in it. Lessons may be learned from past experience but only lessons of the availability of divine Principle. The next difficulty must be solved by the same reliance on Principle, not by human knowledge culled from the last. The only way to get permanently clear of the possibility of seeing the kingdoms of this world and being tempted with them, is to climb so high that they become invisible. Sense testimony then becomes incapable of deceiving because it is known as unreal. The individual will then have reached his highest present concept, dominion to know the unreality of what is called mortal mind.

[From a Letter in The Living Church]

The evidence of divine ministry is ever the same. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever [because of these things] shall not be offended in me." Healing missions do give offense. . . .

But nevertheless, when the church shall preach most of all to the poor, raise the dead, and heal the sick, account its ministers as stewards of the mysteries of God in response to the demand of the age, not to be judged of vestries in their giving the people what the Christ desires, there will be no lack of response to the call of the ministry.

[From The Sunday Herald, Boston, Massachusetts]

Gilbert K. Chesterton expounded "The Perils of Health" in his closing lecture at Jordan Hall last night [January 15], dealing with the subject largely from the point of view of civic liberty and offering many illustrations of how individual rights may be invaded by a too close official attention to personal well-being. . . .

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Christian Science Sentinel

"It has been said," proceeded the lecturer, "that the is we real in doctor should be called the health adviser of the community. That is a phrase purely rhetorical, which seems to many to be a substitute for thought, but it immediately disappears under the pressure of thought. I have the profoundest respect for doctors when they are called doctors, but I will undertake to 'knock their heads off' if they attempt to offer themselves as health advisers. That means that my health is to be under their control and direction. See what is involved in this theory of general advice to the community. In England there has been an institution called the ministry of health, and all sorts of persons have attempted to be health advisers of the community. There is a great tendency to take seriously that kind of worship of health as a positive thing for the people. Not only is the general principle sociologically false, but the actual application of the movement in the modern world is extremely fantastic and disproportioned."

Mr. Chesterton finally warned against what he called neurer # 25 c "a very serious and dangerous tyranny," and told his audie malera :: ence that people are not rising as seriously as they should against interference with the dignity of the citizen, because HITT. they had been taught that revolt was wrong. "When a man they are 22 says," he proceeded, "that the state, which means the professional politician, should take care of the health of the citizen, he says something which, if he stopped to consider the meaning of human words, he would see was perfectly wild and ridiculous. It is of the very nature of health that it is intimate, private, involved in every little detail of life, affected by every occurrence of life. If you wish an official to take charge of the health of the citizen, it would be necessary for the official to be with the citizen day and night. You would have to have a policeman sitting at your bedside, looking to see if you did not snore, or sleep in unhygienic attitudes, or have too many windows open. would be shadowed all your life by this constable; you would be interfered with in almost every human function. In other words, you would be exactly in the position of a lunatic under the charge of a keeper. I have my own doubts as to who would be the lunatic, but there is a far deeper and more logical question here; it is: Who is the sane man? For, if the citizen is to have a keeper over him, who is to watch over the keeper, who is also a citizen? It would end in a long procession of one citizen following another, each man looking after the next in line. But, even if we suppose the process did not go to that length, we must suppose that any considerable application of it to human life is perfectly wild.

"That sort of interference is becoming very much more common than it used to be. You can all see it on every side. What is the most serious danger of all is that those who are indulging in it have no kind of test by which to resist the extravagance of their own conclusions. They have no ideals of liberty. They do not know by what principle men should be allowed to do this or be prevented from doing that; they can only watch them to see if they do things they think wise or unwise. You may watch one three-quarters of an hour even down to the details of gesture, costume, and voice, but if you have no fundamental conception of the rights of men to their souls and bodies, there is literally no limit to which this process may go. I feel a peculiar pleasure in delivering this inadequate defense of liberty in this city, which has so great a tradition of that ideal. We do not know much in England about American politics, and I am not going to criticize them. We know very little indeed about American history. But some of us do know something of the fundamental and original ideals on which your society was founded. And we do, I think, have the curious kind of sentiment of looking to this country as the seat of authority for those republican virtues and that republican idea of the citizen. In that sense, the rôles of the two countries are in a certain way reversed. Every English radical, and I am one, has always felt that it was from this country that came that strong and clear definition by which the republican ideal was made immortal among mankind."

[From National Health Insurance and the Medical Profession-by Frederick L. Hoffman]

In a recent report to the government (British) Sir James Mackenzie, director of the St. Andrews Institute for Clinical Research and the distinguished author of an epoch-making treatise on "The Future of Medicine," points out that the diagnoses made under national health insurance "are for the most part imperfect and statistics based upon them are misleading, because the classification is at present based upon morbidity changes which have been discovered after death." He observes further, "The incompleteness of medical knowledge at the present time is clearly shown by the fact that a very large number of patients who consult their doctor and who are incapacitated from work do not suffer from any disease referrable to the current classification or one which can be detected by physical signs." . . . There is unquestionably a growing demand for an impartial inquiry into all the facts of medical practice, whether affecting the insured or the uninsured population. . . .

The fact is often overlooked that the enactment of national health insurance in Great Britain was made to rest upon the claim that the system would materially aid in the prevention of disease and bring about in course of time a material lowering of the death rate. The war has naturally resulted in disturbed conditions which make an exact comparison of the present with the past a matter of difficulty. But regardless of the conflict of evidence it may be asserted without fear of contradiction that, in the broader sense, national health insurance during the nearly eight years of its operation has not directly contributed toward this end in view. I cannot do better than quote the views of the Grand Master of the Order of Druids, one of the most important friendly societies, as set forth at the sixty-second annual meeting of the society on May 25, 1920, stating that "although friendly societies have been administering the national health insurance act for nearly eight years, it cannot be said that the health of the people has been improved even in the slightest degree by the provisions of the act."

[From "Why I Believe in Immortality," by Douglas Clyde Macintosh, in The Biblical World]

It is vain to imagine that the "values" of individual personality will be conserved, if the individual himself is to disappear and exist no longer. If individual consciousness goes, all value is lost. . . . If the death of the body means the annihilation of the consciousness, no values are conserved ultimately. All will be lost, for a time is coming according to science when our earth will no longer support physical life. . . . But if moral optimism is valid, it must be because there is an absolutely dependable Factor in the universe, a Power we can rely upon to guarantee that no absolute disaster can befall the will that is steadfastly devoted to what is truly good. In other words, there must be a Power great enough and favorable enough to man to justify this absolute trust on the part of man. Obviously any such Power would be God. Obviously, too, it is a part

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of the function of God, so defined, to guarantee immortality. For if man is not immortal, physical death can bring the absolute evil of annihilation to the good will, moral optimism is not true, and God, as the absolutely trustworthy Power above our power, the adequate Object of religious dependence, cannot with consistency be supposed to exist. On the basis of moral optimism we can affirm God, freedom, and immortality. . . .

That consciousness necessarily depends upon the brain is not the teaching of science; it is simply the unproved dogma of some scientists.

[From The Pioneer]

In the new republic of Czecho-Slovakia although there is no law compelling temperance teaching in the schools there is, according to a member of the faculty of the University of Prague, great enthusiasm and conviction in the hearts of the teachers and professors who point out all over the country the evils of alcoholism. As one evidence of this activity on the part of the teachers, he cited a resolution unanimously passed at the last annual convention of all the teachers of the republic, five thousand strong, calling on all members of the profession to give up liquor absolutely. He is further quoted as saying: "In my own country the Republic of Czecho-Slovakia anti-alcohol education has been zealously given by teachers for a long time in Bohemia, Moravia, and Silesia, with splendid gains for total abstinence. The foremost temperance leader has long been the statesman, now President, Thomas Masaryk.

"University professors are sending out annually many young leaders for abstinence who in turn teach total abstinence in the normal and secondary schools. One very effective method has been introduction of temperance material into the reading books. This will be gradually extended to all these books. As a result of the teaching, students are building up a rapidly growing abstinence association; . . . drunkenness is little known in Bohemia, Moravia, and Silesia; in Slovakia where whisky has been prevalent the new government has stopped its sale and strong instruction has been organized in four thousand elementary, thirty-five high schools, and a university. With these forces at work, in the not distant future alcoholism will be a thing of the past."

[Edward Shillito, M.A., in "Essays on Vocation"]

Where does the sense of a vocation enter? Faced by the necessity to choose, a man decides, with the best judgment which he can command, that he must follow this or that way of life. . . . Such a work, entered upon by such a man, is a calling when it is clear to him that his own word is an answer to a previous word—when, therefore, the man enters upon his life-task with the confidence of one who is set in that place by Another. It may look to him on the surface as though he had made the decision himself, but he knows, no less, that the very word, which seemed to spring from his own mind and will, was itself prompted by a prior demand upon him. The word may be, "I must be this or that," but in the heart of it at the same time it means, "Here am I; send me."

It is this assurance that our choice is an answer that makes the sense of vocation. It is of minor importance how the call comes—how far it may be direct or indirect, plainly revealed or disguised. But it makes all the difference in the work that is done by a man whether or not he believes that he has been put there and cannot leave. He did not begin the work and he is not at liberty to forsake it. The historic calls, heard by the great servants of God, may help men to

listen for the voice, which no man who hears can mistake. But they may do harm if they set men thinking that the same methods must still be followed, and if they are wanting, that the call is no longer sounded. The walls of the temple do not part for such a one as they did for Isaiah, when he saw the Lord and heard the voice which constrained him through his long years of prophesying; he sees no light in the noonday sky, such as fell upon Saul of Tarsus. . . .

All that he may be ready to admit is the possibility that some all-embracing Power may take his work and weave it into the pattern of things. It is a Power which comes after. He cannot believe that this Power came first, and that he himself was yielding all the time to a pressure which came from Another Hand. And he does not believe this to be possible, because he has grown accustomed to limit the One who calls to a certain range; if He is to call, He can only do it in some supernatural and dramatic way; only so can man be sure that he is not self-impelled. Perhaps it was the only way in which men at one time could be convinced; it is not the only way now. There is a fatal error in the attempt to standardize the divine methods. It would limit the number of the called to a few rare spirits who have had the startling visions and heard the heavenly voices. Would it not be a serious charge against the divine Lord if the average man were shut out by his very make-up from the strength and confidence which come to the man who is called, if he were left to be but a blind agent of an unknown Power? The meaning of vocation needs to be considered afresh if we are to be freed from the paralyzing fear that only few can have the joy and peace of the friends of God, with their place secure in His purpose. . . .

Whatever the pure language of heaven may be, it must be translated into the nearest equivalent within our vocabulary before we can take it into our own field of thought and will. Such translations must vary. It is probable that if the same message came through to us that came to Isaiah in the year in which Uzziah died, it would be in an entirely different set of images. To demand, therefore, that a call from God should be of a standard pattern may be to rob Him of His power to translate His word into our speech. Is it wiser and even more scientific for the listening ear to say beforehand how the voice must speak? The great Translator must be left to translate His word in His own way. . . . The Hebrew would have said, "The Lord hath spoken to me;" we say, "We read a certain word in a book," or "We heard a preacher," or "We received a counsel from a friend." We are right; but was the Hebrew wrong? Is it not possible that the call of God may be heard in these very voices which we so clearly identify as merely human? We do not know whence these voices came in the last resort. "What if that friend be God?"

This is but to enforce the necessity for the open mind, if we are to listen for a call. It is a plea that we should not limit the range of the divine Spirit. . . . The listener must be ready to obey when the call is heard. There must be no attempt to limit the obedience, as though he said, "This way of life or that is barred; the rest He may choose."

4

[From "The Pilgrims' Contribution" in The Hibbert Journal]

Bradford's precious *History* is filled with incidents and allusions which prove and illustrate the primarily religious character of the little settlement. As its members were in trouble and in danger, seeking their way to the shelter of an unknown harbor, they found a gift of God in "a morning of comforte & refreshing (as usually he doth to his children)."

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n who bers = When sickness was afflicting others the Lord upheld them, et mei ber so that "they were not at all infected either with sickness or d.and Eterm lamnes." When famine was upon them and "begane now to pinch them sore, they not knowing what to doe, the Lord, y did in le (who never fails his,) presents them with an occasion, bete which are yond all expectation." It was declared, too, that "it has sying: he ic: pleased God to stirre up ye harts of our adventurers" to give . Sail of Tax them sorely needed aid. Upon another occasion it was plain lmit is the page that "the eminente hand of God was with them, and his ke his war blesing upon them." The Pilgrim did not write of the immanence of God; but the indwelling of God in his spirit and the presence of God in his environment was to him vital, conto a possible stant, comprehensive, fundamental, inspiring, and directive.

[From Public Opinion, London, England]

o call, Br The earnestness with which physical scientists are con-#31: (E-: tinually testing and retesting their fundamental assumptions Perkin In is worthy of all praise. Christian teachers, dealing as they dbess do with issues of even greater moment, should emulate their lenn 22. example. Too commonly we are only dilettanti in our chosen field. We must come to grips with bottom facts. . . . It is evident that the church to-day is most in need not of administrators, and not of pastors, and not of preachers, but of teachers. Of course I do not mean mere occupants of professorial chairs, but those who, whatever their official position, whether in pulpit or pastorate or college or seminary, are equipped to discover and interpret the truth.

[Introduction to a Christian Science Lecture in Des Moines, Iowa]

i Got Fil We are met to-night to listen to a discussion of the most ·important subject that has been presented to this age, "Man's Relation to God." Jesus' words are, "If ye continue in my word, then are ye my disciples indeed; and ye shall know wa ich the truth, and the truth shall make you free." To the finite, mortal mind, God often seems to move "in a mysterious way, His wonders to perform." Just why this means or that means is used to bring men into a knowledge of the truth, into harmonious accord and relationship with God, it is not for mortals to know. This will be revealed when the truth has made us free from the bondage of sin and death. There has come to this age through Mary Baker Eddy, the revelation of truth that will, if we accept the teachings, bring to us this freedom; but as was the case with men nearly two thousand years ago, some have accepted it, some have rejected it, some are indifferent to it.

3 The jewel of greatest price that has been found in this age is the truth that illumines the pages of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This truth is a right understanding of man's relation to God. This jewel is as available to you as it is to me. It is available to all mankind. If I should tell you to-night that I know the location of a jewel of rare value and that the jewel is close at hand and is easily accessible and is yours if you will but go and get it, would you hesitate? No; you would not. You would at least go to the place where the jewel was said to be, and if you found it there you would make it your own, and you would tell your friends of your good fortune. This jewel of great price, the truth taught by Christian Science, has illumined many a home in this and other lands, and driven from them the clouds of gloom. The beneficiaries of the truths of Christian Science bear testimony throughout the world to the healing value of its teachings. This healing truth, this jewel of greatest price, is for all; to become possessed of it, all that is needed is to reach out for it and make it one's own. I am glad to be

able to testify that I accepted some years ago the evidence presented to me of the healing efficacy of the truth taught in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and that from that day to this I have been a beneficiary to the extent that I have applied these teachings in my daily life.

[Lord Leverhulme as Quoted in Builders, Published by Lockwood, Greene & Co., Boston, Massachusetts]

To the extent that workingmen joining a board of directors can improve the efficiency of the business and make for cheaper production—to that extent they are sure of a welcome on the board of any company, and the firm who had a board so composed, of earnest, sincere men, will have gone a long way to achieving, by means of better service to the public, a greater success for their industry. But if workingmen were introduced to a board of directors merely because idealists considered they should be there regardless of whether they were qualified by their experience for a seat on the board, and regardless of whether they approached the question of production from the point of view of better service to the public or not-then the position becomes untenable. . . .

More and more each succeeding year business will require efficiency, from the youngest office boy to the chairman of the company, and all these academic discussions as to new relationships between capital and labor can only result in disappointment unless we start first, last, and all the time from the point of view of better service to the public. Any ideal that can achieve better service to the public will grow and increase on its own vitality, as does the acorn until it becomes a mighty oak.

[From The Universalist Leader]

A business man of international reputation who has recently spent much time in Europe, and who formerly declared the church to be obsolete or at least negligible, now says that the moral collapse following the war cannot be overcome by any economic readjustments, but only by a revival of religion. 4 4 4

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

CHURCH TENETS .- The tenets of The First Church of Christ, Scientist,-The Mother Church,-printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, M1ss.

Announcements

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From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size $8\frac{1}{4}$ " x $10\frac{3}{4}$ ". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massa-

chusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at \$100.00 each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

New Morocco Bound Vest Pocket Edition of Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

On February 26, there will be placed on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Scatinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading.

A Naval Officer of high authority in a recent public address made as reported the following statements:

THE American public is largely uninformed of our naval development or of the large navies of the world. There are but few expert writers of naval subjects. The newspapers, even those of our large cities, have not been able to go into any comprehensive detail on this important question. There are unfortunately too few intimately schooled in naval doctrine of war to present the real, interesting, and necessary facts.

THE CHRISTIAN SCIENCE MONITOR is one of the few newspapers of the country whose articles pertaining to naval affairs show expert treatment. Articles on various phases of naval development and sea power appear at frequent intervals in this paper and are authoritative and of expert extraction. The articles are accurate and I read them with interest. Expert knowledge should be developed, and our navy become more than a generality to the public.

The following letter was published in the Editor & Publisher of Jan. 29, 1921

THE CHRISTIAN SCIENCE MONITOR His Choice

Schenectady, N. Y., Jan. 15, 1921

To Editor & Publisher:

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I AM mailing the following letter to Greenville Talbott, Augusta, Ga.:

"After reading your excellent article 'What Papers Have Best Editorial Pages?' in Editor & Publisher, Jan. 8, 1921, issue, I asked myself what paper has the best editorial page and I replied, 'The Christian Science Monitor.' I might add I am familiar with most of the papers named in your article."

(Signed)

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

German Translation. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism. Messages of 1900. 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

paper, single copy \$2.00; six or more, each \$1.75.

GERMAN TRANSLATION. Alternate pages of English and German.
Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 00 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers. gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

single copy 50 cents; six or more, each 35 cents.

Printed in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six

or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

Christian Science versus Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong rejutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston, Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

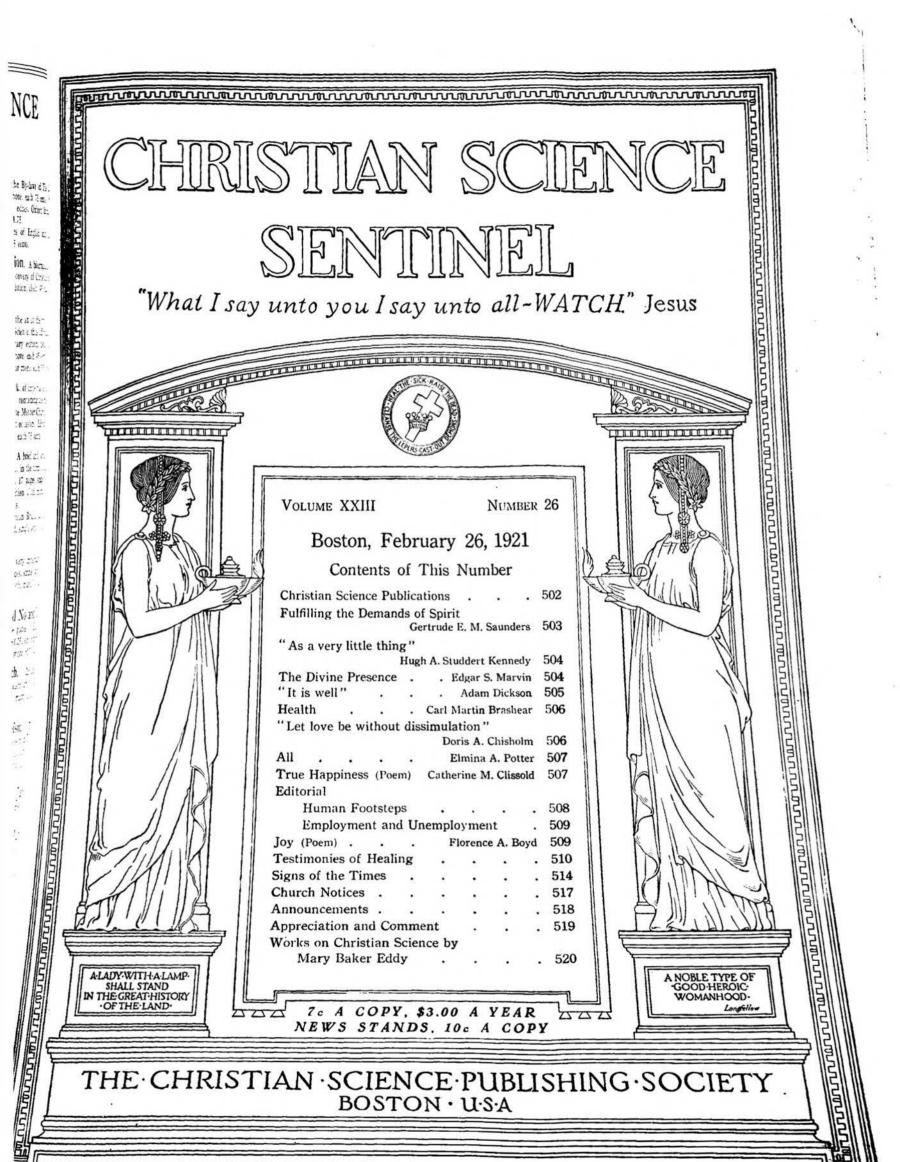
The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature



Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentind.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1800, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single conv. 5 cents. copy, 5 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

— By Frank Bell,
CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY

— By Hon, Clarence A. Buskirk,
CHRISTIAN SCIENCE: "THE RESURRECTION, AND
THE LIFE"—By Clarence W. Chadwick. Also printed
in Dutch.
GOD IS GOOD—By George Shaw Cook.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE—By Frederick Dixon. Also printed in French, Notwegian, and Swedish.

CHRISTIAN SCIENCE HEALING vs. MENTAL SUGGESTION—By Frederick Dixon. Reprinted from the "Weckly Budget," London, England. Also printed in Notwegian and French.

"Weekly Budget," London, England. Also printed in Norwegian and French. CHRISTIAN SCIENCE: THE REVELATION OF CHRIST—By John W. Doorly. CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY

—By Clarence C. Eaton.
CHRISTIAN SCIENCE: PURE METAPHYSICS—By
Dr. Francis J. Fluno.
CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM

—By Willis F. Gross.
ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE—By Edward A. Kimball. Also
printed in Dutch, German, Norwegian, and Spanish.
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"What I say unto you I say unto all, WATCH." Jesus

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FEBRUARY 26, 1921

NUMBER 26

Fulfilling the Demands of Spirit

GERTRUDE E. M. SAUNDERS

HRISTIAN SCIENCE comes to the human conscious-Uness at all times and in all circumstances. Nothing can hinder it or stay it. It pierces the walls of the prison house, it searches out the sorrowful and despairing, it enters the house of sickness, it is found in the turmoil of the workshop and in the busy city office, in the log cabin high up on the mountain side, and in the homestead amid the great stretches of prairie land. It "is no respecter of persons;" it presents to all alike its method, by which each may, at the very moment Truth is perceived, start on that best of all possible tasks, namely, that of working out one's own salvation. It is this very task, however, which one sometimes finds a little irksome and disagreeable. Having caught a glimpse of the real creation, he is apt not only to be impatient with but to wish to disregard many of the footsteps leading to that freedom from all materiality to which divine Science points and leads the way; which is, indeed, both way and goal in itself, for the moment the path of Principle is entered upon, that moment the oneness of Principle and idea is, in some degree, demonstrated.

There is nothing in the Scriptures or in the writings of Mrs. Eddy to encourage any hope that perfection can be reached by any slurring over or neglect of any duties. In reality there are no such things as merely human duties, because actually man is constantly fulfilling the demands of Spirit; and it is in proportion as this is realized that human duties, which necessarily call for the laying down of the belief in a self, give place to self-government, for, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 125), "Reflecting God's government, man is self-governed." And this is surely something of what Jesus meant by his parable of the talents. The servants who neglected no opportunity to use the knowledge which was theirs doubled the portions left to their care, and received the "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." In other words, they had been about their business and had used their knowledge of Principle in all their dealings with their fellow men, with the result that they were no longer servants to the human senses but would henceforth share with their master the joy of authority over all that was unlike God, good.

On page 254 of Science and Health Mrs. Eddy writes: "During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual." It must be remembered that Christ Jesus ascended after his life's mission was fulfilled. When his followers have overcome sin at all

points, then will man be found in the image and likeness of God, but one will never realize perfection whilst trying to reach it through imperfection at any one point.

Perhaps one of the chief difficulties before the beginner is that he fails to realize the significance of the particular work which the Christ, Truth, found him engaged upon. He naturally desires to gain increasing knowledge of the Science of Christianity in order that he may demonstrate to those around him man's oneness with Principle, and he would like above all things to devote his life to what he calls "Christian Science work." This, however, he feels is only very remotely possible, for has he not to spend so many hours of the day earning his living, and, as he believes, dividing his time between spiritual things and material nothings? It is here, of course, that the mistake lies. While he believes his time is divided in this way his ability to become a practitioner, in the sense in which this term is understood in Christian

Science, must forever remain problematical.

After all, what does work in Christian Science mean? It means that every adherent must sooner or later recognize that the practice of Principle is the whole of true living. Mrs. Eddy says, on page 450 of Science and Health: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. Sickness to him is no less a temptation than is sin, and he heals them both by understanding God's power over them. The Christian Scientist knows that they are errors of belief, which Truth can and will destroy." Just in the proportion that the student understands that it is never a person but always an erroneous mental concept which Truth heals, will he be able to perceive that it is always the false belief presenting itself to his attention that has to be replaced with the true idea. Man is the reflection of God, who is "of purer eyes than to behold evil," and this being the great fundamental and eternal fact upon which divine Science rests, it is the student's business to act in accord with Principle in every detail of his work. There is no other way to serve the cause of Christian Science. It does not in the least matter what the nature of the individual's work is, so long as it is legitimate; what is of primary importance is the way in which the work is approached and executed. All human activity is the counterfeit of the activity of The student who yields to the temptation to believe Mind. that his work is confined to the material, moves in the counterfeit and is like the slothful servant with the one talent: he hides his knowledge of Principle for so many hours a day, thinking he cannot possibly apply it with profit to the conditions he thinks exist; but he who works in Principle, giving the highest service in what may appear to be the meanest tasks, is expressing the activity of Mind, which is the only activity there really is.

It is clear, then, that the only possible way to work out one's own salvation is by the faithful application in all one does of one's knowledge of Principle, which effort alone will prove that all action does indeed proceed from Mind, "whose works are truth, and his ways judgment."

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"As a very little thing"

HUGH A. STUDDERT KENNEDY

ONE of the strongest convictions of the human mind is its belief in the grading of difficulties. This problem is accounted easy of solution, that one more difficult, whilst yet another is set down as necessarily insoluble. Faced with any particular question, the human mind braces itself suitably for the task. It calls to its aid what it considers the requisite amount of assistance and, in proportion to the accepted gravity of the case, its fears are increased.

Now Christian Science teaches that there are really no degrees of difficulty in any problem which the student of Christian Science is called upon to solve. As Mrs. Eddy makes so clear on page 418 of "Science and Health with Key to the Scriptures," one erroneous condition is no more difficult to heal than another. "It must be clear to you," she says there, "that sickness is no more the reality of being than is sin. This mortal dream of sickness, sin, and death should cease through Christian Science. Then one disease would be as readily destroyed as another."

Nevertheless, the conviction that this is not so, the temptation to acquiesce in the world's estimate of certain difficulties, is one which every Christian Scientist finds himself beset with very frequently. Confronted with a claim of disease in himself or another, of discord in his own estate or that of another, or with any kind of problem, almost unconsciously he finds himself estimating the difficulty, whereas the truth is that there is no difficulty. Reality, Principle, God, is not in the fire, nor in the wind, nor yet in the earthquake. No doubt if a modern meteorologist had been by he could have explained to Jesus, in the storm-tossed boat on the Sea of Galilee, the impossibility of stilling the tempest. He could have shown how the wind that was sweeping down on them across the valley of the Jordan depended on climatic conditions spreading themselves over continents, and taking weeks for their formation. Jesus would none the less have stilled the tempest, and there would have been a great calm. Why? Because it is impossible to conceive of the man who could walk on the water, heal multitudes, and raise the dead, considering for one moment the question of material obstacles.

This insistent, imperative claim to all-power, this complete disregard of all apparent difficulty is evident at every turn in Jesus' ministry. But nowhere, perhaps, is it more strikingly shown than in the series of incidents recorded in the fourteenth chapter of Matthew. Jesus had heard of the beheading of John the Baptist in prison. The tide was evidently rising against him, demanding a stronger assertion than ever of power. He withdrew into a desert place. But the people followed him on foot, hundreds and thousands of them, men, women, and children. He had compassion on them, taught them, and healed their sick. It must have been a day of marvelous overcoming. Then toward evening came the first suggestion of limitation and difficulty. They were in a desert place. The people were hungry. It would be better, declared his disciples, to send them away so that they might go into the villages round about and buy food. Quick as thought came Jesus' reply, "They need not depart; give ye them to eat." The apparent difficulties were stupendous, but they were all swept aside and the multitude was fed. Then desiring to be alone he constrained his disciples to take ship to the other side of the lake whilst he sent the people away.

The solitude thus gained, however, was only a prelude to further work and victory. All day long Jesus had been shattering material laws. More were destined to go before

dawn. He was separated from his disciples. Well, what was space? The sea lay between them. Well, what was the sea? There was a storm raging. Well, what was the storm? So he came to his disciples, walking on the water, and so greatly had the hold of material law been shaken in human consciousness that even Peter was able to leave the ship and come to meet him. It was only when Peter began to estimate the difficulties that he began to sink. "O thou of little faith, wherefore didst thou doubt?"

It was this understanding, of course, which lay behind Jesus' promise to his disciples that if they had faith as a grain of mustard seed they should move mountains and nothing should be impossible to them. "Meet every adverse circumstance as its master," writes Mrs. Eddy on page 419 of Science and Health. In other words, surely, realize that there are no adverse circumstances. The Bible is full of this teaching, from Genesis to Revelation. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing." So, in Eastern imagery, does Isaiah set forth the same lesson as Jesus when he stilled the tempest, or as Mrs. Eddy when she insists that one disease is no more difficult to cure than another. This is not an ocean of trouble, it is as a drop of a bucket; this is not a mountain of difficulty, it is as the small dust of the balance. In the understanding of Truth, no matter how error may vaunt itself, we may take it up as a very little thing, as, in fact, what it is-nothing.

Such, it cannot be doubted, is the way of approach to every problem. Mrs. Eddy says on page 411 of Science and Health, "Always begin your treatment by allaying the fear of patients." The source of all fear is, of course, this belief in evil and the power of evil, and any belief in degrees of difficulty is a belief in evil. A lie is always a lie, whether it be the smallest passing discord or a storm at sea. The way of escape, or rather the way to realize ever present victory, is to deny its verity. But it is impossible to do this whilst believing that there is "a great deal to be done," that "something" has to be destroyed. It is always safe, because it is always true, to deny the seeming bigness of a problem and to affirm its littleness, its nothingness. It is always safe, because it is always right, to be "very courageous," and entirely undismayed. For, as Mrs. Eddy puts it in "Miscellaneous Writings" (p. 183), "Man is God's image and likeness; whatever is possible to God, is possible to man as God's reflection."

The Divine Presence

EDGAR S. MARVIN

PERHAPS in nothing has human thought been more subject to erroneous belief than in its concept of the truth concerning the immanence of God. All Christians, of whatever denomination, profess to believe that God is infinite. An examination, however, into their application of this belief to everyday living, proves it to be an admission in theory only, and quite rejected by them in practice. If God is infinite, there can be no place where He is not; there can be no place nor particle outside His presence. Then all reality, all that lives, or moves, or is, dwells in Him and can have no possible existence outside of His being and presence. Christ Jesus said, "God is Spirit" [Revised Version]; and Paul says in Acts, "In him we live, and move, and have our being." Then all live in Spirit, God, and there is no life outside of Him.

Our actual beliefs control our actions; our professed beliefs may or may not do so, depending upon their agreement, or otherwise, with our real convictions. Would any Christian, really believing in the infinity of God as above stated,

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isciple Fig. knowing Him to be only good, without "shadow of turning," as well as omnipotent, having all power, ever be found entertaining a belief in evil within such infinity, to the extent of attempting to practice it? Surely not. Why then do Christians thus accept the truth of God's infinity in theory but reject it in practice? It is a common thing for many to pray God to bless various good enterprises, as though God were not infinite in goodness. One also hears the teaching that He is especially present in a house dedicated to His worship; as though there could be abundance of infinity in one place and a lack in others. It is true that the psalmist, marveling at the prosperity of the wicked, said, "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end;" but here the change was doubtless in the worshiper, wrought not through any mere change of location but by his turning away from material things, so distracting to the physical senses, and by coming into conscious harmony with Spirit, divine intelligence. Does not Jacob at Bethel express this thought when he says, "Surely the Lord is in this place; and I knew it not"? He did not have to bring God down from a throne in the sky, for the divine Mind is ever present. Jacob needed only to know the presence of divine consciousness.

We read in the one hundred and thirty-ninth psalm: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. . . . Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Believing the Scriptures, why are Christians seemingly unable to accept their teachings in practice?

In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we find the answer to this vexatious problem; indeed, to the honest seeker this book will ever prove the key to unlock every Scriptural truth. On page 465 we read: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." By giving careful thought to this definition of God, we see that a belief of the infinity of God as a corporeal, manlike person is an utter impossibility, hence it must be abandoned before we can understandingly and truthfully believe in the omnipresence, or all-presence of God; but every one of the above synonyms given by Mrs. Eddy to express God, is purely spiritual, is infinite in scope. Even a finite so-called mind can think of no place where Mind, or Spirit, or Soul, or Principle, or Life, or Truth, or Love, is not, in all the universe of God.

"It is well" ADAM DICKSON

WHAT a cause for rejoicing students of Christian Science have to-day for being able to say amid all the seeming strife and turmoil throughout the world, "It is well." On page 223 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until 'He come whose right it is.""

The healing truth is to-day replacing the false beliefs of life, truth, intelligence, and substance in matter, with the result that error is being forced from its hiding places. Finding itself thus disturbed it may manifest itself in turbulent

rapids of strikes, uprisings, and general upheavals, or gather itself into stagnant pools of indolence and discontent, or any other of the forms whereby it deceives the whole world by declaring that a solution of its problems can be gained in that way. Sooner or later Spirit proves that where discord seemed to be, harmony is found, and the strife is stilled. Where error had filled human thought, divine Love's purity is manifest, and the overflowing waters of truth now refresh the earth with peace, prosperity, and happiness.

Students of Christian Science alone know what the upheaval means. It is, as Mrs. Eddy-says in the passage before quoted, truth urging upon mortals its resisted claims, and sin destroying itself. It is necessary, therefore, that we keep awake and do not become mesmerized by all the seeming turmoil going on to-day. We must give no power to it whatever, no more than does the practitioner to any disease he may be called upon to heal. This does not mean we are to shut our eyes and say, "There is no turmoil," but it means that we see the nothingness of its seeming power by looking to what spiritual sense knows is there. Material sense would have us believe that there is strife, turmoil, disturbances, and discontent; that there is sickness, disease, and death, and that God is the author of these. Spiritual sense, or Christian Science, destroys these false views, proves that man is quite apart from matter, demonstrates his safety, and brings to light his oneness with God, wherein he can truly say, "It is well."

The story of the Shunammite woman, in the fourth chapter of II Kings, is a wonderful example to all students of Christian Science. Not even when her son lay dead did she give way to despair or discouragement, but in the face of all material evidence she declared, "It is well." She would not listen to the suggestion to put off seeking the man of God because it was "neither new moon, nor sabbath." She went and found him, and having found him would not leave him, and eventually had her son restored unto her. What is the idea that is seemingly lost to us? Is it health, or happiness, or any one of the God-given rights that are truly ours? Is hope dead within us? Are we discouraged or in despair? Have we let material sense overwhelm us? If so, let us turn away from the false evidence, voice the words of this woman, "It is well," with the understanding of Christian Science. If the suggestion comes, "Christian Science cannot help you in this instance," it is the same lie that said, "It is neither new moon, nor sabbath." Silence it with the words, "It is well," search for the man of God, that is, a greater knowledge of Truth, and having found it cling fast unto it until the true sense of experience is restored to you again, brighter and better than before.

"To those leaning on the sustaining infinite, to-day is big with blessings," we read in the Preface to Science and Health (p. vii). Students of Christian Science everywhere are today rejoicing in these blessings and will not be overcome by any of error's upheavals. Where the greatest upheaval seems to be, the truth is there actively at work, and error is being destroyed; that is inevitable because it cannot destroy one iota of truth. Those who know God and trust in Him, through their knowledge of what Christian Science has taught them. have no cause to fear. The following verse from one of Mrs. Eddy's hymns, "Mother's Evening Prayer" (Poems, p. 4), surely sounds the keynote whereby Christian Scientists are enabled to say, "It is well":-

> Love is our refuge; only with mine eye Can I behold the snare, the pit, the fall: His habitation high is here, and nigh, His arm encircles me, and mine, and all.

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Health

CARL MARTIN BRASHEAR

In a primary grade at school the children were asked, "What is the difference between health and sickness?" One little boy gave this reply: "Health is when you are feeling good, and sickness is when you are feeling bad." This simple statement of what constitutes health and its so-called opposite is a gem of truth that only the fortunate ones who have had the advantage of an acquaintance with Christian Science teachings can really appreciate and comprehend. On page 120 of "Science and Health with Key to the Scriptures" our beloved Leader, Mrs. Eddy, has stated, "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health." Health is, then, a condition of consciousness. God being the one Mind, health is one of His attributes, and good health is the only health there possibly can be. "What seem to be disease, vice, and mortality," Mrs. Eddy tells us on page 11 of "Rudimental Divine Science," "are illusions of the physical senses. These illusions are not real, but unreal. Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else."

Living is an expression of Life, and Life is God, and unless God fails us health is ever with us, and we can rest in the assurance of Paul, when he said, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." There can be no more truth in a statement of ill health or poor health than there is in a statement that two times two equal five. Nothing but ignorance would make such a statement. You could get no ill nor sorrow from a statement that two times two equal four, because it is the everlasting truth, and in truth there is no ill. In health there is no disease; ignorance of Life-of true beingis the soil from which spring our fears called disease. Mrs. Eddy, writing on page 62 of Science and Health, elucidates this when she says, "Our false views of life hide eternal harmony, and produce the ills of which we complain."

Before we knew anything of the teachings of Christian Science, we perhaps viewed existence—our being—as beginning in and supported by the material body. We readily admitted that should anything happen to disorganize or destroy this material body, our life would then have no habitation or foundation. From this condition of thought we very logically deduced that the condition of the material body had everything to do with the care and keeping of our health. We believed, therefore, that life, health, living, depended on and were regulated by the body. It was the false view of what constitutes life and therefore life's condition, health, that was bound into ever narrowing circles. The record of the true history of creation ends with these words: "And God saw every thing that he had made, and, behold, it was very good." Paul's admonition to put off "the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind" and to "put on the new man, which after God is created in righteousness and true holiness" is our joyful duty to-day, if we are to change our concepts of what constitutes life, health, and salvation.

If we are to follow the Master we must see man and creation as he saw them, as the true idea. Jesus saw God's man and the universe as created not by material sense, but as the verse already quoted from Genesis describes them. When we, through spiritual sense, can see God's man and the universe, we shall love them, for like their Maker, divine Love,

they are lovable, and we shall feel the presence of good about and with us all the time. Thus feeling good all the time we shall not feel bad, and the little boy's definition of health will become a reality to us. Because God's creation, including man, is lovable, good, whole, and perfect, we must see it so, by looking above and beyond the demoralizing material presentation projected on the screen of material sense. Through this uplifting of thought to the realization of God's ever presence, we shall reflect the love, joy, peace, and goodness that such realization brings. Our concepts of what constitutes life and living having been changed, then eternal harmony is hid only from our earth-tired sight, while it opens wide to spiritual vision; thus we are made whole—Godlike, healthful, full of health, or wholeness, again.

"Let love be without dissimulation"

DORIS A. CHISHOLM

THROUGH the study of the Bible we learn, among other things, that God is Love. Notwithstanding the fact that He is accredited by many persons with sending floods, fires. wars, earthquakes, disease, or pestilence, we know, from the light which Christian Science throws upon the Scriptures, that God is unchanging, ever present Love, who is "of purer eyes than to behold evil." There is great joy, peace, and harmony in knowing just the one infinite Mind, which constantly sustains man. In this understanding there can be no sin, sorrow, disease, or death.

Paul gives the true analysis of love in his letter to the people of Corinth, as found in the thirteenth chapter of I Corinthians. Summing up, he says, "But now abideth faith, hope, love, these three; and the greatest of these is love" (Revised Version). Henry Drummond says in his book, "The Greatest Thing in the World": "You will give yourselves to many things, give yourself first to Love. Hold things in their proportion. Hold things in their proportion. Let at least the first great object of our lives be to achieve the character defended in these words [faith, hope, love] the character—and it is the character of Christ—which is built round Love."

Thought must be kept so high above the sordid, unreal things, which God knows not, and which man, as His reflection, cannot know, that there can be nothing but good manifested for all. We are continually confronted with the testimony of the material senses, but that testimony is not the truth of being, and never was, and never will be. Man does live and move as the divine action, and there is nothing which can impede true progress. Trials and temptations, which endeavor to assert themselves, only serve to teach us not to lean on any material sense of things, but to trust, with calm assurance, and know that "with God all things are possible."

Each one of us has to meet and destroy the false claim which presents itself in expecting perfection from those with whom we associate, forgetting that with God, alone, is perfection found. We read, in Mark's gospel, of the man who had great possessions and who came to Jesus seeking eternal life and addressed him as "good Master." Jesus immediately rebuked this erroneous thought which saw good in the human and did not recognize the Christ. "Why callest thou me good?" he asked; "there is none good but one, that is, God." If we always bear this in thought, the way will be much easier and brighter, as we cannot possibly expect any one to demonstrate what is not understood, for truly demonstration is always in line with understanding. We must, therefore, cease looking to person in place of Principle for that

around him.

because good is all, there is no evil, and so on. The knowl-

edge and statement of the absolute truth must necessarily

include the understanding that its suppositional opposite is

not. The philosophy of the serpent of "good and evil"

starts with the false premise that there is something outside

the allness of good. How far has our education along ma-

terial lines taken us when the most learned have not yet

begun to realize what such a simple statement means? In

contrast, the child can more easily grasp the wonderful

truth that good is all and expect to find only good in the

wonderful adventure of exploring the unknown world

plied always brings healing, and this result is manifested just in proportion to one's understanding of the truth. Take the

simple statement that right now man is living in infinity

and has all the time there is; this truth applied would heal

the disease called hurry, that disease which says, "I have

no time for this or that;" and is too much in haste to under-

stand the present opportunity. All right activity, however,

lives in infinity; when this fact is established the thought of

the patient is changed; he says: "I cannot express any in-

action or overaction"-which is the truth governing the sit-

uation. In Science and Health (p. 283) is this statement:

"Mind is the source of all movement, and there is no inertia

about my Father's business?" Is it not evident that he knew but one business, and that as God's? Consider also

the many examples he gives us of supply; is it not plain that

it was because of his knowledge that supply is infinite, is

here and now, that he multiplied the loaves and fishes even

to the doubting ones? In other words, all our needs are

supplied when the understanding is present of the spiritual

fact, "Your Father knoweth what things ye have need of,

before ye ask him." It is easily discernible that the last

enemy will be overcome when the fact of Life as All is uni-

versally understood. Did not Jesus overcome death by

knowing and proving this fact? So shall we be ready to

overcome "the last enemy" if we meet all the other so-called

enemies fairly and squarely with the understanding that

senting itself under various disguises, is fear, but the simple

truth applied that God fills all space, and the knowledge that

there is no place where God is not, gives one the confidence

that destroys fear. Each person may easily begin, the one

just commencing the study of Christian Science, and the

one who has been studying for years, and know that every

time he uses the word "all" and understands it, he is nearer

the full realization that God is All, and thereby is recog-

[Written for the Sentinel]

True Happiness

CATHERINE M. CLISSOLD

IVI Thy law to love, Thy dictates to obey,

To see all men Thy sons, Thy children dear,

Safe in the perfect Love that casts out fear.

Y Father-Mother, help me day by day

nizing the fact that "the kingdom of heaven is at hand."

One of the most common enemies to all mankind, pre-

Consider Jesus' words: "Wist ye not that I must be

to retard or check its perpetual and harmonious action."

In Christian Science we learn that the truth rightly ap-

"peace of God, which passeth all understanding." We must

become as little children, looking only for what can reason-

ably be manifested from a Father who is Love, and there-

Life is eternal; therefore there is no death. All that ever

dies is false belief, which never had any real existence. One

should not be dismayed at the destruction of error, as its

destruction is but the natural logic of events. Error is noth-

ing, hence nothing from nothing leaves nothing. On page

261 of "Science and Health with Key to the Scriptures"

Mrs. Eddy gives us this admonition: "Hold thought stead-

fastly to the enduring, the good, and the true, and you will

bring these into your experience proportionably to their oc-

cupancy of your thoughts." If we do this, there can be no

retrograding. It may appear, during the false belief of

strife and division, that growth is at a standstill, but that

is untrue, for we are all under God's law of progress, and there can positively be no stagnation. Growth is inevitable.

There is but one cause and effect and that is in the mental

realm, where all is harmony. Mrs. Eddy has truly said, in

Science and Health (p. 572), "Love fulfils the law of Chris-

tian Science, and nothing short of this divine Principle,

understood and demonstrated, can ever furnish the vision

of the Apocalypse, open the seven seals of error with Truth,

or uncover the myriad illusions of sin, sickness, and death."

HE truth in the following quotation from the Christian

All

ELMINA A. POTTER

His children cannot fear.

Knowing that God is here!

you knew, not merely believed, that all means all to you, if

you should realize its full significance every time you use

How many times is this wonderful and true statement

I Science Hymnal (No. 156) is very simple:—

If God is all in all,

See baseless evil fall,

fore can only know what is good and true.

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that word. Think what it would mean to know that good is all there is; then it would of course follow that one could not be conscious of evil in any form or under any disguise.

made, that God is all the power there is, all the presence there is, all Life, all Truth, and Love, All-in-all; but is it fully realized? Knowing that all health is truly present, where could one find sickness or be conscious of it at any

time in himself or others? Think how wonderful it would be if the thought of the whole world were changed to realize only health. Being conscious that Love is All, could one find any evidence of hatred or its seeming effects? In the pres-

ence of the allness of Life, could death ever be known or

felt? One catches a wonderful glimpse of infinity by just

realizing that all means all. Carefully study these Biblical statements from Genesis:

its existence as the creation of God? Take for instance

"And God saw every thing that he had made, and, behold, it was very good," and see how definitely the nature of all is defined. In "Science and Health with Key to the Scrip-

"In the beginning God created the heaven and the earth,"

tures" (p. 311) Mrs. Eddy has made a correlated state-

ment and still further defined the nature of "all" in the following words: "God is Mind: all that Mind, God, is, or bath made, is good, and He made all." Could any logician

start with the premise found in these statements and reason rightly and find any source for evil or any way to justify

the premise that because Mind is All, there is no matter;

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God, good, is All-in-all.

Then shall Thy peace infold me, heart and life, Thy balm surround me, silencing all strife,

Thy joy my strength, all ills to overcome, Thy truth the light to guide me safely home.

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Editorial

Human Footsteps

It is the habit of the human mind to search diligently for excuses. If there is one thing from which it shrinks it is being compelled to admit its faults, or to reveal its weaknesses. So strong indeed is its revulsion from this that it will, on occasion, tear down the veil in a sort of ecstasy of bravado. Ordinarily, however, it prefers a policy of extenuation. Like the pirates of Avès, "A-swing with good tobacco in a net between the trees," it deadens its intelligence to the dangers of the course upon which it has embarked, forgetful that, as the same song says, "But Scripture saith, an ending to all fine things must be." In short, sooner or later, every man has to face squarely the same problem. It is this, that "the flesh lusteth against the Spirit, and the Spirit against the flesh;" and the realization of what this means must force home upon every one who does not shut, or at any rate partially close, his eyes to it, the significance of that other warning by Paul, "For the good that I would I do not: but the evil which I would not, that I do."

Polycarp insisted to the proconsul that he could not turn from good to evil in a day, and, no doubt, the Christians of Smyrna were even more convinced that they could not turn from evil to good in many days. "The divine demand, 'Be ye therefore perfect," Mrs. Eddy writes, on page 253-254 of Science and Health, "is scientific, and the human footsteps leading to perfection are indispensable." But, on page 9 of the same book, she warns her readers against hesitation and the disinclination to take those footsteps, when she says, "Are you willing to leave all for Christ, for Truth, and so be counted among sinners? No! Do you really desire to attain this point? No! Then why make long prayers about it and ask to be Christians, since you do not care to tread in the footsteps of our dear Master?" Human beings, just because they are human, cannot avoid these human footsteps. But they can avoid bargaining with Principle over taking them, and they can take them fearlessly and gladly, and not hesitatingly and perforce. Because a man needs to be clothed, he does not need to be clothed upon with vanity, and because he needs to eat and drink, he does not need to impart to eating and drinking any taint of sensuous appetite. The effort of the human being to turn from evil to good is, at all times, so deliberately accomplished that he need feel under no obligation to carry any unnecessary weights.

In taking even his first footsteps the student of Christian Science should keep his ultimate goal steadfastly before him. Mrs. Eddy makes this very clear indeed, on page 426 of Science and Health, when she says, "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it." Dwelling perpetually, as some people are apt to, on the necessity for suffering is almost bound to produce suffering, and, in the same way, insistence on the necessity for human footsteps, when the motive behind the insistence is the fabrication of an excuse for dwelling in them, can only end in painful and unnecessary delay.

Any responsible human being knows that human footsteps in the pilgrimage from the flesh to the spiritual are unavoidable, so unavoidable that it is scarcely necessary to talk about them. The philosophy of the nursery, "I can be good at any time," is bounded by the nursery walls. Experience answers the child in the words of the epistle to the Romans, "O wretched man that I am! who shall deliver me from the body of this death?" What Paul meant was, of course, sufficiently clear. He had learned that you could not believe in the flesh without suffering the pains of the flesh to the exact extent of your belief. Therefore he was in no hurry to give any unnecessary force to the belief he desired so earnestly to dispense with. He knew, as he made clear, that a man must take the human footsteps, and would take them probably all too slowly, but he did not propose to add to that handicap the handicap of exaggerating the mesmerism of the flesh. Nor did Mrs. Eddy, because she knew that the human being could not turn from darkness to light in a moment, ever propose that, whether his progress was fast or slow, he should take holidays, at intervals, from the pursuit of Truth, and temporarily cease working and praying, on the ground that such periods of rest constituted these inevitable foot-

Every physical manifestation is, of course, an expression of the human mind, since matter is nothing but the subjective condition of this mind. What, then, are termed human footsteps are those inevitable mental stages in the development of the individual's understanding of Principle. Since matter is merely a phenomenon, there is, in reality, no such thing as material food. It would, none the less, be in the highest degree unscientific for any human being to attempt to avoid the human footstep of eating while learning that material food is not an absolute necessity, but only an argument by which the human mind is helped in sustaining physical health and life. One of the first demonstrations which Christ Jesus made was that of his ability to do without material food. It was perfectly scientific for Jesus to do this, because he knew how to do it; but it would be as equally unscientific for the man who did not know how to do it, to impair his health and risk his life in a demonstration beyond his understanding. "Christ, Truth," Mrs. Eddy writes, on page 442 of Science and Health, "gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

The example of food could, of course, be indefinitely extended. Eating is only one of the concessions which the student of divine metaphysics makes, entirely scientifically. while he is working out the various problems with which he is faced. Where he draws the line is necessarily a question between himself and Principle alone, since only he knows how genuine is the necessity for each concession, or human footstep. Some students necessarily progress more rapidly than others: all leave their footprints in the sands of what they regard as time, to be washed into oblivion as their understanding of Truth increases. But one and all are faced with the necessity for never reducing these human footsteps to human excuses. Christ Jesus' own words to John. when that teacher showed his surprise that he should have sought him out in order to be baptized by him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," are, when the full intent of them is grasped, some of the most solemn in the whole of the New Testament. This "Suffer it to be so now" has been made the excuse for an amount of hypocrisy which would be appalling if it were not scientifically unreal. At the same time, as a man sows, so does

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FREDERICK DIXON.

the day of wrath."

he reap, and any one who stretches the meaning of the

words an inch further than their legitimate meaning, to

cover his own weakness or to silence his own conscience, is

simply engaged in laying up for himself "wrath against

Employment and Unemployment

gives one plenty to do. But, some one may ask, will that

alone enable a man to make a living? It will indeed, if one

applies the understanding of divine intelligence specifically

to the problem of right occupation and right pay. When a

man is out of work, the first thing he must consider is what

he has to offer in the world of labor. A desperate attempt to

get something indicates a wrong attitude. Instead, the

seeker must realize that he is to give his services for the

benefit of all concerned. The right attitude, moreover, is

not one of self-conceit but of self-respect. Genuine selfhood

is in Mind, never in matter. Thus the self which is to be re-

spected is Mind, or divine intelligence, expressed. Each one

must know for himself that man has intelligence and the

ability to be intelligently active. Real activity is construc-

tive and productive, because it proceeds from the one pro-

ducing power, infinite Mind, not mere brain or material body.

expression is unlimited right action, one proves that mani-

fest intelligence is what he has to offer. Every one, of course,

wants intelligence manifested. Once a man demonstrates

that he does express intelligence in just the way that is of

definite service, he readily finds that his right employment

is at hand. The first requisite is his own innate sureness of

divinely bestowed ability. This is not something to be talked

about with an air of human superiority; it is a spiritual fact

for each one to demonstrate through alertness in taking ad-

vantage of every opportunity. A man should not sit at home

and expect work to come to him; nor should he wander list-

lessly from what seems one chance opening to another. The

right effort is, first of all, metaphysical. It is the knowing that

Principle directs unerringly, gives boundless and immediate

opportunity for service, and is irresistible in its operation for

the benefit of all. Understanding this, a man can go forth

to prove that employment is omnipresent. This does not

mean that he is to outline that some particular employer

whom he approaches must put him to work. Even a refusal

may teach the seeker more of how he must manifest Prin-

This understanding of Christian Science is absolutely

Knowing that man expresses intelligence, and that this

THE endeavor to express intelligence in all circumstances

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with infinite Principle invariably brings about the disappear-3 ^{3 3}

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ciple. And while he is learning the way of intelligence, and rejoicing in being active, he is entitled to know that Mind

sustains him here and now by providing him with just what practicable. It leaves no room for beggary. The instant a man decides to ask for alms or to advance himself by mis-

representations of any sort, he forfeits, to that extent, his ability to prove the presence of true work and true supply. To take the wrong way is an evidence of fear, which must be overcome by the sureness that the divine Mind maintains man in all circumstances. The willingness to work in accord

ance of limitations in the presence of the actual consciousness of good. Fearlessly a man must serve Principle instead of persons. As he knows that the divine Mind is the real employer and the giver of all good, he demonstrates that

tangible employment is continuous.

Each man or woman can prove this truth, in spite of any seeming conditions. Each so-called employer, moreover,

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who understands the same truth and practices consistently in accord with it, can aid in demonstrating the availability of good for the many. The employer, in fact, must be certain that he, too, is simply serving infinite Principle, which gives abundant activity as the all-sufficient experience of man. Others, also, whose duty it is to aid the seemingly unemployed in proving the boundlessness of true work, need to realize the spiritual fact, and not spend their efforts vainly with fears and condemnations. The overcoming of any supposed condition of unemployment, any fear of lack, or any belief in industrial dullness, must be a real healing, instead of a temporary palliative. This healing comes about just in proportion as all understand how the wholeness of divine intelli-

gence is expressed as right action.

On page 118 of "Miscellaneous Writings" Mrs. Eddy says: "Self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met manfully and overcome, or they will uproot all happiness. Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,-and obedience crowns persistent effort with everlasting victory." knowing and proving of man's true self as intelligence actively expressed coincides with the demonstration of satisfactory reward for all right effort. To be sure of one's self as the manifestation of Principle is to be sure of adequate supply. Each seeker for right employment must simply be consecrated in his obedience to the one Mind. As Mrs. Eddy says, on the page preceding the one just quoted, "God is the fountain of light, and He illumines one's way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God directs your way; then, hasten to follow under every circumstance." Compare this passage, pointing to the fundamental sureness of unerring divine Principle as essential, with another passage (Retrospection and Introspection, p. 85) where Mrs. Eddy says: "Guard yourselves against the subtly hidden suggestion that the Son of man will be glorified, or humanity benefited, by any deviation from the order prescribed by supernal grace. Seek to occupy no position whereto you do not feel that God ordains you. Never forsake your post without due deliberation and light, but always wait for God's finger to point the way." In order to realize the completeness of true employment, one needs only to be steadfast in his reliance on the infinite consciousness of ceaseless right activity that is God, or divine Love.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Joy FLORENCE A. BOYD

HITHER, thither, comes and goes, Lighter than the wind that blows, Brightens grass and flower and tree, Dances off across the sea. Carols clear the glad refrain, Peace on earth, the heavenly strain; Blesses every living thing-For it is a thought a-wing.

Angel thoughts rejoice to fly High into immensity, Where Truth's beam and where Love's star Gleam for all, or near or far. Life's ideas are free as air. Here and there and everywhere; For, wherever they may roam, All God's universe is home.

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Testimonies of Healing

Having received so much help from the testimonies in our periodicals, I desire to tell a small part of the blessings which Christian Science has brought into my life, in the hope of helping in return. A little over five years ago, in desperate need of physical healing, and as one catches at a straw, I for the first time attended a Wednesday evening meeting at the Christian Science church in London, of which I am now a member. I knew nothing of its teachings, but a practitioner whom I met, seemingly by accident, on seeing my great need, lovingly invited me to attend. I at first felt that I would rather go on suffering than benefit physically by a false doctrine, and it was with reluctance that as a last resort I decided to accept her invitation. I was weak and ill after a very serious operation which the specialist had been unable to finish, as he was afraid to keep me under the anæsthetic any longer, and informed me that I would have to undergo another severe major operation, although he said I could never be really strong. Every specialist I had consulted had said this; they were all most kind and sympathetic and would have helped me if they could. The health of another member of my family broke down, and as I had been leading an invalid's life for about sixteen months, I felt that I could not return home to continue to be a useless burden and expense.

At this first testimony meeting, it seemed as though divine Love were speaking directly to me through the Biblé passages read from the desk, and this, together with the sincerity and love manifested by those testifying afterwards, convinced me that Christian Science must be the truth for which I had reached out in vain all my life, and I asked my friend to help me with Christian Science treatment, to which she lovingly consented. My thought, however, was so weighed down by the memory of what I had suffered from operations and medical treatment, that I could not understand a word of Mrs. Eddy's textbook, "Science and Health with Key to the Scriptures," and often read a sentence dozens of times before any meaning was conveyed to me. I persevered, however, and at last a little light began to dawn, so that about the ninth night of study I realized that I was reading without the glasses which, owing to astigmatism, I had needed for reading since childhood. I had the oculist's prescription ready in order to obtain from him stronger glasses, as I had been suffering a good deal with my eyes and could not see to thread even a darning needle at this time. I have never worn glasses since that night, although my eyes have been put to severe tests. With this illumination of spiritual sense, I arose from my bed and made a bonfire of all my prescriptions and threw away all my medicine bottles and material remedies, knowing that I should never need any of them again.

One of the most comforting things about Christian Science is that truth is instantaneous; in a few days I was walking long distances without fatigue, and in a very few weeks was working hard in an office. Instead of being a burden on my dear ones, to my great joy and through the leading of divine Love, I took a flat in London on a five years' lease, where I have been able to entertain them on their visits to town. I am so grateful for my home and for the blessings, too numerous to mention, which Christian Science has brought into my life. I have taken care of my flat without a maid, besides doing a long day's work in an office, without missing half an hour from my work for reasons of health. I am deeply grateful for the quick healing

of a severe attack of influenza which came in the middle of the night when I was unable to ask for help. This was entirely overcome in two hours through the study of the chapter "Christian Science Practice" in Science and Health; also for the instantaneous healing of a badly sprained ankle. the healing of chronic throat trouble, a weak back, and acute neuralgia. Great as these physical benefits are, they are relatively small when compared with some measure of practical understanding, in the light of Christian Science, of the great truths of the Bible, and the purification of thought and unfoldment of good in human experience. My desire is to reflect more and more love and to help others to find the truth which makes free and thus to express, in some measure, my deep thankfulness to God and to Christ Jesus the Way-shower, and my gratitude to our Leader, Mary Baker Eddy.

(Miss) MARY BEATRICE AUSTIN, London, England.

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I did not come into Christian Science for any physical healing for myself, but in order to help my mother in her study of this wonderful truth. It has always been our custom to live up to our highest understanding of the truth contained in the Bible, and the memory of our connection with a church in former days will always be cherished as a stepping-stone to a better and higher understanding of God's Word.

For every experience in Christian Science I am grateful, but especially so for one along the line of protection. In June of last year I was caught in an elevator and my left arm was so wedged in that I was lifted off my feet and was being carried from the third to the fourth landing, when I suddenly realized that it was up to me to prove once more what I so dearly love,—the truth. I can honestly say there was no fear, for there was no time for fear. Instantly the thought came to me of a testimony I had given on the previous Wednesday evening, and the truth which I had then expressed flashed through my thought in a moment, when suddenly the elevator stopped and I was able to release myself. The workman who witnessed this experience came to me and excitedly asked what he could do, and I told him to "simply be quiet." I then went down to the second landing and found that the drive belt had allowed the cable to unwind, causing the elevator to stop and I knew this was only possible through one thing, the protective power of Truth. My gratitude can be realized.

Every day brings its joys, and the opportunity for further proof, which I know is only possible by living more and more in accordance with the Word of Life as contained in the Bible and made clear to us through the study of "Science and Health with Key to the Scriptures" and Mrs. Eddy's other works.

CHARLES L. TROUTWINE, Gloversville, New York.

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About the first healing I had in Christian Science was of a very distressing case of stomach and bowel trouble which occurred after I had been studying for five months. For three days I struggled along, not knowing very clearly just what to do, but studied about seven or eight hours a day. At that time duty necessitated a walk of about two miles each day, which I was enabled to take. From the time I left home until I got back I kept mentally repeating the "scientific statement of being" from page 468 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Lord's Prayer with its spiritual interpretation, and other statements from our text-

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book. On the third day of my seeming inharmony I had a strong desire for ice cream, but thought at first that it would not be the best thing to eat while in that condition; then I remembered something I had read about material things having no power over man. As I pondered this truth, fear was destroyed, and I went in and had the ice cream, and came out healed.

About one year later a similar condition was manifested, and I got relief in a day's time. Again, after the lapse of writti:: another year, the condition returned. This time I turned thought completely from my body to Mind as the one and only cause and knew there could not be a bad effect from a perfect cause; in so doing I was healed in half an hour, and have had no return of that condition. I was very grateful for that experience, for it proved what Mrs. Eddy says on page 217 of Science and Health: "When you have once conquered Lett a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science." One day shortly after this, I was wondering why I had not been healed in half an hour the first time. The thought came that God's law was just as powerful then as at the last, but my understanding was not so clear.

While I am grateful for many physical healings, I am more grateful for the peace "which passeth all understanding," which results from the knowledge of what God is. I am grateful to Mrs. Eddy for giving "Science and Health with Key to the Scriptures" to the world, and also for the periodicals she established, which surely bless all mankind. I am grateful to all those who through the periodicals have helped me.-(Mrs.) Jane M. Watson, Fresno, California.

I am so happy that I must tell others of all the good I have received through Christian Science and how great is the change which it has brought about in my life. About twelve years ago I suffered severely from hernia, and was only able to do light work during those years. I was unable to lift anything heavy and could not lie on that side. It was at this time that Christian Science was brought to my attention. The next day I sought a Christian Science practitioner and received an instantaneous healing, so that I am able to say I was healed that selfsame hour. I am very grateful for this quick healing. Christian Science has enabled me to gain a better understanding of God and has made a new person of me, for I have learned to trust in Him alone in my daily work .- (Mrs.) MARIE POPPENSIEKER, Löhne, Herford i Westfahlen, Germany.

In April, 1889, I was healed through Christian Science treatment of an internal trouble of years' standing. In June, 1890, we passed unharmed through a cyclone. This protection was most wonderful, but most natural when one has some understanding of the operation of Christian Science. I did not know that anything more than an ordinary storm was taking place, but I took "Science and Health with Key to the Scriptures" by Mary Baker Eddy and sat down, the four children gathering about me. My husband proposed going to the cellar, but I said, "No, we will ascend in thought," and we were protected, although the town, except our house and a few close around us, was razed to the ground. The following Sunday ten carloads of people came from Lincoln and Omaha and other towns on the way to see the scene of destruction, and among them was my brother, not a Christian Scientist, who said that I was the only one he saw who did not look as though I had been sick. This was due to my clinging to the truth I had learned from Science and Health.

During the next few years two little girls were born to us. I depended entirely upon Christian Science and suffered very little pain with either birth. Since then all the troubles that have come to us have been overcome through our understanding of Christian Science, and I have been able to help others many times.

I am grateful for the healing in some degree of self-pity and of dependence upon what others think. I now see that the only true independence is in knowing what God thinks or knows, and thinking likewise. I am grateful for The Christian Science Journal, Sentinel, and Monitor, which have been marked influences in helping me to think rightly. I love to ponder with gratitude the joy of Mrs. Eddy as she stood alone with God in her endeavor, and the vision of what her work meant to sustain her. I love to know her more and more through her writings. She has enabled us to make the promises of the Bible ours by showing us that they were given for all time. I surely worshiped truly for the first time (though a member of a church many years) when I learned that God is good and could not give anything but good to His children.

(Mrs.) Anna Pope Simmons, York, Nebraska.

I desire to express my gratitude for all the help I have received through the study of Christian Science. I have had many physical healings, among them the overcoming of sick headaches, nervousness, influenza, chronic bowel trouble, and many other ailments. I had suffered from sick headaches in a very severe form ever since I was a small child. I tried many physicians, but they all failed to give me any relief. Finally I suffered a nervous breakdown and was forced to give up office work for a year and a half. It was while in this condition that I took up the study of Christian Science, and received my healing. The healing of the nervous condition and headaches was a slow one, but during that time I was healed of several other ills. Chronic bowel trouble which I had had for years was healed in one treatment and this healing has been permanent. I have never had a return of the trouble. Influenza, during the epidemic, was healed in one day. I am certainly very grateful for all these physical healings, for before coming into Christian Science I seemed to be constantly suffering and hardly knew what it was to feel well and strong, as I now feel all the time.

I have also received a great deal of help in other ways, in business problems, and in daily supply; also in the recovery of lost articles. Since gaining some understanding of Christian Science, there is not a problem that has come to me that has not been worked out by applying the truth. I am very grateful for all these blessings, but I am most grateful for the understanding I have of Christian Science, of God as divine Love and ever present. I am grateful to God and to Mary Baker Eddy, and I deeply appreciate the loving help which I have received from a practitioner, also from the Christian Science literature, which I find to be a great aid to me, together with the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy.

(Miss) Norma E. Simmons, Long Beach, California.

For a number of years I have been a student of Christian Science and have experienced many healings, for which I am most grateful to God and to Mrs. Eddy, who has shown us the way to this wonderful truth through her book, "Science and Health with Key to the Scriptures." When I first became interested in Christian Science I was obliged to wear glasses, and had worn them since my childhood days.

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After reading Science and Health and the other writings of Mrs. Eddy, my glasses were laid aside, as they began to tire my eyes, and they have never been worn since. During the epidemic of influenza, I had a severe attack which rapidly developed into pneumonia. I was not living in a congenial atmosphere, and the constant demand of my relatives that I have a doctor seemed to deter my healing considerably. My sister, a Christian Science nurse, feeling that it would be best to move me to more congenial surroundings, called a taxicab, and I was taken to my sister's home, where there was no thought of fear. I am thankful to say that the need was met within a few hours' time after that, the alarming symptoms vanished, and I was soon up and around, with no ill after effects.

In addition to the help which I have received during various illnesses, the study of Christian Science has also enabled me to broaden out in a business way, and my supply is much greater, because I have learned to realize that God is the source, and that it can never be taken from me. Through Christian Science I have been healed physically and uplifted spiritually, and I appreciate more and more clearly its many blessings. One of these blessings is the Christian Science literature, which I may read and enjoy and share with others, for their blessing also.

(Miss) Rose Hackett, Chicago, Illinois.

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I was brought up under good influences, my father being a clergyman in the Church of England, but in spite of this I early developed evil tendencies, which led me into many bad habits, and finally to an attempt at self-destruction, which left me totally blind.

"If ye live after the flesh, ye shall die." Christian Science teaches that all that can die is false appetite, false pleasure, all false belief about that which is good, true, pure, and real. Five months after the attempt to end my troubles in the wrong way, Christian Science came to me, and has taught me how to end them in the right way. The following manifestations and beliefs have been overcome through Christian Science: the belief that God is a corporeal being seated on a throne somewhere beyond the skyline; the daily practice of secret sin for many years; the desire to indulge in and hear vulgar and profane conversation; the excessive use of intoxicating liquor, which was taken with the thought that the more I drank of it the stronger would be my courage to follow the fleshly lusts; the use of tobacco, both chewing and smoking, to both of which I was a slave, and the desire for gambling and the dishonesty connected therewith.

In addition to the above I have been freed from the desire for tea and coffee, which I used to excess, also from various physical difficulties, of which chronic catarrh seemed to be the most distressing. I have peace of mind and the assurance that I am on the right path at last, and for all this I am indeed grateful.

RALPH M. DUFFIELD, Denver, Colorado.

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It would be impossible for me to tell of all the blessings I have received through the study of Christian Science. I have been reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, for over twenty-five years. The textbook was brought to my home by a visitor, who spent the winter with us, and I read it during all my spare time. It seemed so wonderful and beautiful, I felt I had found what I had been wishing for, as my past life had been filled with unsatisfied longings. I was full of fear and without

hope in a future life. The study of Mrs. Eddy's writings has changed my whole outlook on life, and words fail to express the gratitude I owe to her for her untiring work of love for humanity.

The chapter in Science and Health, "Christian Science versus Spiritualism," helped me better to understand that as we realize more what Life is, we see that death is an illusion. In the words of Mrs. Eddy: "Existence continues to be a belief of corporeal sense until the Science of being is reached. Error brings its own self-destruction both here and hereafter, for mortal mind creates its own physical conditions. Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached" (Science and Health, p. 77). As I had never been a member of a church and did not understand what God is, I felt I was in the dark and was quite unhappy, and I had two young boys who, I felt, ought to have the right idea of God. We were then strangers in the city in which we lived, but I soon found a Christian Science practitioner and was healed of all my physical troubles in a short time. I felt like a new person after having been sick for over a year. The next Sunday we attended our first Christian Science service and Sunday school. I never can forget the love I felt at that service; I was very happy indeed. It has proved one of the greatest blessings, and a comfort to me to have my sons grow up with such help as they have had all these years in the study of Science. They love its teaching. I owe all I have to Christian Science.

(Mrs.) NELLIE M. WHITESIDE, San Jose, California.

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In January, 1918, I was stricken with severe articular rheumatism. My parents immediately turned to an efficient physician, who prescribed for me. However, my condition became so much worse that my parents had no hope of my recovery, for a nervous heart trouble had also developed.

In their extremity my parents acted upon the advice of friends, and called a Christian Science practitioner. Even within a few days one could see the results of the healing truth. My limbs became less swollen, the pain was relieved and my heart action became nearly normal. To the great astonishment of the physicians I was able to be up for several hours during the day and am now strong. We have proved for ourselves that a firm, understanding faith in God heals. Daily I thank Him that through Mrs. Eddy the truth has again come to the world.

(Miss) P. FUHRMANN, Bielefeld, Germany.

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So-called mortal mind is trying to tell us these days that there are no vacant houses, flats, or apartments, no place to move; and it behooves us all to know that God governs, and no matter how loudly error may scream, we, as Christian Scientists, know that each one has his place in divine Mind as idea. As this becomes clear to us our right place, humanly speaking, is manifested. God's ideas cannot crowd, or push each other about. Each one is guided, governed, and maintained in his right place.

Recently, while looking for a place to move into,—for our building was sold, and the owner wished to occupy it himself,—I was wonderfully helped by loving friends. First, one sent me the verse in Exodus, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." I realized that mortal mind had no power to move me about, but that Love was leading me to a better place. It was my part to know this, and to stand in the realization that divine Principle,

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Love, governs all, and through spiritual law our place would be made manifest. We could not be confused or misled into taking the wrong step, for there is but one Mind.

The suggestion of exorbitant rent was met with a song in our hymnal (No. 149):-

Wherever He may guide me, no want shall turn me back; My shepherd is beside me, and nothing can I lack.

Finally, another friend telephoned me of a flat near her on a very desirable street, and much better in every respect than the one we were occupying. The rent was higher, but there were eight large rooms, whereas we had had only six, and there were many conveniences we had not had, such as janitor service, for instance. As I contemplated this home, I was filled with gratitude to the Giver of all good, and to the many loving friends who had helped me. Many times while solving this problem I was lifted to the mount, and was able to see spiritually,-to discern the allness of God and the ever presence of Love .- (Mrs.) MARIAN LELAND WHITEMAN, St. Louis, Missouri.

So many times have I found renewed courage and strength in reading the testimonies of healing in the Christian Science periodicals, that I am glad to avail myself of this opportunity for expressing gratitude with the hope that I may in this way

As I look back now, I can readily see that I never truly lived until I found Christian Science, and yet for the first year or two after I took up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy I often became discouraged over the slow progress I was making. As I continued to "strive to enter in" the way became clearer. My biggest problem seemed to be one of supply, but as soon as I realized that I had been clinging to dependence on human personality and had feared to place radical reliance on God, I was enabled to find a place for myself in the business world and to prove that God has work for every one of His children to do. Through the aid of Science I have been able to demonstrate, in some measure, the fatherhood and motherhood of God in providing a home and caring for my small children. Ills common to children as well as minor accidents have been quickly met in our family, sometimes by singing together our inspiring hymns or by repeating the "scientific statement of being" (Science and Health, p. 468). The hymns particularly seem to have aided the children to grasp the Principle of Christian Science. Not long ago my seven-year-old daughter told me that a bee had stung her on the hand while she was playing in the school yard. She told me that she had declared that God is Love and that He would not let anything hurt her, and that this had instantly proved to be true.

About three years ago, I had an opportunity to prove the ever presence of Love, when there was no human aid near. I was staying on a ranch with relatives, and was alone with the children when the opportunity came. A bottle of strong carbolic acid had been left on a table on the screened porch. I was inside the house and glanced out of the window opening upon the porch just in time to see my young son, then three years old, lift the bottle to his mouth. When I reached him he was screaming, and his mouth and throat were white from the acid. I took him in my arms and asked the man who was working on the place to go to the nearest telephone, half a mile distant, and call a Christian Science practitioner. He replied that he would go and call a doctor. Left alone, I began to realize the truth about God and man, and in the moments that followed I lost all sense of time, for I had caught a glimpse of the truth. About half an hour later the

doctor arrived and found the little boy sleeping peacefully. He told me afterwards that he only came out of courtesy, as he confidently expected that the child would not live until he reached there.

So many blessings have come to me through the understanding of God as Truth and Love that I could not begin to enumerate them all. I am more grateful than I can say to Mary Baker Eddy for her revelation of the Christ, Truth. I have new cause each day to be grateful for all the channels for good which she established, especially for the Lesson-Sermons, which unfold the truth so wonderfully week by week, and always bring a new and needed message.

For the church services, the Sunday school, and for the Christian Science periodicals I am very, very grateful. Each of these channels seems to unfold the truth in its own way and each is like a very dear friend to me.

(Mrs.) Maud W. Makemson, Phoenix, Arizona.

Having been brought up from childhood as an agnostic, I came to Christian Science with an open mind, and found the living truth in spite of, or perhaps because of, an education intended to prevent me from accepting any form of religion. I was trained in logic and taught to accept nothing that could not be proved, and the Bible was only familiar to me as an example of wonderful literature. As I was left motherless when very young, there was no influence to counteract this teaching, and yet in spite of all, I had a very strong instinctive faith that God did exist, and when I grew up I used to wish that I could believe the teachings of Christianity, but they seemed to me too inconsistent, and I could not find any proof of God's existence in any of the denominational churches. I arrived at definite proof of God's existence through several remarkable answers to prayer, though I was perplexed to find that there seemed no rule to follow, and that sometimes prayer brought no result. When Christian Science was brought to my notice, I began to weigh its truths and to try to prove them, just as I had been taught to do with everything; and, somewhat to my surprise, I found that it worked; that if I faithfully applied the rules in an honest attempt to prove them, the right result followed. Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 327) that "reason is the most active human faculty," and certainly it was reason, and not sentiment nor even great need, that brought me to accept Christian Science. Then I found I could accept Christianity after all, since the understanding of the Bible which Christian Science brings revealed the teachings of Jesus the Christ as demonstrable law, and reason was satisfied. I am truly grateful that it was apparent to me from the start that if Christian Science was true it was the only thing worth striving for and would in time redeem the world from sin and suffering.

For eight years Christian Science has met my every need. and each year brings greater courage and liberty and joy. I have, of course, had many physical proofs of the healing power of Truth. On one occasion, a badly sprained shoulder was perfectly cured by my reading Science and Health for half an hour; another time a bad attack of what seemed like pleurisy, which I had once before suffered from before I knew of Christian Science, was overcome in one night with Christian Science treatment, and on two occasions I had cavities in my teeth filled without any pain, though in each

case the dentist said there would be great pain.

I am very grateful for all the blessings which Christian Science brings, and I am thankful to all who have helped, and are helping, to bring this healing truth to weary humanity.—(Miss) NINA SEYMOUR KEAY, Stroud, England.

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Signs of the Times

["The Gift of God"—The Christian Science Monitor, Boston, U.S.A., January 3, 1921]

At a time when so many people have been giving and receiving gifts, it is well to consider seriously the source of all giving, and to ponder its nature. Though so many so-called Christmas gifts are purchased with money, real gifts are "without money and without price." Honor, glory, peace, joy, "the lofty rime," cannot be bought, nor in any real sense can they be given, any more than two times two are four can be given away. The giver must himself have gained that which he gives by demonstrated understanding, and he who receives must prove that he has received by his works. Giving exhausts not, nor is there less because of that which has been given. So the oil in the cruse failed not.

Unless the thought of gratitude and unselfed affection accompany the gift, the gift is bare, as Lowell so well said when he made it clear that a gift is just the inevitable sharing with another of the truth that one has perceived. So he

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,

Himself, his hungering neighbor, and me.

Mrs. Eddy expressed it metaphysically on page 206 of Science and Health, where she says, "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,-Spirit, not matter, being the source of supply." In other words, Spirit, God, Mind, is the source and essence of every true gift. Since God, Mind, is infinite, and the only universe the spiritual one, all gifts, as well as everything else, must be found in Mind. Now to the materialist such gifts are intangible and vague. So was the "living water" to the woman of Samaria. She asked for it that she might not again be vexed by thirst, nor obliged to go to the well to draw, but she did not understand that it was a spiritual gift, unknown to mortal taste, yet "springing up into everlasting life." So also Simon thought that the Holy Ghost, the power of spiritual understanding, could be bought, and he brought down upon himself the terrible wrath of Peter, who turned upon him with the righteous rebuke: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

But though the "gift of God" cannot be purchased, the true man has it, and from receiving it he cannot escape. Peace, joy, glory, honor, grace, wisdom, freedom from fear and discouragement, abundance of riches, rest,—these, that cannot be bought, are gifts of God to all who come "to the waters." "The gift of God is eternal life," said Paul, and Christmas comes to us with the birth of the spiritual understanding of our possession of this gift.

How this is so is explained by the Comforter, divine Science, which guides us into all truth, as Jesus foretold. For the Christian Science textbook, "Science and Health with Key to the Scriptures," written by Mary Baker Eddy, together with Mrs. Eddy's other writings, makes very clear the real man's scientific relation to God. These writings show how it can be proved and must be proved, that because God is all-powerful, all-active Principle, the infinite Mind which created man in His image and likeness, this man, the idea of Mind, must reflect and receive "every good gift and every perfect gift" from the Father. That is, man must of necessity reflect every quality of the divine source, in which is no element of matter. This is explained by Mrs. Eddy on page

303 of Science and Health, as follows: "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle." And on page 304 of the same volume she says. "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect mangoverned by God, his perfect Principle—is sinless and eternal."

These gifts of glory, honor, joy, eternal life, having been freely received, we are told to freely give. Iesus said that when we had "done it unto one of the least of these," our brethren, we had done it unto him. That is, when we see not the sick, not the sinful, not the burdened, nor the mentally deficient, but in their stead we scientifically perceive the infinite manifestation of infinite Mind, we are, in the measure of our understanding, and in the measure of our reception of the gift of God, giving it again, doing it "unto one of the least of these." We use the gift of God as we think aright, think in accordance with the first chapter of Genesis, where God saw that all that He had made was good. We bestow the gift of God when we see with eyes too pure to behold sin, disease, or death. The perception of the reality, the power, the presence, and intelligence of spiritual understanding, of thoughts of health, goodness, righteous judgment, is necessarily the perception of the unreality, the impotence, the absence, and the mindlessness of the claims of sickness, evil, or human power. This spiritual discernment does not ignore the seeming sense evidence, but eliminates it, replaces it with the truth. So did Jesus eliminate and destroy the belief that Lazarus had died.

It must ever be borne in mind that we cannot do it "unto one of the least of these" until we have done it for ourselves; we cannot give away the gift of God until we have made it our own by the unfainting, steady adherence to the substance, power, and infinite presence of the one Mind. It was because he had made the gift of God his own, because he had come to reflect the thoughts of God, that Peter could effectually say to the lame man at the gate Beautiful, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The gift of the God who is Life, Mind, Principle, is the spiritual understanding of Life, Mind, Principle, as omnipotent, omnipreent, and omniscient. It is the gift of the power of spiritual understanding, which is itself the reflected power of God.

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[From Address by Rear Admiral Sims before Loyal Coalition in Boston, Massachusetts, as Reported by The Christian Science Monitor]

Rear Admiral Sims traced the history of the relations during the war between the United States Navy and the British Grand Fleet, lightly illustrating the otherwise technical description with anecdotes of navy life. He pointed out the great things achieved through unselfish cooperation between the two English-speaking nations and with the other allied naval forces.

"I cannot see," he declared in summing up the war's lessons, "that there need be any misunderstanding if we approach our inevitable commercial and other difficulties in a friendly spirit. If people can cooperate loyally under the fierce stress of national interests and personal ambitions in war, surely they can with good will cooperate in peace. In my estimation, as something of a student of war, a failure to cooperate with a certain degree of cordiality is a danger....

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W. G. The nations must find a way to compose their differences. The only sure basis is a spiritual one; it is through the power of sentiment. Personally, I believe it will depend chiefly upon the initiative being taken by the British and Americans, and that a permanent understanding between them will inevitably result in peace and good will throughout the world. Personally I believe that, whatever the ultimate agreement or association for the prevention of war the unity of English-speaking peoples in unquestionable friendship and understanding will play an essential part, not to invade the rights or exclude the fellowship of other nations, but to include them and help protect them. Now those words are not mine. You have read them in the paper, and so have I. They are the expressions of the sentiment and opinion of Mr. Warren G. Harding, who is going to be President of the United States."

[From The Times, London, England]

No one will seriously dispute that knowledge of disease is at present extremely defective. It is so defective that, within the last month, Sir James Mackenzie and his band of research workers at St. Andrews have openly avowed that in upwards of ninety per cent of all cases coming for medical examination and advice, putting aside trivial complaints and minor injuries, they are unable to "state the nature of the patient's illness with any degree of accuracy." True, they can call a headache a headache; a pain, a pain; exhaustion, exhaustion; weakness, weakness. That, however, is merely recording symptoms; it is not interpreting them.

If this pioneer, with a great record of discovery behind him both in general and in consulting practice, and those whom he has gathered to work with him are forced to make such a confession, can we suppose that the overworked doctor is likely to be more fortunate? He, too, will encounter his ninety per cent. . . .

No maker of statistics can possibly tolerate the kind of records which avoid conclusions. You could not classify such things. Clerks would fail utterly to comprehend them. In consequence, sooner or later, that absurd volume, the "Nomenclature of Disease," will be produced, as it was produced during the war, and doctors will be invited to group their findings under one or another of the "headings." We shall then see again the ignominious spectacle of medical men fitting the symptoms to the disease instead of the disease to the symptoms, for all the world like getting one's feet into boots too small to hold them. Inspectors and ministries do not want observations; they want conclusions which will allow them to take action. We have Sir James Mackenzie's word that, in ninety per cent of cases, conclusions are at present impossible. And so these new record cards, as the doctors see and are saying, are useless. They will tell us nothing but the untruth. Untruth will go to Whitehall and be bound in blue covers. We shall learn anew that we are the least healthy nation in Europe, or the world. Great and costly schemes of regeneration will be submitted to Parlia-

[From "How Did Mrs. Eddy Discover Christian Science?" by Dr. James L. Gordon, Pastor First Congregational Church, San Francisco, California]

Mrs. Eddy was a genius and she had her own way of putting things. For instance, she affirms that God is not a personality, but a Principle. What she means is that God is not a person as we understand personality. Our idea of personality is a spirit incased in the limitations of flesh and blood and time and sense. Mrs. Eddy's idea of God is an infinite individuality whose influence is subtle, all-pervasive, and omnipresent; an eternal and everliving intelligence, as

near and close as the atmosphere and as boundless as the limitless regions and reaches of universal thought. Mrs. Eddy has her own peculiar idea about prayer. She says, "God is not influenced by man" (Science and Health, p. 7). What does she mean? She means that we are living in a universe which is governed by law. The secret of every blessing is in obedience to the law. . . .

A church must be judged by the type of character which it produces or attracts. We have made a rather thorough inspection of the followers of Mrs. Eddy and they look good to us. I like the Christian Scientist because he has the glow, fervor, and enthusiasm of a deep religious experience. John Stuart Mill once said: "Beware of the man with an experience," and Harriet Beecher Stowe once remarked, "What you have once seen you can never unsee." You will recall also the words of the young evangelist who affirmed, dogmatically, "If you've got religion you will know it. If you don't know it you haven't got it. If you've got it, you will live it."

[From The Biblical World]

The one hope of the Protestant churches to-day, as in other days, lies in keeping abreast of intellectual and social forces. Temporary popularity of preachers, and enthusiasm for irrational hopes do not argue lasting significance. Permanence belongs only to what is rational. To doubt this is to flout history and deny God. But will intelligent Christians support the church as an institution? Or will they in disgust abandon it to its fate at the hands of untrained and untrustworthy leaders? That is a real question just now, and one for which we could wish an affirmative answer were more immediate. Between the theological demagogue and the academic dogmatist there is nothing to choose. Religion can no more thrive upon technical scholarship alone than health can be derived directly from treatises on physiology. . . . Information is not activity. Religion must be made intelligent, but it must be more than academic. It must be vital.

[From The Living Church]

We stand on the threshold of another year. Of course that seems a trite saving but it is as true to-day as it will be on July 1 or on September 15. As we die daily, so daily do we begin to live. On January 1, however, habit bids us hesitate and think; asks us to take stock not so much of things already possessed as of things we would like to own, or that we know we ought to desire, as individuals, as a nation, as a church. Daily the church and the nation and the world stand with us at the same threshold. We cannot peer down the lane ahead without being conscious that millions of eyes are looking in the same direction, and we know that what we see is not worth going after unless there is enough of it to go around. . . .

Again we contemplate the mystery of time. It does seem endless, and the mere thing itself stands out more sharply than ever as having nothing in particular to do with what has or has not been accomplished. . . . The accomplishment of newness in us and through us is more to be desired than time itself. This, then, is our great desire for the New Year-newness supplied by God. We leave everything behind. That makes for new things, new men, new judgments. The things that were ours this time last year can never be ours again, and we do not want them. Friends have drifted apart. The old ones we still possess are ours only when they, too, are new, having absorbed newness. The things we liked are altered. The things we thought

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perfect we now make light of when they have not changed; the things-houses, people, doctrines-we once disliked we now love for the very element of newness we have discovered in them. . .

To assist in bringing this about, individuals sometimes make resolutions. But new ones are not needed; strength and courage are. We recall the gibe of the comedian, "Resolutions! yes, we make them, not to keep them but to break them, for we're only poor, weak mortals after all." But we are not. We have Christ, and in him is no weakness at all. For the New Year, then, let us have no new resolutions save the determination to use the strength that is ours. The church and the world and we will be better for it. It will hasten the completion of the newness whose light God has shed abroad in our hearts.

[From The Boston Herald]

The secretary of the American School Citizenship League has just received word that the French minister of public instruction is about to conduct throughout the schools of France the essay contest that was devised and is carried out by the American school league. This addition of another country to the important ones already aiding in the spread of training for citizenship among their school children greatly encourages the friends of the work everywhere, the secretary

says, and he further states:-

"One of the hopeful tendencies in the reconstruction period after the world war is the responsibility which educational leaders have taken to promote a world outlook for the establishment of a durable structure of the world order. During the peace conference educational thinkers pressed the view that the stability of the world depends primarily upon the aims and methods of the educational systems of the nations, and the definite proposition for the creation of an international bureau of education which should act as a central force and medium of exchange in all matters pertaining to education throughout the world was presented to the League of Nations Commission. This plan was supported by the department of superintendence of the National Education Association and the general education board of the United States, the Workers Educational Association and the National Union of Teachers of Great Britain and Ireland, the international council of women and conference of women suffragists of the allied countries and of the United States, and the meeting of delegates of allied associations for a society of nations.

"Although the international bureau of education is not yet organized, educational thinkers in all countries are formulating plans through which education may perform its full service in this critical period of world history. We have many evidences of this educational motive. There has recently been founded and endowed in London, through the generosity of Edmund Rothschild, an institut de France, whose purpose is to enable French students to study in England and incidentally to become acquainted with English manners and customs. The international university established at Brussels a few months ago, which is subsidized by the League of Nations, the international school at Copenhagen, the organization of the International Federation of University Women in London last summer, the University Union in Paris, and the Institute of International Education in the United States all indicate an intelligent desire of the intellectuals of the world to cooperate for peaceful progress.

'The world essay contest of the American School Citizenship League, just announced, which is open to the normal

and high school students in every country in the world, presents a concrete effort to stimulate a serious study of world relationships. No one can estimate the far-reaching effect of high schools throughout the world simultaneously studying the subject, 'The most effective method of securing cooperation as against competition between nations,' the title announced for the high school contest this year. The essay contest has been an annual affair in the United States for the last dozen years, and in most schools it is made part of the regular work, either in history, English, or civics. Esperience has shown that the contest not only promotes interest in the subject by the members of a class, but this interest has estended to the home and has stimulated the adoption by libraries of books on international relations necessary for the research work involved in the essay contest.

"The first prize in the high school contest last year was won by a British student. In previous years, prizes have been awarded to Belgian, Austrian, German, Australian, and Italian students. The American School Citizenship League is already assured of the introduction of the essay contest in the schools of the several countries for the coming year. Now comes the welcome news that the minister of public instruction in Paris is about to start the contest in the schools of France."

[From The New Statesman, as Quoted in Public Opinion, London, England]

Terrorism is the statesman's boomerang. It seems a splendidly effective weapon as it flies off on its mission, but it has a habit of coming home. It would be possible, we imagine, for a mathematician or physicist to put the truth of the matter in a formula or diagram. History is a long chronicle of the actions and reactions of terrorism and, though the facts are both confusing and contradictory, we may gather from them at least one conclusion—that, while the object of terrorism is order, its result is simply more terrorism, till terrorism is exhausted and either justice or ruin takes its place.

[From "The Twelve Apostles of American Newspapers" in Boston Evening Transcript]

It is impossible to get up a symposium even of all the newspaper men of the United States on the question of their favorite paper, or the paper most highly esteemed by them. but a symposium on that question has nevertheless been held. A vote has been taken by a member of the staff of the Augusta (Georgia) Chronicle, and reported upon at length by him in the columns of The Editor & Publisher, a periodical issued in New York in the interest of newspaper people. What he was after was information for his own benefit. as to the best paper editorially. Now to get his information, naturally, he applied to newspaper people, because they are the only sort that know a great many papers—know papers from one end of the country to the other. He sent around his questionnaire, and it said: "I want to know which newspapers are your favorites from a purely editorial point of view; not which papers are the biggest or carry the most advertising. or publish the finest features, but which have the best editorials." He obtained answers from men (in one case a woman) from all over the United States. . . . The Christian Science Monitor, it is now apparent, has got into this list; and the reason is no doubt the universality of its subjects, the thoroughness of its study of them, and the sort of abidingness and sincerity of the quality of its comment, which takes them out of the usual touch-and-go style of editorial comment.

Sincerity, after all, is the touchstone of merit in editorial writing. Ability, force, knowledge of facts, logic, "punch"

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00000000 there should also be; but without sincerity all these are as sounding brass and a tinkling cymbal. An interesting circumstance in connection with these twelve favorite papers is that they are all old papers, with the exception of The Christian Science Monitor, and (as old papers go) the Kansas City Star,—the Star being a mere youngster of forty-one years of age, while the Monitor dates only from 1908.

[From Bulletin of the Massachusetts Audubon Society]

The law forbidding the sale or possession of the feathers button of native birds is very well observed in this state, at least so far as the stores dealing in millinery are concerned. This is the federal law, and the milliners live up to it. Now and then a representative of the society inspects the stock offered done for sale and rarely does he find cause for complaint. When ware such has occurred, the responsible store official has pleaded ignorance and has been quick to remove the cause. So far as our native birds are concerned, it would seem as if the storekeepers are really interested to obey the law.

[From an Address by Dr. Alexander C. Humphreys, President of Stevens Institute of Technology]

Mental thrift, in the first instance, is of far more importance to the world at large than material thrift. First, because this leads to right thinking and so gives us the basis for right doing. And right doing will necessarily lead to material thrift. I am, of course, not including that kind of "thrift" which designedly aims to accumulate selfishly at the expense of others. In the intellectual field the responsibility for straight and honest thinking should be greater than in any other one field. . . . The "Intellectual" who is originally honest in intention but who is not strong enough to change his expressed views as the truth opens up to him, becomes a direct and positive menace to society, because he is not even teaching what he believes. . . .

If the "Intellectual" carries a grave responsibility in connection with mental thrift, the business man and financier also carry their special responsibilities. The latter are charged with the responsibility of thinking straight and doing straight in their activities. They cannot all be leaders, but they can all think and do straight according to their several lights. . . . Many of those in control of our daily papers and other periodicals, instead of aiming to lead the masses to straight and honest thinking, are constantly aiming to anticipate the ignorant and undigested thoughts of their readers. . . . Mental thrift means straight, direct thinking to the truth—and then the holding on to that truth all the more firmly for its age, if it has successfully met the searching tests through its years.

[From The Intercollegiate Statesman]

We notice in papers received from Great Britain that the wet leaders "were exceedingly gratified" over the results of the vote in Scotland. As we see it, however, only very superficial thinking can give them much reason for gratification. Considering the fact that the liquor traffic has been thoroughly intrenched there down through the centuries, the significant thing is not that one hundred and forty-nine districts voted to remain as they were but that in eighteen districts the people voted for a decided change from the existing condition. There was nothing unusual about the fact that until a few years ago the Chicago River flowed into Lake Michigan, as it had been doing for hundreds of years. But when the farseeing engineers of the city, in order to protect

the health of two million people, reversed the current of the stream, making it flow out of the Lake and through the Illinois and Mississippi to the Gulf, that fact was full of meaning.

["Protestantism in Spain," from an Article by Tyler Dennett in the Methodist Centenary Bulletin as Quoted in Boston Evening Transcript]

Spanish Protestantism celebrated a year ago the end of half a century of religious toleration by a Congress of Religion in Madrid. At this time the great mass of Spaniards are thinking quite as earnestly about democracy and republican government as are the people of Britain, France, and Italy. The political and religious situations are closely connected, I found on the visit to Spain, with the Centenary European Deputation. The Protestants are identified with the Liberals. . . .

Before me lies one of the great daily newspapers of Spain, which I bought while in that country. On the front page is a two-column head over an official note which was sent to Germany. On the next page is a two-column advertisement inserted by the Bible Society, headed: "Wilson and the Bible." Below the headlines is a translation of his message to the American soldiers. The Bible Society reports that in the year just concluded more than 133,000 copies of the Bible and Bible parts were sold in Spain, an increase of more than 30,000 over the previous year.

[From "The Electron" by Robert Andrews Millikan]

After all, the evidence of our eyes is about the least reliable kind of evidence which we have. We are continually seeing things which do not exist, even though our habits are unimpeachable.

[From "The Pilgrim and His Pilgrimage" by the Rev. George A. Gordon, D.D.]

All power is invisible; the power by which the river runs and the sea rolls and the planet flies and the constellation moves and the whole stellar universe pursues its everlasting heavenly way; all power is invisible. . . . How do you know your friend? You never saw his mind; he never saw yours. . . . You take your friendship, first of all, on trust, primal, aboriginal, absolute trust.

Church Notices

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

CHURCH TENETS.-The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size $8\frac{1}{4}$ " x $10\frac{3}{4}$ ". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hear-

ing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at \$100.00 each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zone east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentincl*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana: Cheyenne, Wyoming; Denver, Colorado; and Las Vegas. New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading.

The business world to-day demands of newspapers better things than it has ever before required.

The news item reprinted below emphasizes this fact:

which TRUTH IN NEWS AS AN des of opport. AID IN ADVERTISING ain with such as ing drawn in, the inwind CHICAGO, Illinois-Newspaper adbroadest vertisements are believed by readers who will in direct proportion to the truth of news stories among which they are placed, according to Tracy Ellis of claim it? equa!1 course, to Jame Indianapolis, who addressed the Betdramatic ter Business Bureau of the Associated falle welcome Advertising Clubs of the World yesterday. me, like Confidence sells goods," he said. "The newspaper which makes a de-termined effort to build up great reader confidence in its news and el, from ner home ted firstof arg Jameso editorials will consequently through selling more adver profit advertising cism, a her art through come of amploy-Just as the public shops for quality in merchandise, so advertisers tells us. are selecting newspapers which stand high in reader confidence." ferred. tion's at woman

In connection with the above news item the comments of a reader of THE CHRISTIAN SCIENCE MONITOR when writing about his subscription are interesting and are as follows:

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ONE is reminded of a saying of Robert Louis Stevenson,—that he hoped to "live far from the shadow of a newspaper." It is pleasant to remember that he reached a desired haven where he was at peace. But there are three at least who rejoice in a happier concept: that they may dwell in the clean, warm sunlight of The Christian Science Monitor. It has blessed each member of this household. We have been exceedingly grateful for the Children's Page—one of us in particular.

We do not know the editor, the business manager, the foreman of the composing room. We hope that they are the best Scientists ever. But Principle is the light the Monitor reflects, and that light shines brightly enough in and through its columns so that we do know they are not getting in front of it to any appreciable extent.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Scntinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

paper, single copy \$2.00; six or more, each \$1.75.

GERMAN TRANSLATION. Alternate pages of English and German.

Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

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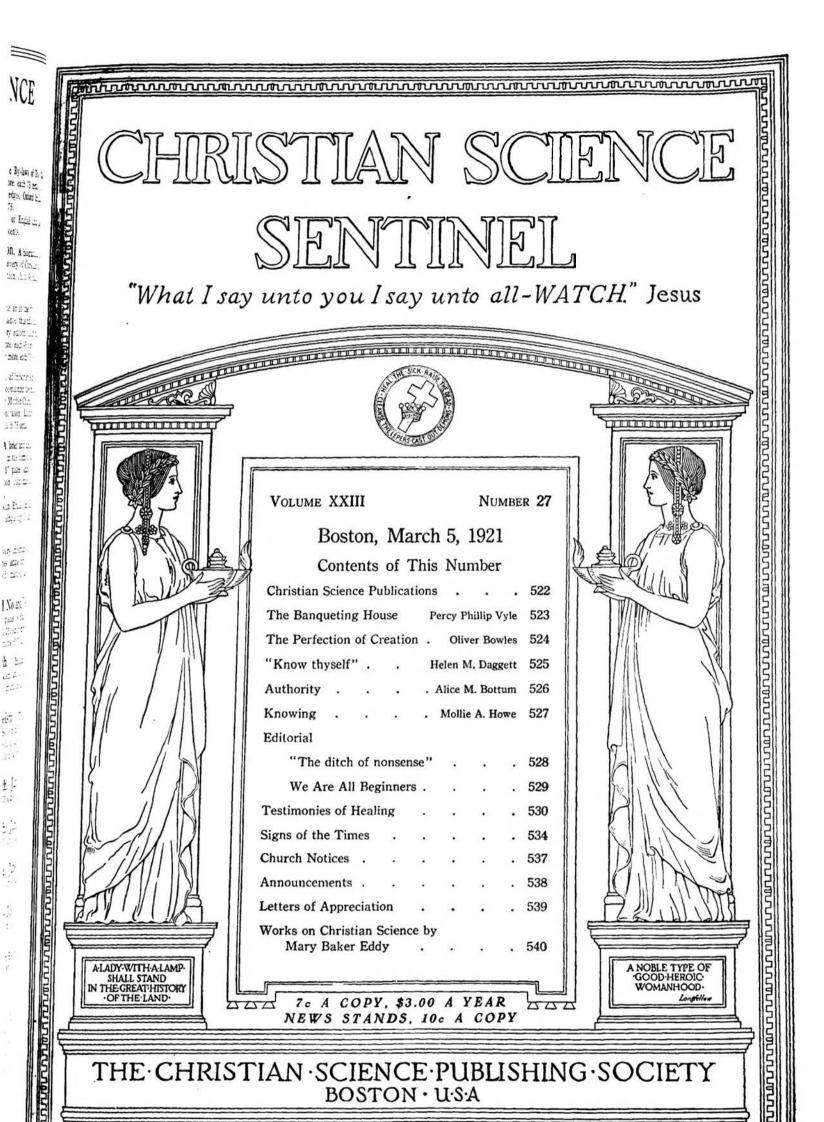
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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MARCH 5, 1921

NUMBER 27

The Banqueting House

PLENTEOUSNESS is a divine idea. Bounty is infinite. Continuous refreshment in the banqueting house of Spirit cannot diminish supply nor deprive another of anything. The multiplication of Mind's ideas is perpetually operating without fluctuation or deviation, without depletion of quantity and without variation in quality. Mortal sense is always face to face with lack in various phases. The seeking for material plenty is one of the most profound, yet unsatisfactory problems to which mankind applies itself. The urge to secure is coupled with the fear of dispossession. These twain are concomitant with the mortal thinking of all peoples and of all generations, but it is a travesty on the reality that whenever we enjoy the use of anything, this enjoyment is accompanied by the fear that an evil force will arise to snatch it from our grasp.

Christian Science maintains that infinity cannot be finite. that depletion is not a law, and that the spiritual man, the real man, does not lack. On the contrary, Christian Science demonstrates that multiplication and not subtraction is everywhere evident when physical reasoning is discarded. Biblical history is replete with confirmatory evidence of the truth of scientific reasoning. All will remember the narrative of manna in the wilderness and of water from the rock. When Elijah was commanded to dwell with the widow of Zarephath, the meal did not diminish, neither did the cruse of oil fail. The fourth chapter of II Kings bears further testimony to the multiplying of oil, in this case to enable a woman to pay her creditors, and of the feeding of one hundred men by Elisha with twenty loaves of barley and full ears of corn. "And he [Elisha] said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

The inviolability as well as the availability of the law of abundance is many times reiterated in the records of the activities of Christ Jesus. Everywhere he went multiplication testified to the plenty in the spiritual banqueting house. On several occasions Jesus lovingly disciplined the apostles for their fear of a bare table, whether of things to eat or of power to heal the sick. Mark relates the feeding of five thousand and how there remained twelve baskets full of the fragments. His eighth chapter speaks of the feeding of another multitude and that "they took up of the broken meat that was left seven baskets." Later, they sailed with but one loaf, and they were disquieted thereat. The positive apprehension of Jesus of the adequate supplies in the banqueting house brought forth the compassionate reproof: "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how

many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?"

Luke, describing the institution of the holy supper, relates the further questioning of the disciples, and we can well believe it was as compassionate as always. "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing." It was by reason of his realization of the instant availability of the infinite source and the abundance of all things needful that Jesus' demonstrations were immediate, for, as Mrs. Eddy states in "Unity of Good" (p. 11), "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities."

It is through the medium of the writings of Mary Baker Eddy that we are enabled to get a glimpse of the real significance of the foregoing incidents in their relation to God, man, and the universe. Indeed it may be said that plenty, in the comprehensiveness of its dictionary meaning, is an essential point of Christian Science. Mrs. Eddy is insistent on the fact of the multiplicity of God's ideas, which, being infinite, continually furnish spiritual supplies for the banqueting house. She illuminatingly shows that it is not at all a hit-ormiss of obtaining an invitation to the banqueting house, but of our receptivity to the generous invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." In other words, be receptive to the truth that because of the allness of the creator. who made man in His own image and likeness, there can be, in reality, no place where bounty is not expressed or where plenteousness is not manifest. Christian Science stands firm for the answer to "How many baskets full of fragments took ye up?" and never sanctions the penurious thought as exemplified by the small loaves or a few fish. A banqueting house must signify an amplitude of all things necessary, but it is only as we translate material feasting with its gradual depletion of supplies into spiritual banqueting, a demonstration of the divine consciousness, that we get the outlook Mrs. Eddy has labored to help us attain. The attribute of abundance is not, as already indicated, by human mandate; for the so-called mortal mind cannot conceive of supply without depletion.

Abundance is spiritual and is in itself abundance, the seed within itself, the vitality of which is illustrated in the answer to the query, "How many baskets full of fragments took ye up?" This attribute of divine Mind should not be thought of or considered simply as a manifestation of things to eat. The banqueting house spoken of by Solomon in his Songs has a far more generously appointed table and is more warmly welcoming and satisfying than the narrow restrictions imposed by carnal sense. The bounteousness of Spirit's banqueting house is for all and includes all. It is all-embracing. Its bounty is manifested as improved health, happiness, harmony, love, capacity, intelligence, environment, conditions, and the many other positive qualities which supersede the negative and dis-

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cordant, when we put into practice the understanding of spir- made, for, as the Bible declares, without the Logos, the Eon itual law or Word of God 'was not anything made that was made."

There is no question about it; no argument to the contrary. If you are reading the Christian Science Sentinel for the first time, naturally you want proof as to what Christian Science can do for you. First of all, you may want to be convinced that Christian Science is based on the Bible. The final chapter of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, contains one hundred pages appropriately entitled, "Fruitage," and the following quotation is used in introducing the chapter: "Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth." Since the day of the inclusion of these eighty-four testimonies in Science and Health, the overflowing of the banqueting house of divine consciousness has been testified to by millions of people orally or by signed statement. Herein are present-day examples of the availability of abundance in every conceivable phase from situations variously interpreted, but all invariably narrowing to the point of having metaphorically reached the last pinch of meal in the barrel, or the last drop of oil, whether the sentence is pronounced by materia medica regarding the physical structure or by mortal mind economics as to the state of a man's business. Such sentences are of the one evil that dearth is the master of bounty, and are reversed by the understanding that they are not of God, Spirit, Life, Truth, and Love. These demonstrations repeat, in small degree, those of the prophets and of Christ Jesus, and remind us of Mrs. Eddy's words in "Miscellaneous Writings" (p. 113), "We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven." Then can we sing with understanding as did Solomon: "He brought me to the banqueting house, and his banner over me was love."

The Perfection of Creation

OLIVER BOWLES

It is worthy of note that two of the fundamentals of Christian Science are given the distinction in Bible phraseology of appearing as clear statements of fact followed by immediate repetition of the same statements in different words in order that the reader may labor under no misapprehension as to their exact meaning. The first of these statements occurs in Genesis 1:27, "So God created man in his own image." This direct statement permits of no wrong interpretation, and yet to emphasize its importance there occurs in the same sentence the words, "In the image of God created he him." On page 516 of "Science and Health with Key to the Scriptures" Mrs. Eddy points out the significance of the repetition in the passage, in the following words, "To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit."

The second statement is in John 1:3, "All things were made by him." This brief but sweeping utterance leaves room for no other creator in the universe, but again the inspired writer follows up with a statement conveying the same thought in a different form, "And without him was not any thing made that was made." John is often regarded as the most spiritually minded of the four gospel writers, and this third verse of the first chapter of his book surely is one of the foundation stones on which is based the superstructure of his interpretation of Jesus' life and works. It establishes forever the spiritual nature of the universe, for our Leader in interpreting the passage states (Science and Health, p. 335), "There is nothing in Spirit out of which matter could be

made, for, as the Bible declares, without the Logos, the Æon or Word of God, 'was not anything made that was made.'" Is it not significant that such repetitions for emphasis, which occur infrequently in Scripture in such direct and condensed form, should apply in the one instance to man and in the other to things, and thus include the entire creation?

The statements in these two passages are accepted as true by the great majority of professing Christians; in fact, it is difficult to see how any one can reject them without repudiating the Bible in its entirety. But the interpretation placed on them by orthodox religions is that mortal man with all his weakness, sin, disease, and inharmony, and the material world with its imperfections, decay, and disaster, are products of the divine creator. At this point the logic of orthodoxy fails completely, for the appearance of discord in such a creation is passed over as one of the inscrutable things which a man is not supposed to understand, or even to attempt to explain. Here is where Christian Science, in the clarity of its logic, comes to the rescue. Since the one perfect God made man in His own image, then man must be perfect. The logic is unanswerable, and no other conclusion can be reached without in some way modifying the Scriptural statements, which are unequivocal, and certainly, by virtue of their repetition, make it clear that no modification should be

To those uninstructed in Christian Science, the bare statement that man is perfect seems absurd, and commonly leads to ridicule. How can one visit the hospitals with their crippled and diseased, or the jails with their thieves and assassins, and yet call man perfect? To human logic it is foolishness, but the Bible plainly teaches that "the natural [carnal or mortal] man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is divine logic or spiritual discernment as taught in Christian Science that alone can reconcile the seeming incongruity, for it teaches that the man of God's creation is perfect, and that the inharmonies and imperfections pictured by mortal sense are essentially unreal, because they are not God-created. Human logic readily admits that the hideous visions of a nightmare, which seem sufficiently real to strike terror to the sleeper, and the delirium of the drunkard, are unreal, although they present all the evidence of reality to the disordered mind; and why should it seem unreasonable that the mortal or carnal mind, which even in its saner forms Paul has declared to be at enmity with God, should represent but another form of disorder which sees inharmony as a reality whereas it is only an illusion? The clear logic of the Bible leaves no other possible interpretation of inharmony, sin, disease, and death, except that they were never created, and are therefore false beliefs of mortal mind, having no substance or reality.

Though the proof of the perfection of creation is thus established by unassailable logic, any lingering doubt may be dispelled by the proof of demonstration. The mathematician deduces a law of numbers, and then proves to his students the correctness of the law by applying it to problem after problem, and obtaining a proper solution in every case. And so the honest investigator of the perfection of creation may apply the law, established by logic, to any phase of error, with the result that the error diminishes in proportion to his understanding and loyalty to Truth. When Jesus stepped forth from the tomb, did he not prove the unreality of death and his own innate perfection? And when he touched the eyes of the blind man, did he not prove that sight is spiritual and eternal, and that blindness is the illusion of ignorance about God? When the recognition of the real man's perfec-

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tion cures disease, it proves the unreality of disease, just as the awakening of the dreamer convinces him of the illusion of his dream; and when all error is thus proved to be mythical, then nothing is left in the realm of reality but that which ance to the is perfect, and the perfection of creation is thereby established. Just as Jesus proved the perfection of creation by his works, so may we find convincing proof in our own experiences, for every spiritual healing of disease, sin, or limitation is a direct proof that man is overcoming the sense of the reality of error.

The proof of the perfection of creation is not therefore to be regarded as merely an academic problem worked out for the satisfaction of the student, like a problem in physics or astronomy. Its practical importance cannot be overestimated, for a clear recognition of the perfection of creation is essential to Christian Science healing. The proper solution of a problem proves the truth of the mathematical law applied, but the problem could never be solved without a knowledge of that mathematical law. And so in Christian Science practice, while a demonstration of healing proves the law of the perfection of creation, no healing work is possible without a clear perception of this fundamental law. Our Leader establishes the fact that an understanding of the perfection of man is essential in healing the sick, for she states (Science and Health, p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the

"Know thyself"

HELEN M. DAGGETT

O those who have been studying Christian Science and I endeavoring to live what it teaches, comes a desire to share with others the blessings they have received. Because of this wholesome and right desire Mrs. Eddy provided ample opportunities for its expression, one way being in the Wednesday evening meetings when testimonies of healing are given in Christian Science churches all around the globe. Mrs. Eddy also established The Christian Science Journal and Sentinel, including in them certain pages to be given wholly to the testimonies sent in from grateful students from all parts of the world, so that others could receive in this way the assurance of the healing truth. These testimonies do not bring up mental pictures of dreaded troubles, but they do express the fact that when the writer was suffering he found relief and healing through the application of Christian

When the apostles left Jesus, to do as he bade them, "to preach the kingdom of God, and to heal the sick," they traveled from city to city, country to country, healing and teaching, and returned to give thanks, saying, "Lord, even the devils are subject unto us through thy name." They did not have the medium of the press to assist them at that time, their work being to preach by word of mouth, and then to prove their words by demonstration in healing the sick. Today the Christian Science churches established in so many cities and towns throughout the world are spreading the same teaching, through the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the testimonies heard in the Wednesday evening meetings bear witness to this healing truth, healings of all manner of diseases. The Christian Science publications were also designed to carry this same message and bear the same testimony of the proof of the ever availability of divine Love. Teaching and healing must al-

ways be side by side, because if the word of God is expressed anywhere in thought, healing must necessarily follow.

Christian Scientists to-day are also called upon to go forth into the highways and byways and "preach the kingdom of God." One way of doing this is to bear testimony to the good they have received through this study. In considering this question, one may be tempted by the fear of not being able to express himself correctly or of being misunderstood because he may fall short of telling what his healing has really meant to him. It may seem difficult to find words adequate enough to cover his need of expression. Then does he realize that it is not words that count but works; for he who has had that wonderful uplift in thought after a demonstration of the allness of God begins to appreciate in a measure what the ever presence of Spirit really means. The fact comes home to him that the only reality anywhere is the power of Spirit, Principle, while all other arguments of seeming power are arguments and nothing more.

In Science and Health on page 571 we read, "Know thyself, and God will supply the wisdom and the occasion for a victory over evil." There is a wonderful realization of the ever presence of God when one truly does "know" himself. That means the knowing and the understanding of the inseparability of God and man. Truly to know one's self is to have the presence of Mind always at hand, always the guiding power in any transaction, any seeming trial, and in any pleasure. There is then no time given to wondering or doubt as to what is leading or prompting one to act, but the steady sureness of the omnipresent intelligence directing all to the glory of God.

There follows the assurance of the fact that whatever may be the appearance to the senses, the truth about one's self and his expression is that man is the child of God, and expresses only what Mind directs, and nothing more. There may be times when this expression seems to be the two-edged sword, or the overturning of the tables of the money changers, but when it is realized that it is not persons who are wielding this power, but Truth, there will follow the blessings.

Mrs. Eddy writes in "No and Yes" (p. 35): "When human struggles cease, and mortals yield lovingly to the purpose of divine Love, there will be no more sickness, sorrow, sin, and death." It behooves us all to ponder carefully and prayerfully this "purpose of divine Love." What can it mean other than the expression wholly and completely of Spirit, and not matter. As we understand and "know" man's true self we are appreciating in that degree the purpose of divine Love. In that proportion do we see the lessening of our experiences of the beliefs in sin, sorrow, and sickness. There can be no hesitancy, then, in expressing what this means to us, in telling others what our experiences have brought forth.

Webster gives a definition of purpose as "the object, effect, or result arrived at, intended, or attained." The object or result arrived at by divine Mind is the expression of itself, because, of course, Truth knows only truth and the only unfoldment of right thinking or right activity must be the operation of Truth. The only intention of good is to be good, of Love is to be loving, or of Mind is to be intelligent. At times erring human sense may try to say that the experiences that apparently seem to be necessary for man to go through are anything but loving, inasmuch as one may be called upon to do those things which appear the very farthest from his capabilities. The only doubt as to man's ability to perform anything comes from the testimony of mortal mind, which is only the supposititious counterfeit of divine Mind.

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Divine Mind already knows all, and man is the reflection of this Mind; therefore he can do only that which Mind has already intended, which Mind has, in reality, already done.

Let us have more faith that whatever may be our duty to do it is for the glory of God. Let us know ourselves so completely and constantly to be always one with God that there can never for an instant be a thought entertained of anything having place or power other than divine Love. Then shall we be ready to see and understand the "purpose of divine Love," and shall know ourselves as one with this purpose, and in fact, as part of it. True strength comes with this clear vision, and the ability to do every necessary thing is found to be ever present, because Love is ever present. Man reflects infinite capability, because he reflects God, and each one can fearlessly go forth proving under every circumstance his divine inheritance as the child of God. He can then look forward to every seeming condition as an opportunity to prove the ever presence of Mind, and in this way will he be learning also to "know" himself.

For man to know himself is to prove that there can never be a step to be taken where God has not been before him, and then will it be found too that he will be returning even as the disciples of Jesus telling of victories over all manner of discord and diseases. In Science and Health, on page 393, Mrs. Eddy gives us this command: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man."

Authority

ALICE M. BOTTUM

A SUPERFICIAL glance at the affairs of the world to-day might cause many people who are not accustomed to looking below the material surface of things to exclaim that indeed the times are out of joint. Wars and all the attendant evils left in the track of war, business depression, political uncertainty, graft and corruption in public life, intrigue within intrigue in high places give rise to the feeling that the old days of ease and certainty are over, that the old anchors no longer grapple and hold, that the former stability and clean-cut distinctions are no more. Men seem to hesitate and waver now about decisions over which there once was no question; they look for assurance to former standards and find a mist. The feeling sometimes comes that they are just standing, marking time, and waiting for the appearance of some authority by which they may be guided.

It has been shown clearly by many recent events that the meaning of the word "authority" is not so clear as is commonly supposed. It is derived from the Latin word auctoritas, of which the root auctor, when translated into English, means "creator." The dictionary defines authority as "that which is or may be appealed to in support of action." This definition is an exact covering of every case in which an individual may wish to invoke authority. Incidentally, it may here be remarked that since a word is the symbol of thought, the grasping of the meaning often clears up situations that have seemed hazy.

Matthew, writing of the Sermon on the Mount, uses this word. He says of Jesus that "he taught them as one having authority, and not as the scribes." Now this is rather an extraordinary statement. Without analysis the inference seems to be that the teachings of the scribes were not to be regarded as having much value. But Matthew was a Jew and was familiar with the high respect in which the scribes were held by his people. These learned men were not only writers and custodians of the national records, but were teachers and in-

terpreters of the Mosaic and traditional law. In fact, their position in one way was analogous to that of a justice of the supreme court. He does not make the law, but he does interpret it and he gives decisions on certain points out of the vast agglomeration of statute and common law. This was the position of the scribes. They knew the Jewish law and tradition, and their interpretations were valued as the decisions of men learned and just, who out of their large experience and seasoned judgment gave the truth as they saw it.

Therefore what did Matthew mean when he practically stated that these scribes, esteemed though they were, had no authority, in the face of the apparently overwhelming evidence to the contrary? He was speaking through his own deeper understanding of what constitutes authority. He knew that the store of knowledge of the scribes, although vast, was only the knowledge of material history and law, but that the lessons taught by Jesus to the people gathered about him on that hillside were absolute truth, because they were spiritual. No tinge of materiality entered into them. His authority was indeed absolute, in the absolute meaning of the Latin word auctor, "creator." He knew God was the great First Cause, the only creator, and he knew it better than any man before or since. Therefore when he spoke of the things of God he spoke "as one having authority."

This authority of Jesus was remarked several times in the writings of the apostles, and in every case it is spiritual authority that is made the subject of comment. Luke says that after Jesus, in the synagogue, healed the man of dementia, those who witnessed it "were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." No wonder the people were amazed. They were familiar with the authority of the legions of Tiberius, but an authority which could heal one of their own townsmen of a disease that they had all witnessed, this was real authority!

Another time Luke tells that "he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases." Now this was no mystic transfer of some supernatural power. Jesus always showed that he was a practical man. He did give his disciples something when he gave them this power and authority. And what he gave them was the knowledge of the authority by which they too could cast out devils and heal diseases. That this knowledge was not intended for a chosen few but for all men who would take advantage of it is clearly proved by history. For some time men and women performed what the grosser minded people of the Græco-Latin world of that time regarded as "miracles," but were really demonstrations of the utter futility of evil and the powerlessness of matter. It was not until the apostolic church developed into a hierarchy which shortly became an autocratic dictatorship, suppressing all individual thinking, that the healing power disappeared and was lost until the last century. But to-day, through the teachings of Christian Science as given to us by Mary Baker Eddy, we have this authority with us. And it follows the meaning quoted before: "That which is or may be appealed to in support of action." As Christian Scientists, then, we know there is only One to whom we can appeal in support of action: to God, Mind.

Is it a question of physical healing? Our authority there is not the medicine chest, air, exercise, manipulations, but our certain knowledge that God, being perfect, is not the author (auctor) of sickness, therefore it has no real existence and of course we cannot suffer from anything that does not exist. The minute we know this with absolute conviction, we

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Knowing this to be impossible our demonstration is made. There is no circumstance, no matter how seemingly inharmonious, no discord so grave that it cannot be met and conquered if the right authority is invoked. But so long as we look to material remedies or wealth or fame or personal opinion or groups of individuals for help or guidance, we

are healed. If we are confronted with a sense of lack,

whether of money, happiness, success, loved ones, our au-

thority again is divine Mind, and we know that we inherit all

good and, in the very nature of things, cannot be deprived for

one instant of anything that is in any way necessary to us, be-

cause if we doubted this it would include the corollary

suggestion that in that instance God is not all-powerful.

may be sure we are not looking to the right authority. In the last analysis, there is only one authority and that is God, Mind, and the minute we look elsewhere for assistance in solving our problems, instead of demonstrating what we know of Truth, at once we are breaking the First Commandment. When we cease being fearful or self-righteous and stop personalizing evil and simply let divine Mind govern us

as our only authority, the healing truth will be perceived and we shall behold as the true selfhood the "new man" made in the image and likeness of God.

Knowing

MOLLIE A. HOWE

To the sincere student of Christian believe, or through frequently arises, either in his own experience, or through that of others: How am I to know which of two or more ways, each perhaps seeming to be good, is the right way, hence God's way, to pursue? One of the first requisites in solving any problem is to realize that omniscient Mind declares itself and affirms, "I know." It would be impossible from its very nature ever to say, "I do not know," nor could it express itself in any sense of doubt or uncertainty whatsoever. Hence to assert "I know" and then to proceed on that basis, meeting every suggestion of doubt and fear with a clear acknowledgment of God's allness, is to prove that there can be but one right activity for every step in human experience, and that just in proportion as we keep before us the spirit of Mrs. Eddy's words (Poems, p. 14):-

Shepherd, show me how to go O'er the hillside steep, How to gather, how to sow,-How to feed Thy sheep; I will listen for Thy voice, Lest my footsteps stray; I will follow and rejoice All the rugged way,

just in this proportion will the sense of doubt and indecision give place to certainty and decision, a conscious realization of the right step be made clear, and a joyous sense of fellowship with God be realized.

Among many experiences as proofs of the foregoing, I would like to relate one. While visiting a large city in the eastern part of the United States, I encountered a familiar face in a crowded street car one Wednesday evening when I was returning from a testimony meeting, but as many years had elapsed since I had last seen this friend, her name and identity were not at once recalled, and in the few minutes required in working this out my destination was reached and the opportunity of meeting her seemed gone. On my leaving the car, suggestions of regret and keen disappointment, coupled with self-condemnation for not at least having spoken to this old-time friend, came flooding in, and with them the reminder that as she was a resident of a far distant state, with changed

name and address from that I had previously known, the possibility of again seeing or knowing anything of her was, humanly speaking, indeed small. Then came the opportunity of replacing all these suggestions calling themselves impossibilities with the assurance that if it was right for us to meet, God made it right, and whatever was right was certainly possible, that the fact of our being in a city of some three million inhabitants could not in any way hinder the right way or obscure it.

The following day, while walking down a crowded street in an entirely different section of the city from that in which we had been on the car the night before, we met face to face, each expressing gratitude at the renewed opportunity of meeting. One of us felt that there must be something other than the ordinary sense of human friendship to have brought about this reunion in such an unusual fashion, after so many years of separation, and a question was asked which immediately brought to light the fact that both of us since we had last met had become students of Christian Science. There was deep gratitude that a measure of the truth that "I know" had replaced the "I do not know," for had this suggestion of "impossible" been listened to, it goes without saying, the result would have been accordingly.

Each problem solved in mathematics is a proof of the availability of the rule of mathematics, while a failure in the solution of a problem simply points to the fact of failure in availing one's self of the privilege of using the truth in mathematics. So there is no ground whatsoever for discouragement, but there is constant incentive to greater effort in mastering the science of numbers, in other words to mathematical knowing. The tendency of the human thought, however, too often is to turn to and acknowledge Principle in what seem to be the things of some moment; whereas in the matters of minor details one is inclined to be careless in his thinking, allowing free rein to the suggestion that would argue, It is hardly worth while to give metaphysical thought to this,-little realizing that one cannot afford to allow one suggestion to pass unheeded or to go unchallenged, any more than he could allow a single incorrect figure, however small,

to enter his mathematical problem. In Proverbs we read, "In all thy ways acknowledge him, and he shall direct thy paths." Paul recognized this necessity when in his second epistle to the Corinthians he wrote, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," while Mrs. Eddy throughout her writings as well as in her example reminds us of the necessity for constantly being on guard, in other words, for continuously recognizing God and His idea as being all there really is, and consequently rejecting as nothingness any suggestion to the contrary, however apparently insignificant.

"If in one instance," Mrs. Eddy tells us in that wonderful chapter entitled "Obedience" in "Miscellaneous Writings" (p. 116), "obedience be lacking, you lose the scientific rule and its reward: namely, to be made 'ruler over many things," and this very alertness, this being consistent in the minutiæ of daily living, is after all the test of the real Christian Scientist, fitting him for the greater problems as no other method of procedure could.

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To think the true, to do the pure, Serenely leaving all to God-A way that's simpler, more secure Than any other ever trod.

RALPH CHEYNEY

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Editorial

"The ditch of nonsense"

It was once said of "the preacher" that he was the only wise man known to the world, and that his wisdom amounted to a confession of supreme ignorance. As a matter of fact that is scarcely a fair way of putting it. The preacher did emphatically rate all merely human knowledge and all purely material effort as vanity, but he did not regard this as everything or even as the main thing. Vanity, it must be remembered, meant to the preacher, not strutting in the sun, like a peacock, but just nothingness. The "lying vanities," then, of the Psalmist were the empty falsehoods of human existence, not the eternal truths of spiritual life. "Let us hear the conclusion of the whole matter," the preacher winds up the most terrible and sustained of all the many indictments of the material counterfeit of reality: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." That. truly, is the conclusion of the whole matter. Truth and error, good and evil, shall be tested on the touchstone of Principle, God, and the error and the evil will be proved to be vanities, unrealities, whilst the truth and the good will be found indestructible.

This being so, it is evident that the world's one wise man, as Congreve is pleased to call him, would have settled matters, so far as that famous dramatist was concerned, by ruling him and all his works amongst the vanities. But this world, from a metaphysical point of view, is made up generally of big and little Congreves, with the result that only the dissenters from the Congrevian platitudes of material reality could hope to be regarded seriously in Jerusalem. To put it a little differently, when Mrs. Eddy wrote in "The First Church of Christ, Scientist, and Miscellany" (p. 242), "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom," she put herself definitely on the side of the preacher, and swept all the vanities into "the ditch of nonsense." The dealers in vanities may plead to be allowed to indulge in the process of make-believe a little while longer: they are like the demoniacs amongst the tombs. Sooner or later they will be compelled to abandon the vanities, and meet the realities face to face. Mrs. Eddy emphatically gives no encouragement to the dawdlers. Of the successful, she says, on page 230 of "Miscellaneous Writings," "They spend no time in sheer idleness, in talking when they have nothing to say, in building aircastles or floating off on the wings of sense: all of which drop human life into the ditch of nonsense, and worse than waste its

Imagine a world in which nobody talked unless he had something which it was necessary or desirable to say; a world in which scandal, gossip, and slander died for want of an audience; a world in which when two or three were gathered to-

gether the time was spent in profitable and necessary discussion; a world in which, when men were alone, they thought not of themselves but of Principle, and made plans for the good of humanity instead of dreaming dreams of their own future success, power, and glorification. And men will do this in the proportion in which they come to know God. Principle, aright,—to understand divine metaphysics, and to demonstrate the truth of Christian Science. When, in the School for Scandal, Sir Peter Teazle, called away from Lady Sneerwell's party, excuses himself, dryly, to his hostess, by remarking that, though compelled to remove his body, he leaves his character behind him, the audience invariably explodes in laughter. Yet the satire is so fiercely deserved that the audience should recognize that the Sneerwells and the Candours, the Backbites and the Crabtrees, in dropping life into the ditch of nonsense, were themselves surrendering to all those suggestions of evil which make those guilty of the surrender servants to him they would obey.

Christ Jesus once said that men should give account in the judgment for every idle word they spoke. How much more then will they be held responsible for their malicious, slanderous, and lying utterances. The judgment of sin by Principle is an unending process. As men talk, or act, or think, their thoughts, acts, and words are tested on the touchstone of Truth. As a result, either they are stamped with the hall-mark of Truth, or dropped into the ditch of nonsense. There are tragedies enough, however, even if the chorus be the laughter of fools, to be found in that ditch. For remember that nonsense is vanity, that is nothingness, and of it Mrs. Eddy, defining her own words, has written, on pages 489-490 of Science and Health: "A wrong sense of God, man, and creation is non-sense, want of sense. Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there is real pleasure in sin; but the grand truths of Christian Science dispute this error."

It was this error which Christ Jesus fought against, in the mouths of the scribes and Pharisees, throughout his ministry. You find it recorded, in its most cruel and vicious degree, in that single saying of Caiaphas, which exposes the whole policy and philosophy of the high priest, and reveals his nature in one master stroke of character drawing. "Ye know nothing at all, nor consider that it is expedient for us. that one man should die for the people, and that the whole nation perish not." Caiaphas was the expression of sacerdotal autocracy. He wished to get rid of Jesus, with his uncomfortable insistence on Principle, from out of his path. He appealed, therefore, to the fears and selfishness of the hierarchy to take advantage of the ignorance and materiality of the common people, open to every lie of suggestion, to glut their hatred of Truth. Caiaphas was, of course, talking nonsense, and nonsense which, if it had not been the intention of Jesus to prove the indestructibility of life upon the cross, would have recoiled upon him sooner instead of later. As it was, Caiaphas seemed for the moment to be victorious. As if nonsense ever could prevail against Principle.

What prevailed, of course, was Love. Not the nonsensical, sensuous passion of this world which at its best fears for its object, and at its worst unites individuals in hatred of their neighbors, but the love which is of God, who is Himself Love, and which is reflected wherever real love shines in this world. Neither evil nor matter has any connection with Love, for God, Love, is Spirit, Principle. The work of the Christian Scientist is to learn more every day of Principle. The road of this learning is narrow, and the ditches of nonsense lie along its edges. In following it there is just one

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With that the seeker is safe.

"Your dreamers may dream it The shadow of a dream. Your sages may deem it A bubble on the stream. Vet our kingdom draweth nigher With each dawn and every day Through the earthquake and the fire Love will find out the way.'

Pilate demanded. What was truth? and did not stay for an answer. To-day the world asks, What is love? and does not heed the reply. FREDERICK DIXON.

We Are All Beginners

In one sense, no one has yet done more than begin to un-भारतीत दा derstand and demonstrate Christian Science. Infinite Principle actually is infinite, and expresses itself without limit. Therefore the true discernment and proof of Principle must be the work of eternity and not merely of any limited period of time. The moment a man congratulates himself complacently on his own superior understanding of Christian Science, that moment is he standing still, satisfied with the mists of mortal belief. Human self-satisfaction is altogether a delusion, for the only true sufficiency is of God, as Paul says, and is experienced just in proportion as the mortal illusion of selfhood vanishes in the presence of the one I AM, spiritually reflected by the veritable man whose whole existence is quite apart from suppositional mortality. On page 3 of Science and Health, Mrs. Eddy points out that "the Divine Being must be reflected by man,-else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire."

When a man feels over and over again "the times of refreshing" which "come from the presence of the Lord," he is bound to realize something of what it means to be continually an enthusiastic beginner in the understanding and practice of Principle. The unceasing freshness of right desire is. of course, what must turn one to the true fulfillment as eternally now. The accomplished fact which God knows is always the spiritual idea, which is the reality of man, and never any mortal sense of things. Immortal activity is the divine creation that is finished, though it ceaselessly unfolds because of its unlimited nature and source. Every student of Christian Science, whether he considers that he has been studying for a long or a short time, is simply beginning to comprehend the essence of this true creation. His experience is improved by this comprehension inasmuch as the limitations of supposed mortality give way to it.

The belief in mortal mind and in all mortality is always unsatisfactory. Becoming dissatisfied with mortal mind, a man must sooner or later turn away from its futility. All there is to turn to, then, is divine Principle as revealed through Christian Science. As this turning in the right direction goes on, the nothingness of mortal mind and its beliefs is demonstrated, while the allness of the divine Mind and its idea is proved to be the reality of existence. Mrs. Eddy says, on page 252 of Science and Health, "When false human beliefs learn even a little of their own falsity, they begin to disappear." Each one relying on Principle can rejoice in this beginning, for it indicates that he is indeed proving something of the goodness of good as truly invigorating, through replacing suppositional infirmities of body or of human motives with the strength of divine intelligence. This

compass to steer by, an understanding of Principle, Love. is the refreshing which continuously comes from the omnipresence of divine Love.

In the course of the turning to the divine Mind as the remedy for all human errors, there may seem to be stumblings, mistakes, and retraced steps. Any sense of difficulty in beginning or achievement arises, however, from the reluctance of mortal mind to yield to the truth, not from any obscurity in the truth itself. The divine Mind, with all that it includes, is unclouded. Joyous understanding of God, divine Mind, is the function of the real man. This must be proved by each one who turns to Christian Science for any sort of healing. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Even a seeming mistake is corrected by more consecrated consideration of Principle's precepts. Relief from sin or suffering is instantaneous, once a man fully relies on the divine consciousness, and not mortal mind, for good. "This," as Isaiah tells us, "is the refreshing."

If a man thinks that, as a mortal, he has attained perfection, he needs to learn anew with humility that perfection is divine and immortal, not human. Daily and hourly he needs to turn to Truth afresh, and rejoice in being born again, in becoming as a little child, in order to prove the inexhaustible possibilities of the divine Mind. The genuine "I," the infinite I AM, with its manifestation, is perfect, of course, now and eternally. This is the only "I" there really is, and the acceptance of this one true selfhood annihilates the imperfection, the self-justification, and the self-condemnation of suppositional human living. Thus mortality, with all its belief of either human perfection or imperfection, is "swallowed up of life."

Immortal man, in the image and likeness of God, has neither beginning nor ending but coexists with Principle. To say that "we are all beginners" must refer, therefore, to mere mortals. Mortals, moreover, are beginning to improve their conditions just in proportion as they are dropping the belief of mortality in the presence of the immortal reality. Christian Science begins to improve each one's experience at exactly the point from which one begins to turn sincerely to Christian Science. That point may seem to be different for each one of us. As one goes on, the reasons for rejoicing are, first, that the true creator and the true creation are found to be perfect and harmonious now and always, and, second, that because of the understanding of this spiritual fact, seeming mortal experience is being improved through the reduction to nothingness of its worst phases. No matter how little progress a man may have seemed to make so far, he is not to be condemned but encouraged, for no one knows from what depths of evil and wretchedness he may have originally turned to the truth.

Each one, then, must begin with what is clear to him, and proceed courageously and persistently with the firm knowing that the divine Mind and its spiritual idea, which is the real man, are wholly harmonious. This is the beginning that takes one ever through the straight and narrow way of joy. To the "Students in the Board of Education, December, 1904," those who, after careful study and instruction, were to go forth as teachers and practitioners of Christian Science, Mrs. Eddy wrote a few sentences which should make us all glad to continue, as beginners, the demonstration of infinite Principle. These sentences appear on pages 253 and 254 of "The First Church of Christ, Scientist, and Miscellany": "We understand best that which begins in ourselves and by education brightens into birth. Dare to be faithful to God and man. Let the creature become one with his creator, and mysticism departs, heaven opens, right reigns, and you have begun to be a Christian Scientist." GUSTAVUS S. PAINE.

Testimonies of Healing

I am unspeakably grateful for the many blessings received through the study of Christian Science. It would be difficult to tell of all the benefits I have received, but I feel it right to give my testimony, hoping it may help some one.

I was wounded in France in 1915, when I received a bad puncture in the carotid artery. After a time I was moved to England, a surgical operation was performed, and the artery was tied, greatly retarding circulation on one side of the head. I drifted from one hospital to another, feeling very weak and wondering how I should get a living when I was released from the army. The doctors did not give me much encouragement, but told me I would have to be careful, and not undergo either mental or physical strain. In 1916 I was discharged as "totally disabled." Then followed a long period of sore trial: I was seldom free from headache; I tried to study shorthand and bookkeeping, but had to give it up and go away for a rest.

I finally decided to go on a farm and try to get better in this way. The farmer whom I went to was a Christian Scientist and I quickly learned to love the beautiful truth I read in his copy of Science and Health. The headaches left me and very soon I was working as hard as any one. I was healed of the desire for smoking during the first few months, and one by one erroneous conditions have been overcome. I now rejoice in perfect health and I have never been happier. Through Christian Science I found my present work, and day by day I am realizing more and more that good, God, is real, and error unreal. I have experienced great protection during the whole time I have been studying Christian Science and I am most grateful for the unselfish life of our beloved Leader, Mary Baker Eddy.

LANCELOT GEORGE WHITEHEAD, Canterbury, England.

After suffering for several years from neuritis, for which

doctors and specialists had said there was no cure, I was healed by reading the first chapter in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have had two wonderful experiences of protection and was healed of measles in one treatment, also of a pain in my left side, which I had had for many years, and of many other ailments. I am grateful for the reading rooms, lectures, and all the literature, also for the joy one receives in helping others. I am indeed grateful to God, and also to Mrs. Eddy for showing us the way.—(Miss) Pearl Geneva Snyder, Los Angeles, California.

I wish to try to express some of the gratitude I feel for Christian Science. Isaiah says, "I will mention the lovingkindnesses of the Lord." I feel that words are inadequate more than to mention the loving-kindness I have received since taking up the study of Christian Science. I have been healed of periodic neuralgia of the head and stomach of years' standing, and many minor ills. I was instantly healed of the lifelong habit of biting my nails, and in two treatments from a Christian Science practitioner a broken rib was healed.

As nearly every one writes of the healing power of Christian Science, I wish to tell of its protective power. Several years ago when I was a very young student of Christian Science and my husband had not taken up the study, our large grain elevator needed a new roof. A workman was employed and by night-time had finished one side of the roof. In the morning it was snowing and the wind was blowing so hard that he could not continue the work, and it looked as if

much of the grain would be ruined. I knew that there is nothing impossible with God and I read and reread the ninety-first psalm many times, especially the fifteenth verse. "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." About half past three in the afternoon I looked out. The wind had gone down and there was a man on the roof sweeping of what little snow was on it. By night the bins were sufficiently covered so that not a grain of corn was injured, although the roof was not finished for some time.

Around our home we have a variety of fruit trees, among them several plum trees. We also have a garden. Five years ago my attention was called to the fact that the bugs were destroying the potato vines. I went to the garden and the condition of the vines was truly discouraging. While I was standing there, the thought came to me that God gave man dominion over all the earth and that I was not proving my dominion when an insect was destroying what I was trying to raise for the use of my family. In a few days I went back to the patch, and where there had been legions of insects, there was hardly one in sight. The plum trees had been infested with a small insect, and had not borne fruit for years. When I saw what Christian Science had done for the potatoes, I tried the same treatment for the plum trees. This year I had plums to give away. And although a neighbor across a sixteen-foot alley spends hours every day destroying the insects in her potato patch, my plants are free.

For years before I took up the study of Christian Science, I was very much prejudiced against Mrs. Eddy; now when I think of what she has done for all mankind, I feel like putting my fingers on my lips and bowing my head. I am truly grateful for the wonderful change Christian Science has made in my thought and in my disposition. I am grateful for the testimonies; there is always something comforting in them. I am especially thankful for one that made mention of the one hundred and twenty-first psalm, which has since been a daily comfort to me. My great desire is to live Christian Science.—(Mrs.) KATE HAWTHORNE, La Place, Illinois.

It gives me great pleasure to be able to express my gratitude for the many blessings which Christian Science has brought to me. I prayed to God in my hour of need and Christian Science came in answer to my prayer, bringing relief from sickness, and in addition a wonderful sense of peace. At the time I sought relief through its teachings I was suffering from a severe nervous trouble which materia medica had failed to cure. After I learned a little of the truth about God, my physical healing was instantaneous, but the mental healing came more slowly, and only as I learned more of the allness of God. After four years of earnest study and obedience to Principle, and with loving counsel from a kind practitioner, I am happy to say as did the psalmist, "0 Lord my God, I cried unto thee, and thou hast healed me.'

Two children have come into our home since I have been a student of Christian Science and both experiences were beautiful proofs of God's loving care. The children are intelligent beyond their years and are very receptive to the truth, in fact so much so that they have been free from the usual children's ailments. For all of these blessings I am very grateful, but transcending these is the spiritual awakening, without which we progress but slowly. There have been seemingly many dark hours, but the truth has always brought the light when sincerely sought. I would say to those whose blessings seem to be deferred, Remain steadfast and God will surely reward you.

MRS. ERLE WHITNEY, Kansas City, Missouri.

tirely vanished.

and for the church services.

method."

to the world.

With gratitude I send my testimony of what Christian

Science has done for me. For over twelve years it has been

my only guide and comforter, bringing healing to members of

my family as well as to myself. Nearly four years ago I fell

time. Also from catarrhal colds from which I suffered many

(Miss) EMMA M. LAMBERT, Norwalk, Connecticut.

I feel it my duty after studying Christian Science for

five or six years, to give my testimony and express my grati-

tude for the Christian Science periodicals. I have never been

without the Christian Science literature since I first saw and

read these publications. I have had many healings through

Christian Science; one was of defective eyesight, lack of

vision, and granulated eyelids. I wore glasses for more than

twenty years, but laid them aside shortly after beginning the

study of "Science and Health with Key to the Scriptures"

could not ride in the wind or dust for an hour without extreme

pain, irritation of the eveballs, and headache, but I had proof

only recently that this condition has been entirely overcome,

when I took, without any bad results, a trip which continued

for several weeks through a hot, dusty, and windy part of the

country. I have been able to overcome fatigue due to physi-

cal exertion. To the extent that I have put off the old way

of thinking for the new I have been relieved of sorrow, un-

been able to demonstrate supply many times. I am learning

to act when Mind directs me and to interpret Mind's mes-

I am most grateful that we are learning to live day by

(Miss) ORA D. ORME, Phoenix, Arizona.

At the time I began the study of Christian Science I

by Mary Baker Eddy, in connection with the Bible.

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day and not to dwell on the sorrows of the past or fears for the future. Every day I am more grateful for all branches of the Christian Science movement.

Thinking over a recent Lesson-Sermon, one sentence

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scemed to accuse me of being neither obedient to the Bible,

down the cellar stairs, striking my head on an iron pipe. I was alone in the house, but managed to get to the telephone and call for help. A practitioner came and gave me treatment. During the afternoon and evening I completely recovered from shock and in the morning was able to get up as

usual. Although my head was badly cut I did not even have a headache. I am indeed grateful for this healing. I have also been healed of severe headaches, which I had had since childhood and which lasted three or four days at a

years. For all these healings I am truly grateful, also for the teachings of Christian Science, through which, if we follow them obediently, we can find the fullness of joy promised in the Bible.

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bappiness, anxiety, hate, and fear in many forms. I have

the Manual, or the Hymnal: "Freely ye have received, freely give." I have often expressed my gratitude for our periodi-

cals, but the question came, Am I proving it, when they are among our broadest channels of service, and open to me at

all times, to send out a few words of encouragement to some one in need? All I am and all I have I know I owe to Christian Science.

In our family of four, we have had numerous healings, among them that of ivy poisoning, of smallpox, and of skin

diseases; and a bone in the foot, which was either dislocated or broken, was healed in two or three days. Late one Satur-

day afternoon, I heard one of the children crying, and on going to the door I found a neighbor's dog had bitten the child

in the face. I called a practitioner, over the long-distance

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healing power of Christian Science. I turned to Christian Science when I was in need of physical healing and this was received in six weeks through the reading of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I had been ill, with

telephone; the next morning the ehild went with me to Sun-

day school, the swelling and discoloration having all disap-

peared, and the scars were healing over. Monday morning

she was happy as usual, and out at play. She often played

around where the dog was, and has not shown the least fear

of him or of any other dog since. Two long scars remained

on her cheek for a year or more, but they, too, have en-

Science protects as well as heals. One morning when our son

was quite small he came home from school about the middle

of the forenoon, saying he was very sick. I told him to go

and lie down and I would come in and help him. I took my

Bible and "Science and Health with Key to the Scriptures"

by Mary Baker Eddy with me. I never knew what the dif-

ficulty was, but the suggestion that kept coming was of in-

fantile paralysis, so I treated him as we are taught to do in

Science and Health, and read half of the week's Lesson to

him. It then being about noon, I prepared lunch; he got up,

ate it, and went back to school at one o'clock well. I am in-

deed grateful for the pure thought of Mary Baker Eddy,

for all her writings, for the periodicals which she established,

I am most grateful for a wonderful healing I had of an in-

growing toenail, something over two years ago, through the

study of Christian Science. Although this healing was a

very slow one, I am nevertheless very grateful. I wish to

mention that until within about three months of the healing

I had a sense of fear about colored stockings and kept a piece

of cotton on the toe, but not until I stopped using the cot-

ton was I completely healed. Mrs. Eddy writes on page x

of the Preface to Science and Health: "The divine Principle

of healing is proved in the personal experience of any sincere

seeker of Truth. Its purpose is good, and its practice is

safer and more potent than that of any other sanitary

with me, and to Mrs. Eddy who brought this wonderful truth

I am grateful to the practitioner, who was very patient

It is with much gratitude that I give my testimony of the

(Miss) Freda E. Zeiger, New York, New York.

(Mrs.) Ella W. Walstrom, Bandon, Oregon.

It is such a comforting thought to know that Christian

stomach and bowel trouble, since childhood. All the material means and remedies that might restore health had been tried, and for many years I was almost constantly under the care and supervision of physicians, and would spend months at a

time in a hospital. I did not get well; periodically I had very severe illnesses, and had to undergo many and varied operations. Since I have been a student of Christian Science I have had excellent health, and for this I am grateful. I am also thankful for the understanding of God that I have

gained, and I know that the health and harmony I now enjoy have come through spiritual unfoldment, and the knowledge that man is made in the image and likeness of God.

I have been healed of an eye trouble that had necessitated the wearing of glasses since childhood. I can truthfully say

to the degree that I have been obedient I have experienced

that the "windows of heaven" have been opened to me; and

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the fulfillment of the promise given in the third chapter of Malachi, tenth verse: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I am grateful for *The Christian Science Monitor*, also for the other periodicals that Mrs. Eddy founded and established and gave to the world, to help and to bless all who wish to avail themselves of the opportunities which this literature offers. I am not only grateful for the spiritual help that I have gained from reading the Christian Science literature but for the education that these periodicals, and especially *The Christian Science Monitor*, have afforded me.

I am truly grateful for all the good that I have received and am receiving, and I give my testimony for the glory of God and in gratitude for the benefits gained from Christian Science.—(Mrs.) FOLLETTE BROTHERTON, San Francisco, California.

In the fall of 1914 I was instantaneously healed of gallstones through the help of a Christian Science practitioner. This healing ended a period of twenty-five years of suffering and semi-invalidism. My wife telephoned for help, and the practitioner, to whom I had often scoffed at Christian Science, made this reply: "If your husband wants help he must come to the telephone himself and ask for it." I did so, although in the extremity of pain, and in ten minutes was sleeping as peacefully as I ever did in my life.

This experience wrought a transformation. I was changed. That trip to the telephone was made "the road to Damascus," and, like Paul, I saw "a great light." Those reading this who have had a similar experience will appreciate the avidity with which I read the Bible and Science and Health; how the upper altitudes alone were high enough for me, but a testing time inevitably came and I had to prove my understanding of the truth, but I know that my feet are now planted on solid ground, and that I am making progress.

My family and I have profited greatly through reading the literature of Christian Science. We are readers, and of necessity reading is our chief means of recreation. We find that the reading of the Bible, of Mrs. Eddy's writings, and of the Christian Science literature, is always followed by a sense of spiritual gain. Since the first of January of last year I have been healed of complications so grave to mortal estimate that materia medica allows of no recovery,—but God, who is my Life, healed me through His word. In many other instances I and members of my family have been confronted by ills that, to mortal sense, seemed insurmountable, but which when confronted by the truth were proved to be nothing. We have learned that God is good; that God and His idea is all there is, and that man has nothing to fear.—Ernest L. Bailey, Medina, New York.

In gratitude to God for His loving-kindness to all mankind, and because of the help and encouragement I have received from the testimonies in the Journal and Sentinel, I wish to add mine, hoping it may do as much for some one else who is reaching out for help and healing as those of others have done for me. From early girlhood I had been a member of a denominational church and was trying to know the way as taught in the Bible. Many passages in the Bible were very precious to me, but with that exception it was a sealed book. The many things I could not understand were put aside, with the thought that they were mysteries,

known only to God. A great sorrow came to me that utterly swept away my faith in a manlike God and a far-away place called heaven. Somehow I knew there was a God, "if haply they [I] might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." When in an effort to comfort me the ministers told me this sorrow was God's will, and that He would give me strength to bear it, I would shake my head and say, "God does not know it," and I began my search for a right understanding of God and heaven.

In the summer of 1906 I visited a certain large city. I told the friend who went with me that I was going to investigate Christian Science. The first Sunday I went to a Christian Science church, and after the service a copy of the Scatinel was handed to me. After reading the first article I knew I had found what I was seeking for, because it told of God as divine Love. I have been a constant reader of the Sentinel ever since, but it was about two years before I was willing to leave the old for the new. After purchasing "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and reading it daily, and having learned in some measure to know God as Life, Truth, and Love, ever present and all-powerful, every physical ill was destroyed, from some of which I never expected to be free, as they were accounted incurable. I did not know just when I was healed, but I do know that it was the understanding of God, as taught in Christian Science, that healed me of sin, sorrow, and sickness. I had found the pearl of great price.

For several years I had not been able to pray the Lord's Prayer and say, "Thy will be done in earth, as it is in heaven," but after learning in Christian Science that God's will is good, "Thy will be done in earth, as it is in heaven" with its spiritual interpretation: "Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme" (Science and Health, p. 17), has been my daily prayer. I so clearly realized the truth contained in that passage that cancer of the liver in its last stages was instantaneously healed.

In my search I read everything I could find pertaining to immortality, and held to the affirmative truth. "The Lord is my shepherd; I shall not want," was my daily prayer, although I did not then know that it was prayer. As I look back I know that I was being divinely led to an understanding of the truth as taught in Christian Science. I am indeed grateful to Mary Baker Eddy, who dared to be faithful to God and to man, for this wonderful truth that has brought to me peace and joy. I am also grateful for the privilege of class instruction and to have been able to demonstrate this truth for myself and others.

(Mrs.) Sue C. McKemie, Gainesville, Texas.

In the summer of 1902 Christian Science healed me, in two treatments, of neuralgia of many years' standing. During the first few years after my healing, there would occasionally come suggestions of the old belief, but by promptly applying the truth, as Christian Science teaches us to do, they were overcome immediately, and I have been permanently healed.

Since then, through reading the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I have been healed of various ailments, among which was a difficulty with one arm, which I could only raise a little way from my side. It seemed to be held as by a band on the upper arm. After I had been reading a while I discovered the seeming band had gone, and I could use that arm as readily as the other one. This healing has also been-perma-

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nent. I have not used material remedies since my first healing in Christian Science. I find that I am better natured. I used to get very angry, but anger no longer holds me in bondage. Best of all, however, is the spiritual help, the consciousness that man is spiritual and is God's likeness.

The greatest joy I have ever known has been in helping others to find the truth in Christian Science. I am very thankful for all the channels through which the truth comes to us; for the textbook, and all the other writings of Mrs. Eddy, for the concordances; and also for the periodicals, which bring so much of good to us. Life to me without Christian Science would be dreary indeed. I hope this testimony may help some sufferer as I have been helped by reading those of others.

(Mrs.) REGINA C. YOUNT, Los Angeles, California.

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I wish to express my gratitude for the wonderful help I have received from Christian Science through the knowledge of God's power to heal. I suffered for many years and was finally given up by the doctors. I myself felt that my case was hopeless when a Christian Scientist came to see me and asked permission to call a practitioner. In just two hours I was healed. That was eleven years ago and since then I have had many wonderful demonstrations. A broken bone was healed in a remarkably short time. I have also been healed of headaches. I am grateful for the Sentinel and other Christian Science literature, of which I am a constant reader. I am deeply grateful to God and to Mrs. Eddy for her beautiful revelation of the truth.

(Mrs.) ELLEN SMITH, Oatman, Arizona.

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The much valued editorial, "Readiness to Write," which appeared in Der Herold for August, 1920, encourages me to express my gratitude for the numerous blessings which I have received through Christian Science. At the beginning of the year 1913 I was wonderfully led to Christian Science, not having previously heard of this religion. I was at that time taking a course in dressmaking in order to further improve myself in this line of work. The ability of our teacher made a wonderful impression on me, actuating me to remark one day, "You are working with a higher power than the human." After the session the teacher requested me to remain and gave me some Christian Science pamphlets to read. She was a Christian Scientist, and later recommended a kindly woman who explained Christian Science to me, and I was soon able to make practical application of what I understood of its teachings. Having passed through much trouble since childhood, it soon became clear to me that Christian Science is a divine protection against all evil, that it is the true way of Christianity.

I made wonderful progress in the understanding of God, and applied this understanding in my business to such an extent that all with whom I associated marveled at the results, and after a three months' course I myself was able to instruct classes in dressmaking successfully.

During this time I had hostilities to meet in the house where I was residing. I had spoken of this to the Christian Scientist and followed her loving advice. It cost me a great struggle, but the joy and peace of this victory were even greater. Never shall I forget what I experienced in my first demonstration. It consisted of obedience to Jesus' command: "Love your enemies, bless them that curse you." My seeming enemies as well as I myself were as beings transformed. Since then I have received many new proofs of ever present Love through my broadened understanding of the

truth. I have also been healed of chapped hands, and anger has been overcome.

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In the summer of 1919 my business was in a very disturbed condition, on account of which my health was affected. As I was unable to help myself at this time, I requested the help of a Christian Science practitioner, and in three weeks I was again restored. Gradually I am becoming conscious of the divine government in every phase of my affairs. When occasional impediments seem to block the way, I have no fear, but turn my thoughts in safe paths, for we have the assurance, as we are so beautifully told in Isaiah: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." I thank God and am grateful to Mrs. Eddy for her work so rich with blessings, also to all the dear people who have shown me the way to the light .- (Miss) Louise Geiger, Ermatingen, Thurgau, Switzerland.

Christian Science has been a constant source of help to me for over ten years, and every day I have more cause to be grateful for it. It has cured me of nervous dyspepsia to which I had been subject since I was quite a child. The slightest excitement or extra exertion, especially after a meal, would bring on an attack, so that very often when I was supposed to be enjoying myself most I was in misery. This difficulty did not yield readily, for I felt quite well between the attacks and did not even ask for help, and when I was suffering I felt too lethargic to help myself, and was also skeptical as to the power of Christian Science to help me. A feeling of antagonism always tried to assert itself; the suffering sense wanted nothing other than to be let alone to wear itself out. But at last one day I mentioned it to a Christian Science practitioner who had given me much help in other ways. I had one treatment, and that was the end of it! The old symptoms returned perhaps twice or three times after that. at long intervals, but the mesmeric lethargy had gone and the symptoms were met and mastered within a few minutes in each instance, and that is a long time ago.

I have had many instantaneous healings of such things as bad headaches, toothache, influenza, and diphtheritic throat. Each healing of this kind has been a joy and encouragement, for it has proved that, just so far as one has learned the Science of spiritual healing correctly and applies the understanding gained, there is nothing to hinder progress. Physical healing for one's self becomes less frequent, however, for Christian Science is preventive, and one's desire is for greater spiritual knowledge.

I am grateful to be learning something of God and His creation, and to know my true self, which is taking away a great sense of responsibility. I had always been afraid that I should drift through life without making use of the talents with which, presumably, I had been endowed. Having a certain amount of ability, but with many disabilities to offset it, I was, from quite early years, full of self-condemnation and remorse for what at the time I felt I could not prevent. With many conflicting ambitions and a great weight of indolence and timidity, my life seemed a wilderness. Christian Science is changing all that. My life is happier and more purposeful.

Mrs. Eddy says in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 506), "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear."—(Miss) Helena Cotton, Macclesfield, England.

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Signs of the Times

["Expectation"-The Christian Science Monitor, Boston, U.S.A., Jan. 4, 1921]

In one of his lectures on Shakespeare delivered in London, a little over a century ago, Coleridge, under a sectional heading, "Expectation in preference to surprise," has this to say: "It is like the true reading of the passage: 'God said, Let there be light: and there was light;' not there was light. As the feeling with which we startle at a shooting star, compared with that of watching the sunrise at the preestablished moment, such and so low is surprise compared with expectation."

There is a great truth in this statement. Whether Coleridge's reading of the particular passage in Genesis to which he alludes commends itself or not, the fact remains that expectation must ever be "preferred" to surprise for the reason that expectation is the normal attitude of man, surprise having no place in real consciousness. One dictionary definition of expectation is "awaiting with confident anticipation." This attitude of awaiting with confident anticipation underlay all Jesus' teaching and was characteristic of all his works. The Christian, as Jesus conceived him, took no thought for what he should eat or what he should drink or what he should put on. Why? Because he recognized that the Father knew he had need of these things. The Christian, as Jesus revealed him, never resorted to drugs for the healing of the sick or to any material means for overcoming apparent obstacles, or for defending himself against evil happenings. His appeal was ever to Spirit, and his attitude was one of "confident anticipation" that this appeal would be and must necessarily be answered. "Father," said Jesus at the tomb of Lazarus, "I thank thee that thou hast heard me. And I knew that thou hearest me always," and to his disciples on another occasion, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

It is, indeed, impossible to imagine Jesus of Nazareth, the man who could instantaneously heal all manner of sickness, who could stop a storm at sea as readily as he could feed a multitude in a desert place or procure tribute money from a fish's mouth, being surprised at anything. To him there were no such things as shooting stars of chance blessings, but just the confident anticipation of blessing to be revealed at the scientific moment when such revelation was requisite. The multitude may have been surprised, may have marveled when the leper was cleansed; to them it was a shooting star indeed. To Jesus of Nazareth it was simply "the sunrise at the pre-established moment."

It is just this reign of expectation which any study of Christian Science at once begins to reestablish in human consciousness. It eliminates the belief in chance, and establishes the understanding of law. Man, as revealed in Christian Science, is seen to be what he is, in the Bible, declared to be, the image and likeness of God. God is seen to be Spirit, ever present and all-powerful. Matter is shown to be what Jesus proved it to be—nothing. God, in Christian Science, is further revealed as Life, as Truth, and Love, as divine Principle. In this reality of all things brought to light, law is revealed as supreme and final.

When, therefore, Jesus bade his disciples ask and they would receive; seek and they would find; knock and it would be opened to them, he added this by way of explanation, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." In other words, asking involves receiving; seeking involves finding; knocking involves the door being opened.

Jesus was quite emphatic on this point. One of the most notable features in his teaching was his insistence that those who heard him and believed on the Christ could do the works that he did and even greater works. He told his disciples that if they asked anything in his name he would do it, meaning, it is clear, thereby, that any one who appealed to the Christ, or Truth, as he had revealed it, would achieve the object of their appeal in the manifestation of the truth. The Son, he declared to his disciples, could do nothing of himself but what he saw the Father do, but what things soever the Father did, these did the Son likewise. Or as Mrs. Eddy puts it on page 516 of Science and Health: "As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God. The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere."

More and more, therefore, as these "facts of Science" are understood, does expectation tend to become the abiding state of consciousness, and more and more is the element of surprise eliminated. For Christian Science teaches that man in the image and likeness of God, Principle, is perfect, even as God, Principle, is perfect, and that in the presence of apparent discord a recognition of this great fact will restore harmony. Man is not sick, he is forever well. Man is not poor, in trouble, in doubt. He is forever abounding in all he needs, forever untroubled, forever clear in his outlook on all-wisdom, omniscience, Truth, God. To the student of Christian Science, who faithfully practices what he learns, the Sun of Righteousness is forever arising. As John Burroughs has expressed it:—

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep nor high
Can keep my own away from me.

And what is "my own"? Paul answers that question with his usual completeness in his first epistle to the Corinthians. "For all things," he says, "are yours." And so the student of Christian Science has done with shooting stars. When faced with any problem, no matter how seemingly difficult, his attitude is one of expectation, "watching the sunrise at the preestablished moment," awaiting with confident anticipation the fulfillment of law.

[From a Letter in The Commercial, Pine Bluff, Arkansas]

Christian Scientists are threatened with dire penalties if doctors of the regular sort are not called in to attend the sick, according to a recent news letter quoted in *The Commercial*. Much to the satisfaction of the political doctor to whom it was addressed, it was specially directed against Christian Science parents, but it was calculated to strike terror and consternation into the hearts of all parents if they should use Christian Science for the healing of their children. The threats are groundless, for neither the law of God nor the state the attorney is in will permit such misuse of authority.

The fact that it is written to a political doctor calls strongly to mind the intolerance of a few doctors in politics. There is only a very small minority in politics; most doctors are too busy honestly ministering to sick folks to have time or desire for politics; but these few want "general supervision and control of all matters pertaining to the health of the citizens of the state." It is these few who constantly bombard legislatures for more law and more money with which to compel citizens to submit to state medicine. Medico-politicians do not seem to know that the very foundation of

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reason the Constitution allows no law to interfere with a man's conscience and say what he shall or shall not do for the healing of his body. The Constitution of the United States recognizes that "where the Spirit of the Lord is, there is liberty," law, order, and health. It affirms that man has a free, unmolested, and fundamental right to go to his Maker, "who healeth all thy diseases." The Declaration of Independence affirms the fundamental law, that the very life of a man is derived from God, his divine Principle, in these words: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." The constitution of Arkansas recognizes the same divine Principle to be the source of fundamental law for man, since all men have certain inherent and inalienable rights from their creator; and for that reason "no human authority can in any case or manner whatsoever, control or interfere with the right of conscience.'

Thus the law maintains that the citizen has a prior right of conscience derived from his creator, with which no human law may interfere. The laws of Arkansas, recognizing the fallibility of material methods and beliefs, assure the citizen he has an inherent right to choose any method of healing he desires. For that just conclusion, and to keep the conscience of the individual free from human trammels, the law says, "The state board of health shall not regulate the practice of medicine or healing, nor interfere with the right of the citizen to employ the practitioner of his choice."

But aside from his inherent right to choose a mode of healing, the Christian Scientist has proof that Christian Science is the law of God made plain to human apprehension in "Science and Health with Key to the Scriptures" by Mary Baker Eddy. We read in this book (p. 1), "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Now if there be one who does not know that Christian Science heals every disease with which humanity is afflicted, all he has to do is honestly to attend a Wednesday evening meeting in a Christian Science church, and all the testimony desired will be forthcoming from those who are living evidence of its healing powers. Or if he wants statistics, the board of health of the state from which the letter issued informs that during the influenza epidemic there were 68 fatalities per 1000 cases reported; under Christian Science treatment (not in the above report, but just as reliable nevertheless) there were less than 4, or to be exact, 3.36 fatalities per 1000 cases reported. That is, fatalities were 20 times greater under all schools of healing (Christian Science excepted) than under Christian Science treatment. No Christian Scientist is going to allow his child to suffer and languish with disease without spending every effort to heal his loved one. It is not the law of God, and it is foreign to the spirit of Americanism, to compel a parent to do violence to right and reason in the treatment of his child. Parents have an inherent right to employ Christian Science if they so desire.

["Fear or Faith?"-From The Evening World, New York City, N. Y.]

Commenting on the joint resolution for disarmament recommended by the House Committee on Foreign Affairs, the chairman of the committee expressed the opinion that the United States "should take the initiative, not in a spirit of fear, because we have nothing to fear, but in that spirit that has always animated America in her effort for betterment of humanity."

"Not in a spirit of fear!" That is the proper note. "We have nothing to fear!" Nothing could be truer. We need more of such expressions, and from responsible Republican spokesmen. This nation and all the nations of the earth need more than any other one thing to rid themselves of fear and put faith in its place. For all the ages, fear has been the drag on progress; faith has been the motive power. Only as faith has triumphed over fear has the world grown better. . . . After a year of intensive cultivation by politicians, fear is strongly intrenched. It will be a huge task to tear down and destroy the mass of misrepresentation and deceit in which fear has flourished. But it can be done. Faith wins in the long run, always. The world progresses, even though haltingly. Let us go forward in faith, and "not in a spirit of fear, because we have nothing to fear."

[From "How Did Mrs. Eddy Discover Christian Science?" by Dr. James L. Gordon, Pastor First Congregational Church, San Francisco, California)

I should say that the individual who affirmed that "Christian Science is not a religion," had not made a very thorough study of the subject of "comparative religions." . . . Mrs. Eddy had an experience which was unique, original, and full of God. Her book, "Science and Health with Key to the Scriptures," was founded on that experience. Her church was founded on her book. Her life may be divided into two parts. First, forty years in searching for a particular truth, and second, forty years in building up a Christian church. I say "Christian church," for Christian Science is merely passing through the same sort of opposition which stood in the way of the Baptists, the Methodists, and the Quakers in the early days of their existence. . . . Mrs. Eddy was fortunate in the selection of a name. The oldest thing in the world is religion. The newest thing in the world is science. The two greatest names in the world, to-day, are Christianity and Science.

["The Sign of the Times," by Oskar Seitz, Translated from the German]

When the Pharisees asked Jesus for a sign he said to them, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" This answer contained a rebuke to the Pharisees as well as an admonition to us. We, too, should be able to discern correctly "the signs of the times." The words, "Judge not according to the appearance, but judge righteous judgment," show clearly that we should not judge according to the material evidence but recognize the things as they are according to their mental cause. In metaphysics we learn that every movement a man makes and every action is based on thought.

As the course of the celestial bodies reveals a law, known to comparatively few, so the events of the world's history reveal thoughts, and thought tendencies, which can be recognized and discerned correctly only by those who have learned to think metaphysically through, Christian Science. In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read (p. 462): "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error." And in the same paragraph she continues, "The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease," not alone of every physical disease, but of every moral and political disease

The main events of recent times, which have fallen upon

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so many unprepared minds with such great force every one knows: a war such as there has never been before, shaking the whole world; the bankruptcy of government systems; the failure of old established forms of religion; strikes all over the world; need, misery, hunger, epidemics. Only those who before the catastrophe observed the "signs of the times," and valued correctly the expressions of error,-error abusing and seeking human means and organizations,-were not astonished when it came to pass. Countless theories regarding existence are supposedly taking the place of faith in the one and only God. Health, strength, intelligence, and life are being made subject to food, air, exercises, chemicals, powders, and pills. The happiness of a man is being measured by the luxuries and pleasures he can afford. Sensuality is made into an idol and folly the purpose of living. Again and again we read in the Bible of the discord the Jews experienced whenever they turned from divine Principle to material gods. Starvation, pestilence, and slavery followed, and were healed only when they turned back to the one God. The example of great, God-inspired men showed them the way out of this misery. And from them we, too, can learn and raise ourselves and our fellow men out of this wreckage.

Harmony is a divine law, the effect of Truth, Spirit, God. Every inharmony, regardless of surroundings, vanishes as one gets nearer God through the understanding of the truth. Elias and the family of the widow to whom God had directed him had enough to eat during the famine in Israel. Daniel and his three friends were honored during the captivity in Babylon, and Daniel was made ruler even over the chief of the governors. The Christian Scientist is not afraid of the "signs of the times" nor does he fear the coming events. Christian Science shows him how to overcome every discord through right thinking. And he who does his work faithfully helps not only himself but all his fellow men. He lessens their burdens and through his example shows them the way to freedom. It is therefore the sacred duty of every Christian Scientist to protect his mental independence and to realize that he is not the defenseless victim of his surroundings, and that external conditions have no power over him. Christ has given to all power over every discordant condition.

In the twenty-fourth chapter of the gospel of Matthew we read this significant and very interesting record of an answer Jesus gave to his disciples when they asked him what would be the sign of his coming. The Master said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." The sign of the Son of man, the sign of eternity, is Christian Science.

[From Report of the Sessions of the Church Congress at Rochester, New York, in The Living Church]

The ministry of healing was described by one speaker as one phase of effort of our Savior Jesus Christ to achieve a great objective, in which his disciples shared. Early Christians formed an estimate of Jesus Christ on the basis of his ministry. From the close of the apostolic age it appears and disappears from time to time. It may be that the Holy Spirit is trying to reveal more and more.

To-day, is the gospel only for those who are sound in health? The sick have been neglected. Failure to notify

the clergy is a poor excuse for this neglect. The deacon is commissioned at ordination to search for the sick. . . . % the priest and the bishop have the deacon's obligation. The bishop is commissioned to heal the sick, as part of his pastoral office.

Another speaker said that we have a new knowledge of the life of Jesus Christ. He lifted the burden of disease. The weapon in the warfare against diseases of mind, body, and spirit is boundless faith in God. In the cure of mental and physical maladies and cases of demon possession, faith effects cures where all other methods fail.

[From Manufacturers Record, Baltimore, Maryland]

The economic value to the United States of prohibition has strongly impressed itself upon Colonel F. Vernon Willey of England, who recently made a study of this subject while in our country. The Pall Mall Gazette quotes Colonel Willey as having reached the following conclusions: "I have come away with two clear generally held opinions: (1) That, on the experience to date, if the measure were put to the vote it would be retained. (2) That its effect has undoubtedly been to increase general industrial efficiency.

"There is no doubt that the nation as a whole benefits enormously: (a) From the increased industrial efficiency. (b) From the general elevation of the community following the abolition of the saloon, (c) Increased material prosperity by the direction of expenditure into various commodities, better food, clothing, and housing, and so forth, instead of into liquor. On the grounds of the advantage which America will get from its increased industrial efficiency, and from the savings, or redirected spending into manufactured articles which give greater employment, and so intensify industrial development, it would seem that the advantage which the United States would appear to have over other countries which have not adopted prohibition justifies very close scrutiny of its economic aspects."

[Oliver M. Fisher, President of the Boston Boot and Shoe Club, as Quoted in The Boston Herald]

In this crisis I turn to religion as our only hope. A liberal religious faith must be the heart of a covenant of all business life to make it ring true. In this critical readjustment period, it is most essential to preserve the highest standard of business ethics in foreign trade, as in domestic commerce. Our whole commercial structure rests upon the sanctity of contracts, and they, in turn, upon solemn, moral, and religious obligations.

[Laymen Appeal for Prayer]

A group of representative Protestant laymen from all parts of the United States have issued through the press recently an appeal for prayer which reads in part as follows:

"The laymen who sign and issue this paper so do because of a deep conviction that only by spiritual forces may our civilization be saved from the unprecedented perils that beset it. The only way out is the way up. Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind. We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him. So we entreat all spiritually minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer, that the very gravity of present world conditions may drive us all to the eternal

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and it is God who is our refuge, and who is the only Light in our darkness. In Him we shall find peace and good will, and ski see power for the task of remaking the world. 'All things, whatsover ye shall ask in prayer, believing, ye shall receive."

[From The Christian Science Monitor]

it dixes Mr. B. C. Spoor, Labor member of the British Parliad has ment for a mining constituency near Durham, has blamed dense the universities for not teaching their students properly, and in particular for not teaching them to think. Hard on the heels of his speech comes a gift from a reformer to establish in London University a professorial chair, the occupant of which shall teach that very thing. "The purpose of this foundation is that students may be taught, not what Aristotle or any one else thought about reasoning, but how to think clearly and reason correctly." The professor is to be chosen for his ability to think, reason, and teach, and not for his acquaintance with the opinions of logicians or philosophers. He is to proceed on the idea that the only way to acquire an art is to practice it under a competent instructor. Are there not some who have most naturally imagined that thinking was what people at the universities were chiefly doing, and to whom all this will come as a surprise?

[From an Introduction to a Christian Science Lecture in Valparaiso, Indiana, by the President of Valparaiso University]

The substitution of understanding for belief makes a rich mit I. : life and helps us to be closer to our Maker. "Happy is the man that findeth wisdom, and the man that getteth understanding."

The day for beliefs is past. We are entering upon an era, the greatest era of human experience, that of understanding. In all the great scientific theories that have been advanced, more and more we are beginning to realize that matter is only an expression of the human mind and that it exists only as an objectified belief of this mind. . . .

:110 To understand our Maker and His laws is to throw away belief and to know. Belief is an expression carrying an element of doubt. Understanding is an element carrying certainty. When we understand, we know how to do the right thing and to follow in the paths that the great Leader, Teacher, and Healer has shown us. A man becomes more in the image of his Maker when he realizes and understands the divine Principle as taught the world by the Savior.

[From the Second of a Series of Lectures on "The Church and Labor," by Rev. Norman Maclean, as Reported in the Glasgow (Scotland) Herald]

The church has to emphasize a message for each generation. The message to-day is that law must be supreme. The great law is that of truth. The workman who demands the maximum of pay for the minimum of work, who adopts a "ca' canny" policy, is contravening the law of truth, just as the financier who by cunning manipulations tries to get more than his share, is contravening the law of truth. The church must insist that men cease thinking of classes and begin thinking of humanity as a whole. Only when men sink their interests for the welfare of the whole can they rise to the Christian ideal. Above all, the church has to preach the absolute need of a new spirit. The only way to get rid of envy, jealousy, hatred, is through love. The law of love, the truth of brotherhood, is the remedy for all men's woes. The goal of a reconstructed civilization will be reached when we are guided not by self-interest but by cooperation.

Speaking of the last remaining yoke, the lecturer said that there is one grievous slavery still affecting the nation [Scotland], rich and poor alike, and that is slavery to alco-

hol. The fact that one hundred and fifty thousand citizens of Glasgow voted for the elimination or the reform of the trade was the brightest augury for the future. Deliverance has always come in the past not from the ranks of the victims, but from among those whose hearts were kindled with indignation at beholding human misery. The heart of the church has to be kindled into the flame of a new crusade. That the massed population of the great cities of the land should be left the prey of thirty public houses to the halfmile would be a scandal crying to heaven. The church would confer on the people the greatest of all boons, the lecturer averred, if it would lead the way in this. In this, as in all else, deliverance may seem to come slowly, the chariot wheels may seem to tarry, but the chariot is on the move and nothing under heaven can stop it.

[From Evansville (Indiana) Journal]

The monthly bulletin of the Indiana state board of health for September which has just been distributed, is a very interesting magazine. Besides vital statistics for the period, it publishes very interesting data and brings one to the conclusion that the officials of the state board are united in the opinion that the medical profession is helpless unless the people themselves keep their bodies in good condition. One of its paragraphs in reference to medicines is especially interesting and follows:-

"If medicines would cure the ills of mankind, it is plain that long ago disease itself would have been banished from the earth. The earth has been ransacked for drugs to cure. Everywhere we see emblazoned advertisements of medicines which the advertisement says will cure every disease, from corns and ingrowing toenails to the worst diseases; and yet sickness and disease grow apace with our civilization. The world has been fine combed from the equator to the poles for a something with which to bring health and prolong life; and lo and behold, like the bluebird, these blessings are in every household patiently waiting to be called."

Church Notices

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BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken

for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size $8\frac{1}{4}$ " x $10\frac{3}{4}$ ". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to In-

tervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at \$100.00 each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentincl*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas. New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

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Letters of Appreciation

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Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

THE campaign which you are waging for the protection of the national parks is a wonderful example of what can be done by a newspaper for the public welfare. The articles are exceedingly well written and bring out points which should appeal to every member of Congress.

INCLOSED find 75 cents for one month's renewal of my subscription to THE CHRISTIAN SCIENCE MONITOR. You will never know the good it has done me and my home. As a result of reading it for the past three months the effects of an oil explosion have been overcome, which threatened to cost a loved one the loss of his right arm and possibly his life. Truly "Life is God," and cannot be destroyed by fire.

I GET much enjoyment and profit from reading The Christian Science Monitor. In my opinion it is the best paper in the world. I read several foreign papers, and find that the Monitor is the only newspaper published in this country, to my knowledge, which prints foreign news, not as the particular policy of the paper wants it given out, but as it actually is.

IN renewing our subscription to THE CHRISTIAN SCIENCE MONITOR, I want to tell you of its great help to me as a teacher. Every student who graduates from our school (about one hundred and fifty each year) is required to give an oration, and I find the Monitor an unfailing source in supplying subjects and giving students a foundation upon which to work. Appreciation is being expressed constantly in the home by different members of the family.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

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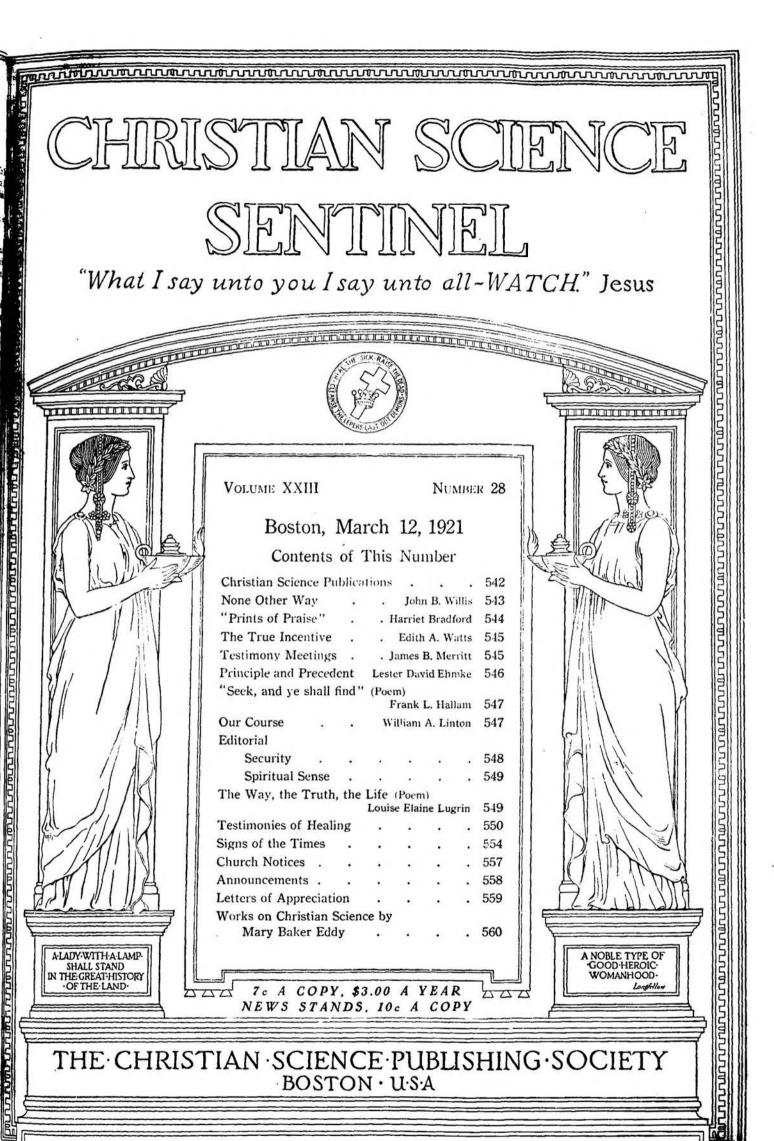
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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None Other Way

JOHN B. WILLIS

WE are living in an era of ever increasing liberality of conviction, when most men are disposed to recognize some values in well-nigh every phase of past and present belief. Much of the hard and fast dogmatism of the saints of all ages is now quite unhesitatingly, though reverently, passed by, and hence, in all probability, it is a bit disconcerting to so-called "free thought" to come upon the finalities of assertion which characterize Christian Science teaching, even as they characterized the teaching of Christ Jesus in the long ago. Here one finds no indulgence of a fluctuating attitude of mind, no spirit of hospitality to any and every vagary of opinion. On the contrary, he constantly meets with such a "determination of the whole matter" as will be judged either "irritatingly presumptuous" or else "the argument-ending dictum of immutable law." With the teachable and the aspiring, the Master always showed himself to be patiently uncritical. Even Thomas' hard-headed unbelief elicited only a very gentle rebuke. His disclosures of the ill-logic, the contradictory nature of current religious beliefs, were so considerate and tactful as to offend only the more bitterly prejudiced, and yet in his declarations of truth he habitually spoke as one having that indisputable "authority" which is and can be based only on a knowledge of the absolute. He knew, and he taught his disciples how they might come to know by subjecting every question and judgment to the determination of demonstrable Science. Herein he was uniquely great, and Christian Science affirms that herein, withal, we are to be "like him." We are to "see him as he is," by that knowing of the truth, as he knew it, in which faith becomes spiritual understanding.

When speaking to the willfully resisting Pharisees of the exaction of God's moral requirements, our Lord's words may seem severe. He said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." He saw, as we must come to see, that the maintenance of the integrity of right involves its inflexible opposition to wrong; that the truth never has consented and never can consent to any least error whatsoever. This is the meaning of that divine intolerance which finds such frequent expression in the Old Testament. Every blessing of which Moses assured the obedient in his last great exhortation to Israel was matched by a no less specific curse upon the disobedient, and Joshua gave this fact a dramatic emphasis in the setting he arranged for these great pronouncements over against Ebal and Gerizim. Of these, "the blessings and cursings," it is said, "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel." So, too, Isaiah represents the call of the "anointed" as not only "to preach good tidings unto the meek" and "to proclaim the acceptable year of the Lord," but to proclaim also "the day of vengeance of our God"! Everywhere the prophetic utterance declares that "the besom of destruction" will follow and find all those

who harden their hearts and refuse to come to a knowledge of the truth. The punishment—that is, the destruction of wickedness, all error—is both unescapable and eternal, and this is seen to be in the very nature of the sovereignty of Truth. As a variation of the significance of any least integer of the multiplication table would effect inevitable chaos in the entire realm of mathematics, so any least consent to the imperfect or unideal would precipitate disaster in all God's kingdom. The immutability of good is an essential basis of all being, and it is this that renders a divine dogmatism both legitimate and natural.

All this enables one the better to understand Peter's words when, being "filled with the Holy Ghost," he said, "There is none other name under heaven given among men, whereby we must be saved." It is as though he had said, "Since there is but one cause and creator, there can be but one law, one gospel, and one order and means of salvation." Truth embraces the totality of the real, error the totality of the seeming; hence in the last analysis human redemption, transformation, restoration, salvation, whatever the name, can be effected only by the substitution of truth for error in consciousness. "This awakening," as Mrs. Eddy says, "is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick" (Science and Health, p. 230), and she recognizes the identity and continuity of this appearing to the spiritually aspiring when she says further, on page 333, "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,-the reflection of God,-has come with some measure of power and grace to all prepared to receive Christ, Truth."

Here one gains the larger and truer meaning of Christian Science. If there is but one infinite truth, to know this truth and its manifestations, and to be governed thereby, must be the one religion which, as Jesus said, is "life eternal." One's thought of Christian Science, the Christlike knowledge of Truth, is thus freed from all bondage to local, limited, denominational concepts. We discern that the demonstrable understanding of God, divine Principle, is the one universal and essential fact of religion, of all true and righteous consciousness. Hence Mrs. Eddy's kindly estimate of the faith of Socrates (Science and Health, p. 215), hence the propriety of a like attitude of mind toward sincere seekers for Truth in every age and of every belief. How broadening this truer view of the compass and nature of Christian Science! How immediately and effectively it rebukes all conceit, all narrowing prejudices, and contributes to the growth of that casteeliminating sense of the brotherhood of man which is the world's great need.

One unvarying Truth, or Principle, and one law, the order of Truth's expression,—how much more clearly, in a way, these fundamentals have been discerned and made manifest by mathematicians and physicists than by the great body of professed Christians, and how incongruous and unfortunate for humanity this fact. Christ Jesus knew the one truth about God, and man, and the nature of being, and he proved

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the verity of his knowledge, its adequacy to the destruction of every error, the healing of every sickness and sin, the solution of every human problem. Further, he illustrated the way in which this saving truth of God was to be adjusted and applied to human need. This is the significance of his everyday words and works, and is there, can there be any other way? Strange to say, professed Christians and sincere philanthropists have been exploiting many ways, ways so far removed from the Master's, withal, that on every hand in these darkened days it is being conceded that "the religion of Christ Jesus has not even been tried as yet!" Surely such a conclusion must bring a sad and serious thoughtfulness to every man who has hoped for the world's redemption.

As Christian Scientists it is ours to be true to the Christ, Truth, and to the Master's way of proving its sufficiency to meet the human need. For us to dishonor His way of sole reliance upon God, divine Truth, for the solution of our problems, is no less inexcusable than are our assured failures in so doing. As none others, we are called and pledged to be true to the law and order of the divine appearing of which our Leader has so impressively said, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (Science and Health, p. 271). To be a true follower of Christ Jesus is honestly to seek and endeavor to understand spiritual truth as he understood it, and thereby do his works, his way.

"Prints of Praise"

T is related that William Prynne, the English Puritan, had It is related that william Liyane, and Libeler, for terming his cheeks branded "S. L.," Seditious Libeler, for terming indulgence in certain amusements immoral. But refusing the interpretation attaching to the torture, Prynne replaced it with one of his own, Stigmata Laudis, "Prints of Praise," and no doubt had balm for his wounds therefrom. Now Prynne's views may have been right or they may have been wrong: at least they were sprung of the stanch morality of his Puritan heart, sincere if sometimes inflexible and shortsighted. At any rate, his view of the question has of itself no more consequence than has any human view except in so far as, transformed by spiritual understanding, it aligns itself with the fact of Principle. What is important, however, is Prynne's grasp of the fact that he could turn his mourning into praise. refuse to suffer as a result of persecution, and thus rout his would-be enemies. For, what was an enemy for if not to produce the fiction of suffering? Let the torturer wield his iron: let the letters stand out upon his cheek so clear that he who ran might read; yet their imputed significance could never be the real intent of the deed that provoked the torture. In other words, the human mind can never turn good into evil merely by calling it evil. If it could, the lie about any situation would be more powerful than the truth, and the absurdity of such a belief, carried to its logical conclusions in the daily round of living, even the man in the street, who is not overconcerned about logic, can recognize at a glance.

Now Prynne himself was perhaps not much bothered about logical thinking, but, good Puritan that he was, he was immensely concerned with the letter of the Scriptures, and consciously or otherwise, he had made his own the words of the psalmist, "Surely the wrath of man shall praise thee." The "wrath" of his day might brand Prynne a libeler, but to him, guileless of malicious intent and seeking to do good in the light of the Scriptures as he understood them, brands were but "prints of praise," an indication that he was glorifying God.

The friendlessness and isolation of the Puritans in the sixteenth and seventeenth centuries, their apparent ostracism and persecution, were not peculiar to their time. The disciples of Jesus and the apostles had the same experience, for which their Master had prepared them when he preached to the multitudes on the mount: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." And since the Puritans, every seeker for Truth has met the persecution of the one evil for Truth's idea wherever and however manifest. It was not, then, the experience of the Puritans that makes them unique; rather was it the way they faced it, the bleakness of their thought. Cold and keen, rigid and rigorous, was their adherence to the letter of the Scriptures. Without the light and warmth of the spiritual understanding which, three centuries later, Mary Baker Eddy turned upon the Bible in her book, "Science and Health with Key to the Scriptures," they knew not how to "rejoice, and be exceeding glad." They attempted to glory in the suffering attendant on persecution, instead of in the fact of the powerlessness of suffering to affect the man in God's image and likeness. In other words, they acknowledged enemies, and had them in abundance. They saw about them the world divided into themselves, on the road to the kingdom, and the others, who, because of mistaken doctrine and worldliness were cut off therefrom; and when a man sees his neighbor as out of the kingdom of heaven he is likely to see the opposite of good, and thus he makes for himself the only enemy there is. Had the Puritan been imbued with that love for his neighbor which is the requirement of the second great commandment of Christ Jesus, he would have demonstrated the truth of Mrs. Eddy's statement in "Miscellaneous Writings" (p. 9): "'Love thine enemies' is identical with 'Thou hast no enemies.' Wherein is this conclusion relative to those who have hated thee without a cause? Simply, in that those unfortunate individuals are virtually thy best friends. Primarily and ultimately, they are doing thee good far beyond the present sense which thou canst entertain of good."

Into his "present sense" of good the student of Christian Science may look for his answer to slander or persecution. If these seem to cause him suffering, his "present sense" of good needs expansion, needs to embrace more of that infinite good which is ever present and at hand. "Now," said Paul, "is the accepted time; behold, now is the day of salvation." and he and the other apostles gave ample proof in their ministry of the availability of spiritual security, following thereby their great Teacher, as Christian Scientists to-day are learning to follow him. Matthew records that, after the healing of the man with the withered hand, "then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all." This withdrawing was more than a removal of Jesus and his disciples to some spot geographically distant. It was the uplifting of thought above the acceptance of the belief of enemy; hence the quiet and the success of his escape from the Pharisees, upon whom that belief seemed to have settled. But more than this, the completeness of his demonstration of the truth about enemy was attested by the fact that the multitudes of sick and sinful beliefs that followed him were replaced by the well and the whole, the replacement which is healing. Jesus came "out from among them" and was "separate," not by protest or argument but by proof of the eternal separateness of good from evil. From the mount of practice he preached, "Love your ene-

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mies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And in so far as the student of Christian Science follows Christ Jesus' example, understanding prayer, as he is taught in Christian Science, as the desire to know God, good, he will pray for, know good for or in place of, his so-called enemies, and he will cease to suffer from so-called persecution by translating it truly into "prints of praise."

The True Incentive

EDITH A. WATTS

HE influence of Christian Science upon the thinking of to-day has produced a revolutionary reaction concerning the controlling motives in human existence that is a saving grace to those who follow its divine leadings. Prior to the advent of Christian Science, the tendency of mortal mind was to regard evil as a great and powerful enemy, whose subtle suggestions were to be resisted, either for fear of the evil consequences attending their indulgence, or in a forlorn hope of material reward for such successful resistance. It was not so many years ago that a popular debate had for its subject the following: Which is the greater incentive to action, the fear of punishment or the hope of reward? Many and varied were the heated arguments advanced by each debater, urging the relative powers of the spur whose supremacy he had elected to advocate. Through the study of Christian Science we find that these so-called motives are the ignes latui, or false influences, which have ever betrayed human action into ignoble ends. And one of the first truths revealed to our astonished thought is the unreality of evil; that it does not exist to disturb or attract a man, binding upon him untold sorrows and suffering. At most it is a false belief to be destroyed by our awakening to its nothingness, through spiritual understanding. "Evil is nothing, no thing, mind, nor power." So writes Mrs. Eddy on page 330 of "Science and Health with Key to the Scriptures," and continues, "As manifested by mankind it stands for a lie, nothing claiming to be something,—for lust, dishonesty, selfishness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, inanity, devil, hell, with all the etceteras that word includes."

Generations of combatants have, however, waged woeful warfare against these evil beliefs, and have either capitulated to error or made show of resistance, under the false stimulus of a pitiable hope or of a dread fear of punishment, while inwardly regretting the law, "Thou shalt not." This abstinence amounts to but small gain in the right direction. Of such a combatant, resisting on a human basis, we read on page 322 of Science and Health, "A man who likes to do wrong—finding pleasure in it and refraining from it only through fear of consequences—is neither a temperate man nor a reliable religionist." And then on page 279 of "Miscellaneous Writings" is sounded the keynote of the true incentive: "Why does not the certainty of individual punishment for sin prevent the wrong action? It is the love of God, and not the fear of evil, that is the incentive in Science."

By means of this constructive teaching, one emerges from the bondage of belief in sin, and resistance to it through false stimuli, to heaven-bestowed freedom. When an evil suggestion is overcome, not because one fears it as evil, and not from a base and selfish hope of material gain, but because there is an actual preference for the harmony of good rather than the discord of evil; when one deliberately chooses, in the hour of temptation, the way of God, good, rather than the way of error,—then that man has risen above the *ignes fatui* of mortal existence, and his spiritual progress is assured.

Love of God means love of man, likewise, for did not the beloved disciple indubitably link the love of God and man when he questioned, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" To love God more than error is to keep in the atmosphere of good, because of definite preference for spiritual enjoyment; and to love our brother more than error is to keep in the atmosphere of good, for his spiritual enjoyment and profit as we meet on life's highway.

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Love, then, not fear, is the true incentive,—love for God and man; the actual choice of good, rather than enforced abstinence from evil; so sincere a preference for the things of God that the siren voice of error is unheard. And it is through the teachings of Christian Science that this much desired state of consciousness can be obtained. Mrs. Eddy, holding aloft the torch of truth, explains further on in the paragraph previously quoted (Science and Health, p. 327): "Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense, and the grandeur and bliss of a spiritual sense, which silences the material or corporeal. Then he not only will be saved, but is saved."

Whatever the form of error's temptation, the true incentive to disengage one's self therefrom is the same, and always meets with the same sure success. Christian Science, in revealing this great truth, places additional significance upon Jesus' reading of the two commandments, when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." To one knowing such an all-absorbing love of God as is required in the fulfillment of this first commandment, error has no attraction, for the Soulfilled thought turns naturally to God for its Life, its Truth, its Love, and is satisfied therewith. Impelled by love for one's neighbor to be ever ready, mentally and spiritually, to minister to another's needs, the earnest student of Christian Science finds that whatever might unfit him for such service becomes distasteful, and he turns from it by his own predilection.

Progressing in the study of Christian Science, we learn that love is the incentive in healing sickness and sin, as well as in all the activities that are really right. Thus we find the secret of overcoming sinful beliefs to be the actual love of good, rather than the fear of evil or hope of material gain. Divine Love is the sovereign panacea, a sure cure for any or all of the errors mentioned in the Mosaic decalogue. And when the force of this divinely impelling power, with its quieting effects, its ennobling motives, and its sure success, has once been felt in the life of the individual, he knows that both the fear motive and the base desire for reward have been permanently displaced and replaced by the true incentive, which is born of God, even Love divine, and by means of which we are animated to do the healing work of Christian Science.

Testimony Meetings

JAMES B. MERRITT

GREAT is the blessing of the verbal testimony that is given every Wednesday evening and on Thanksgiving Day in hundreds of Christian Science churches all over the world. Probably no agency devised by the Discoverer and Founder of Christian Science, Mary Baker Eddy, aside from our daily, weekly, and monthly periodicals, has done so much to spread the gospel of the new salvation, or the new understanding of

salvation, as have the weekly testimony meetings. But if the salvation of the world depended wholly on the audible prayers of Christians and the audible testimonies of Christian Scientists the millennium might be placed beyond the very farthest limit of eternity. "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth,'" (Science and Health, p. 559). This is the voice that is heard in the dark corners and hidden recesses of mortal mind where lurk the most venomous reptiles of fear, hatred, ignorance, superstition, prejudice; and one of the most insidious is prejudice. The still, small voice of Truth is to the beast louder than the thunders of Jove and all the mighty rumblings of the sea rolled into one, and it alone will seal the victory over the dragon and expose its nothingness.

I always go away from a Wednesday evening service full of gratitude for the audible testimonies that have brought out new thoughts and helped me to get a little better hold on good, but the influence that is to reach to earth's farthest bounds and do its fullest share in the healing of the world is the great flood of thanksgiving and praise that goes up from the hearts of the hundreds who have been silent and intelligent listeners to every good thought brought out in the reading of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in the audible testimonies. One of the most beautiful things about the silent testimony is that it is carried on simultaneously with the audible testimony, so that the entire service is truly healing for the waiting, needy human thought.

The office of the testimony meeting as designed by its Founder is best performed, and only fulfilled, when during the full half hour allotted for testimonies and experiences both the audible and mental expressions of Truth go on unceasingly, for the effectiveness of each is dependent on the faithfulness of the other. The spoken testimony should flow freely and spontaneously, each speaker following the advice given in that section of the by-laws of the Manual of The Mother Church relating to testimonies, and especially remembering that another section of these by-laws provides for a Board of Lectureship. Frequently what should be a simple, brief recital of blessings received and gratitude expressed is extended into a lengthy discourse, possibly tinctured with personality, and consuming time that rightfully belongs to some other, desirous of casting in just a mite for Truth.

The most potent word in the English language has but four letters. Love expresses the highest attribute of God, even the divine Principle itself, and all the orthographers in the world with all the letters of the alphabet could not coin another word to take its place. Let the expression of divine Love flow from every participant in every service of the church, and no duty can be left undone, no right of others be infringed, and the healing of every discordant condition of thought will come on the swift wings of the new Comforter.

Principle and Precedent

LESTER DAVID EHMKE

IT can truly be said that the mortal or carnal mind knows nothing of either absolute Principle or precedent. This so-called mind does, however, claim to understand precedent and, to be agreeable with the capricious notion of this mind, it will be admitted that it follows precedent faithfully. In fact, there is nothing else for it to do but imitate with its shallow understanding of that term whenever it feels the pressure of Truth prodding it on. On page 6 of her sermon entitled "The People's Idea of God" Mrs. Eddy writes,

"Periods and peoples are characterized by their highest or their lowest ideals, by their God and their devil."

Now Christian Science teaches that the man God created in His "own image and likeness" was "very good." If God is wholly good, then it must inevitably follow that man is likewise. Such a man as this could surely have no devil, but the galimatias of the serpent, alias mortal mind, gradually, according to the second account of creation given in the book of Genesis, gave man a devil to fear and worship. So it is that man finds himself trying to serve two masters. This is an undertaking never known to have been consummated; therefore a man may prefer to set Principle quietly and unblushingly aside and follow precedent. Thus in this marvelous day of enlightenment and toleration we'read and hear of individuals summoned before judges and juries for having been loyal to their highest understanding of Principle, to explain why they have not bowed down to the popular devil of vaccination, for instance. In the olden days people wore amulets to protect them from evils and to ward off disease. Can it be possible that a scar on one's arm to-day is a protection to others as well as to one's self, making one immune from disease? Or are mortals still engrossed with the belief that God made them to be sick and sinning, but to foil His designs they must seek out a preventive?

That being so, nevertheless it would not be so ridiculous if the matter ended there; but mortals feel it a sacred duty to insist that their fellow men join them in this all too unconscious vicious circle, and if opposition is met with, the cry of precedent and demand of compliance with the law are raised. History indeed repeats itself. It was demanded of Jesus why his disciples did not comply with the tradition of the elders and wash their hands before eating. After pointedly rebuking those self-constituted interpreters of law and order, the great Teacher turned to the multitude and said, "Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." What a profound statement! Could anything be stated more clearly? Paul, coming after Jesus' time, healed the sick and sinning because he, too, understood this law, namely, that all cause is mental and not material, for he wrote to the Galatians, "Neither circumcision availeth any thing, nor uncircumcision."

Notwithstanding all this, medical bureaucracy to-day contends in vain against scientific healing methods; it is striving to reverse the law of cause and effect by doctoring the body or effect and ignoring the mental cause. Being unable to accomplish this and so compete successfully with the incoming tide of Christian Science, it is bringing to bear on courts and juries the most powerful influences of prestige and argument that it can muster. But courts are recognizing more keenly each day the law of cause and effect and are conscientiously turning away from the specious pleas of the allegorical serpent or mind of mortals in order that the establishment of precedent may be in accordance with Principle. "To say that these tribunals have no jurisdiction over the carnal or mortal mind," writes Mary Baker Eddy in her textbook, "Science and Health with Key to the Scriptures" (p. 105), "would be to contradict precedent and to admit that the power of human law is restricted to matter, while mortal mind, evil, which is the real outlaw, defies justice and is recommended to mercy."

In spite of itself practice that is absolutely unscientific is bound to fail ultimately, and for this reason it can never shake off the awful specter of theorizing. Yesterday it was bleeding the poor body; to-day it is vaccinations, serums, operations, et cetera; and to-morrow it will be something

else, all of which are the product of mortal mind. Voltaire

said. "The art of medicine consists in amusing the patient

say rather that understanding of God always cures the dis-

ease, for Christian Science declares that the imperfections

of sin, disease, and death are unknown to God, divine Mind,

and He is the creator of all, therefore they must be classified

as unrealities which can exist only in the so-called mortal

mind. It is shocking to the medical schools to have the ills

of the flesh classed as unreal, but then these schools must

answer the question why they attempt to destroy disease.

Sin and sickness, it must be thoroughly understood, are both

caused by wrong, unwholesome thinking, and are healed by

correct, wholesome understanding of man's real and eternal

On page 138 of Science and Health Mrs. Eddy writes,

"Jesus established in the Christian era the precedent for all

Christianity, theology, and healing." Christian Science in

this hour has caught his scientific method, and again the

healing power of God's law is restoring to health and holiness

the sick and sinning. It restores and heals because it sci-

entifically destroys the procuring cause, which is none other

than erroneous or unreal images of thought expressed pri-

marily in fear. The moment that one grasps the truth of

being, which is contained in the first account of creation as

related in Genesis, that moment he begins to experience the

healing method. In Science and Health Mrs. Eddy concisely

sums up the whole process of healing, when she says (pp.

476-477): "Jesus beheld in Science the perfect man, who

appeared to him where sinning mortal man appears to

mortals. In this perfect man the Saviour saw God's own

[Written for the Sentinel]

"Seek, and ye shall find"

FRANK L. HALLAM

And is it aught that I could see

And even in its blessings share?

For who would take me by the hand

And lead me into pastures new?

And yet-I feel it must be true.

It seems so hard to understand

WHAT is this truth which makes us free From sin and sickness, toil and care?

relation to God, divine Principle.

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Just as I waited there, the light Shone forth before me like a ray, And in my inmost thought that night

I heard His voice: I am the way. And then I read of God as Mind,

As Principle of all that's true; Then all my cares were left behind

As faith and understanding grew.

Principle is his only precedent.

Before I found the living way.

And thus, the truth which I had thought Beyond my ken was clear as day;

And all the past was counted naught

Our Course

WILLIAM A. LINTON

while nature cures the disease." Christian Science would NE of the many fishermen who troll for salmon off the coast of southeastern Alaska had occasion to cross Chatham Straits during a very heavy fog and found it necessary to exercise every precaution in navigating his little craft that he might reach safely the protected harbor for which he had started. To one who has never attempted to navigate a vessel in a dense fog, it would be difficult to describe the many illusions that arise to tempt him to doubt the accuracy of the compass by which he is steering. And though the fisherman knew the course perfectly, having proved it by running over it in clear weather by the same compass, he had not been under way more than one half of the allotted time before huge banks of dense fog began to appear in the forms of wooded hills, valleys, and rocks. So real did these hills and rocks seem that the temptation was very great to disregard the compass, and turn in some other direction to avoid what seemed inevitable disaster. But he knew that to reach his destination he must hold to his course, for to attempt to steer in any given direction, except by compass, is humanly most unwise in a heavy fog, and would probably terminate in the wrecking of his little craft upon one of the submerged rocks or jagged rocky reefs that are legion along the Alaskan coast; and though at times he unconsciously braced himself for the shock of collision—for could not his eyes see the hills, yes, even the trees upon the hills?—he held true to his course as directed by an unseen, yet proved power. And after having run the allotted time, he suddenly emerged from the fog and found that he had already entered the mouth of the harbor,

wherein was safe anchorage. likeness, and this correct view of man healed the sick." For This, of course, is a very common experience in certain all mankind to follow this method of healing as a true precelocalities, and yet the Christian Scientist will see at once dent would veritably demonstrate the kingdom of heaven on how perfectly it typifies his own experience since beginning earth and bring the reign of divine Principle to a people his voyage in Christian Science, wherein his compass has weary of vain theories and life-quenching fear; it would irrebeen our textbook, "Science and Health with Key to the sistibly blot from the face of the earth discord of every name Scriptures" by Mary Baker Eddy, for he, too, has proved and nature. Man has already attained this goal, for divine that it points true, and though at times evil has seemed so real as to cause him to "brace himself"-for could not his eyes see the evil?-he has shaped his course as directed by our textbook, and knows that the seeming evils were "fog." Have not many of us been piloted into the harbor of peace and harmony, even after, according to physical sense, we were already a wreck upon some "reef" and our hope of ever reaching this harbor seemed forever gone? Surely this is what our beloved Leader means when she tells us (Science and Health, p. 96): "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth. Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless. As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end." And again on page 458, "The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind." Mrs. Eddy knew that it is impossible by human means to steer a true course through the fogs of material sense to the harbor of peace. Our hearts turn to her in gratitude for having given again to the world the gospel of Christ Jesus, that enables those who will to shape their course in accordance with Truth, and prove the nothingness of evil and the allness of God, good.

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Editorial

Security

WHEN the psalmist wrote, "Be still, and know that I am God," he certainly gave to his readers a tolerably clear warning to keep politics out of religion. It is a warning, nevertheless, which a great body of those readers have been loath to take. The reason for this is, of course, perfectly clear. They imagine, like the fly in the adage, that it is they, and not Principle, who turn the wheels of the divine mill. Thus they substitute caucusing for demonstration, and are forever shouldering their way into the limelight to steady the ark. All this arises from a total misunderstanding of the relation of man to God, Principle. Its generation is to be found in the philosophy of matter, which represents the human being as an original thinker and actor, whereas he is nothing but the subjective condition of the human mind which orders all his thoughts and actions. It is this human mind whose passions, wrought up to a certain pitch, render an explosion, in the shape of a war, an inevitability, which some king or government yields to the mesmerism of declaring, thus rendering himself or themselves servants to the suggestion which is obeyed, just as, in the same way, it is the human mind which declares a specific drug a poison, so that the individual drinking it succumbs to the poison, owing to having previously placed himself beneath the law.

Without, apparently, grasping the scientific reason for his immunity from evil, the psalmist realized that that immunity had its foundations in obedience to God, Principle. The whole Book of the Psalms is filled, from one end to the other, with outpourings of gratitude for this fact and triumphant pride in it. Later there came Jesus Christ, with his simple explanation of the truth, giving to the fishermen of Galilee and the shepherds of Judea an explanation more elaborately wrought out in Paul's teaching of the law, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Not one of Paul's readers in Rome understood what this meant as well as he did himself. Saul of Tarsus knew all about this supposititious law in his members, which made of him a persecutor and a relier upon force: Paul the apostle had discovered what law truly was, that love was law, and that the human laws of sin, disease, and death were nothing but counterfeits of love, the law of the inward man.

The kings of this earth had built fleets, and formed armies, to protect themselves against dangers, and to become dangers in themselves. The peoples of the earth had listened to generations of astrologers and diviners, priests and healers, offering them everything, from spells and incantations to herbs and reptile-powders, for the health of their bodies. But all the time one little nation had placed reliance, against all ills, upon God, Principle, until there arose amongst them a great prophet, the man whose wonderful knowledge of Principle fed multitudes, healed the sick, and raised the dead. When, however, his secret was sought, it proved to be

no reliance on the divining power of the human mind, but a realization of the fact that God, Principle, the omnipotent power, was Love. As Paul was one day to put it, in that wonderful letter to the Church in Corinth, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal," and so on throughout the whole of that unapproachable passage which, in the Revised Editions, ends, "But now abideth faith, hope, love, these three; and the greatest of these is love."

The King James translators used the word charity, going back to Wycliffe in preference to Tyndale and Cranmer. The intention, of course, was to avoid the implication of sensual affection, and to obtain more nearly the equivalent of the spiritual devotion of the Greek text. The revisers evidently felt that the alteration constituted the movement known as the fall from the frying pan into the fire. No word can take the place of the word love; it is the human sense of love which must be corrected. Words have exactly the meaning that the human mind attaches to them, and as only divine Mind is capable of grasping what spiritual love truly is, it is necessarily only as the human mind vanishes before the Mind that was in Christ Jesus that the metaphysical meaning of love, as expressed in the New Testament, can possibly be understood. "Love," as Mrs. Eddy so marvelously expresses it, on page 22 of Science and Health, "is not hasty to deliver us from temptation, for Love means that we shall be tried and purified."

Once a true understanding of Love is reached, and the attempt is begun honestly to interpret and to demonstrate this understanding, the individual is on the way to the conquest of himself and of his world. The human passions begin to lie stricken before him, materiality to fade into its native nothingness, and man to appear as the idea of infinite wisdom. Then comes the perception of the utter fatuity of any effort of the carnal mind to steady the ark, and why the only activity called for from the student of Christian Science. striving to walk in the footsteps of the Christ, is to "be still. and know that I am God." The twenty-third and the ninetyfirst psalms are the very pæans of this understanding. Of the man who knows and is demonstrating his knowledge of Love, it is truly said, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Whilst, as Mrs. Eddy has pointed out, on page 578 of Science and Health, by substituting Love for the Lord, since God is Love, the meaning of the psalmist becomes clearer than ever in the words "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [Love] is with me; [Love's] rod and [Love's] staff they comfort me."

This is the security which comes to the individual as he divorces more and more from his consciousness the old pagan sense of sensuous love, and grasps more and more fully the Christian sense of Love as taught in the New Testament and explained in Christian Science. As it becomes more and more apparent that there is no power but Mind, it must become more and more apparent that since divine Mind is and must be Love, there is no power but Love. It was Love that stilled the tempest and fed the hungry multitude, it was Love that healed the centurion's servant, and gave the widow of Nain back her son. But the understanding of this power of divine Mind comes only with the understanding of divine Science. "Security," Mrs. Eddy says, on page 232 of Science and Health, "for the claims of harmonious and eternal being is found only in divine Science." Centuries before this the prophet Isaiah had written, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." FREDERICK DIXON.

Spiritual Sense

one from another by supposed human limits to their functions

is a concept of hypothetical mortal mind and not the fact of

being. Even psychologists and other investigators on a

physical basis are concluding that each of these senses is

closely related to the rest, and that they all merge into a

unity of perception. A man who is considered deaf, for in-

stance, may wonder whether he hears or feels the vibration

of especially loud noises. Smell and taste, likewise, are so

connected as sometimes to be indistinguishable. Other illus-

trations could be taken from the whole gamut of mortal sense

testimony. Nowadays it is frequently argued, moreover,

that there are many more than the so-called five senses.

Some college textbooks deal with such others as a sense of

motion and a sense of heat and cold, and maintain that these

should be classified as distinct divisions. Then again, exam-

ination of the concepts that are supposed to constitute heat,

light, sound, and so on, reveals that there must be other con-

cepts which have been thus far believed to be beyond the

perception of a man's classified senses. This all goes to show

the interrelation of the mortal senses from an ordinary hu-

Christian Science shows much more clearly that true,

spiritual sense is unified and unlimited. On page 209 of

"Science and Health with Key to the Scriptures" by Mary

Baker Eddy we read, "Spiritual sense is a conscious, con-

stant capacity to understand God." There is no halfway

position between the unlimited and the limited. Either spir-

itual sense is unlimited activity comprehending Principle or

it is forever finite. Finite sense as the product of infinite

Mind is impossible. Hence the true sense, which the mortal

senses would counterfeit, is one boundless understanding of

Truth. The seeming plurality of the human senses counter-

feits the limitlessness of the "conscious, constant capacity"

which is the true idea. What the human mind calls seeing,

hearing, and so on, are just that mind's limited interpreta-

tions of the infinite idea, which is the present reality even

while human belief denies it. By understanding this true

idea as one and infinite, a man proves that it is interpreted

to him in just the way that is requisite, whether he calls it

Why, indeed, should one hear a sound instead of seeing

Any belief that the five physical senses are differentiated

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it? It is merely a belief of mortal mind that ears, and not eyes, are arranged for the perception of sounds. If mortal mind had supposed some other way more effectual, it would be so. By rejecting mortal mind as a creator, and accepting

believed to be facts.

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sight or hearing or anything else. The true interpretation

of sight or hearing, however, must be infinitely broad.

the one true Mind as producing spiritual perception, spiritual understanding, one finds the limits of the human senses

giving way and proves for himself better hearing, keener vision, and more alert discernment of the truth in every way. From a human standpoint, any one of the senses is often supposed to enlarge its activity in compensation for another that

ual sense. Each one is entitled to demonstrate for himself

divided into arbitrary parts, by mortal belief, each part

seems defective. This, however, is only a makeshift imitation of the effective replacement of false limitations by spirit-

the satisfying reality of hearing, seeing, and all perception as idea attentive wholly to Mind. This demonstration reduces to nothingness whatever obstructions mortal mind may have

The words "sight" and "hearing," rightly used, are simply names for spiritual understanding. This understand-

ing is, in the last analysis, one and indivisible. If it could be

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would necessarily be limited, and thus never could be completely satisfactory. The infinite manifestation of infinite Mind may, of course, be called by all sorts of names without

the slightest alteration of its nature. The expression of divine Mind is, moreover, thoroughly specific and tangible in its

replacement of the false, human concept. Yet each one turning to Principle must find his thought constantly broadening as he appreciates more of what infinite Mind, infinitely mani-

fest, must mean. There is nothing vague about the infinite expression of intelligence; but, as Mrs. Eddy says on page 487

of Science and Health: "There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The

apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder."

Spiritual understanding is no more difficult to realize when it is called by one name than when it is called by another.

Immortal Mind expresses itself as infinity of spiritual ac-This true activity cannot be rightly conceived to be like any limited, human sense of things. Spiritual sense is, in fact, absolutely differentiated from any suppositional counterfeit. The genuine faculty is boundlessly varied because of its boundless source. Nevertheless, the variety of Mind manifest is not what is humanly called variableness. Spiritual discernment remains intact in the divine consciousness, without increasing or diminishing, regardless of the beliefs of mortal mind. One's entire attention should be turned away from mortal sense testimony to the wholeness of infinite intelligence, expressed as spiritual understanding. In fixing one's attention on the reality, one is not restricted to any form of words for one's reasoning, but may use whatever terms indicate the spiritual idea clearly and specifically to one's self. The true understanding is much more than human phraseology. Every glimpse of this understanding necessarily consists of the unfoldment of just so much immortal discernment. With that unfoldment, the supposed limitations of the mortal senses are, to that extent, reduced to the nothingness which they, indeed, always have been, in spite of the hypothetical mortal mind's illusions. Thus one demonstrates the difference between spiritual sense and the

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GUSTAVUS S. PAINE.

suppositional human senses.

[Written for the Sentinel]

The Way, the Truth, the Life

LOUISE ELAINE LUGRIN

Thou art the Way: O God, help me to go along Thy path, That I may patiently, With firm, unerring tread, Walk ever onward

Where Thy love has led. Thou art the Truth: O God, help me to know Thy holy word, That I may wisdom gain, And with that wisdom find All hope unending And a fearless mind.

And Thou art Life: O God, help me to live the life divine. That I may learn to give, And giving grow to see That heaven is here, And life 's eternity.

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Testimonies of Healing

I have long delayed sending my testimony for publication in our periodicals, but now feel impelled to express my deepest thanks, in writing, for this spiritual truth, as revealed by our revered Leader, Mary Baker Eddy. I have depended on Christian Science for healing for a number of years, and among other healings experienced are those of severe nervous sick headaches, and stomach and bowel trouble of years' standing.

I would also mention the healing of a daughter. About nine years ago we were on our way from Oregon to Oklahoma and stopped in California for the summer. Our youngest daughter, then a growing girl, was taken ill, and I asked for Christian Science treatment, but the case did not seem to yield right away and she became seriously ill. Her father, who was not studying Science, wished a physician called to diagnose the case. We did so and after a thorough examination it was pronounced to be Bright's disease in its last stages and a badly affected heart. The verdict was that she could only live from three days to a week. Christian Science treatment was continued, and in about two weeks she was practically healed of this trouble. Later complications set in and it was several weeks before she was healed, but there has never been a return of the disease. I have always been deeply grateful for this healing, as it was a very helpful experience in gaining a better understanding of Christian Science, and not I alone but the nurse who was with me at this time said it was a wonderful help to her in proving God's power over every material law and condition. My heart overflows with thanks to all who have helped me gain an understanding of this truth that makes free.

I am thankful to God and grateful to our dear Leader for all the good that has come to me and my family and to all mankind through Christian Science. I am also thankful for all our literature, Mrs. Eddy's great gift to the world. My sincere desire is to be a true Christian Scientist.

(Mrs.) AGNES KENWORTHY, Muskogee, Oklahoma.

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Having been the recipient of so many blessings through Christian Science, and of so much benefit through reading the testimonies of others, I feel it my duty as well as my privilege to acknowledge publicly through the *Scntincl* my gratitude for these blessings.

With me it was purely a case of man's extremity being God's opportunity, as I did not come into Science until I had reached the point where human help was of no avail. Since then I have been the recipient of so many blessings that it would take a very lengthy testimony to enumerate them all. However, I should like to tell of a demonstration made with our little boy when he was but six months old. On June 29, 1919, after his midday nap, my wife went into the room to dress him and when she reached his crib found that a medium sized safety pin, used to pin up one of his stockings, was missing. The stocking not being torn, it was evident to her that the pin must have been opened before being removed from the stocking. This, coupled with the fact that it could not be found anywhere in the room and that when she picked the baby up he was crying as though swallowing with difficulty, made her feel certain that he had swallowed the open pin. My wife was not a Scientist at the time and, becoming very much alarmed, telephoned for a physician, who examined the baby as best he could without any apparatus and assured her that the baby had not swallowed the pin as he was apparently not suffering any pain or discomfort. To be absolutely sure, he took the baby to another

physician, where an examination was made with the fluoroscope.

After this examination, both physicians declared that the baby had not swallowed the pin, as they could not see any sign of it. After reaching home, my wife searched every nook and corner of the room and, not being able to find the pin, was still firmly of the opinion that the child must have swallowed it although she felt slightly relieved at the verdict of the physicians. In fact, we both felt quite doubtful as to whether the doctors were right in their decision, so without saying anything to my wife, I wrote to a practitioner who had helped me before and who lived in a city about three hundred miles away, requesting him to take the case and give the child absent treatment, which he did. The baby showed no signs of discomfort until a little more than two months later, when, while changing his clothes, my wife noticed signs of a little uneasiness and upon examining him closely found that the open safety pin was just inside his rectum with the blunt end downward; she was able to remove it very easily.

In addition to being very grateful that from the time he swallowed the pin until it passed, over two months later, he did not suffer any pain or discomfort, we have often thought how grateful we are that the doctors did not succeed in finding the pin through their examination, as we shudder to think of what they might have suggested as a remedy.

This was certainly a lovely demonstration and is only one of the many blessings received through which I have been convinced of the truth and efficacy of Christian Science. Words cannot express our gratitude to God, to Christ Jesus, and to our revered Leader, Mary Baker Eddy, for this practical and demonstrable truth. We also feel very grateful to the loving practitioner through whose spiritual understanding we have been helped.

HENRY D. SARGE, Pittsburgh, Pennsylvania.

I am so grateful to God for this wonderful healing as stated in my husband's testimony, and although I was not a Christian Scientist at the time I can truthfully say I am now very eager to learn of this great truth as taught by Jesus.

Recently I have taken up the study of Science in earnest and already have been able to make some beautiful demonstrations with my slight knowledge.

(Mrs.) STELLA M. SARGE.

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As a child my young daughter was subject to severe attacks of croup. I was awakened one night to find her choking and gasping for breath. I was at first filled with fear, as it was midnight and the practitioner who always helped us lived in another town quite a distance away. The thought came to me to read the Lesson-Sermon, which I did, and got help from the account of Jesus raising Jairus' daughter, but I dared not go over to the bed. I read the lesson through once more, and when I again came to that reference the choking had ceased; by the time I got to the end of the lesson my little girl was peacefully asleep, and the fear seemed to fall from me like a mantle. I am most grateful to God for this proof of His goodness; also to our revered Leader, Mary Baker Eddy.

I live some miles in the country and do not have the privilege of attending the Christian Science services, and seldom meet a Christian Scientist, so I eagerly look forward to the arrival of *The Christian Science Journal*, Sentinel, and Quarterly, and am most grateful for these gifts of our revered Leader.—(Mrs.) ELIZABETH GREEN HANSEN, Oakdale, California.

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It is now over nine years since I first took up the study of Christian Science. I had heard it discussed many times but always ridiculed what I thought it to be. However, I can honestly say it was the happiest day of my life when I began to understand the truth.

I had two friends staying with me; one was a student of Christian Science, the other was not. The conversation turned to love and when I went to bed that night I kept thinking of what had been said. The thought suddenly occurred to me, and I said aloud, "If these people love one another, why cannot I do the same?" I should like to say here that my life had been very unhappy and I felt that no one cared for me or understood me, but that night I decided to put Christian Science to the test and see if it would help me to alter. The next day I shall never forget, and I think my friends noticed the difference, for I felt so happy. I soon got a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and started studying.

I have had many physical healings for which I am deeply grateful, two of which stand out in my memory,—the healing of indigestion, from which I had suffered for years, also of my eyes. I had worn glasses for a year for astigmatism; the doctor told me that if my eyes were not better in a year I would have to have an operation, but thanks to Christian Science I have been quite healed and have had no trouble for nine years. But I can never express my gratitude for the spiritual uplift that Christian Science has given me. It is teaching me to be patient and loving, which I had never been before. My daily prayer is that I may so grow in grace as to be enabled to help others as I have been helped.—(Miss) M. LILLIAN C. NOAKES, Selsdon, Croydon, England.

I am glad that I can testify to the healing power of Truth. I suffered for twenty years from bowel trouble; also from a fissure, hemorrhoids, and an abscess. All material remedies, including an operation, had failed to cure me. I went to another city to be operated on, but was persuaded to try Christian Science. I had never heard of Christian Science, but was willing to learn, and I have not only been healed of the bowel trouble but of many other discordant conditions. Through my healing, my husband took up the study, and he was healed of a stomach trouble of forty years' standing, also of a lame back, on account of which he was using two canes to enable him to walk. In a week he was going all over the farm without any cane. I hope this may bring encouragement to some one who may be afflicted as we were. We praise God for Christian Science and are thankful to Mrs. Eddy for her discovery.

(Mrs.) Mary McMakin, Dixon, Missouri.

I am very grateful to God that through His loving guidance I was led to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I did not read Science and Health because I wanted to or because I desired to learn anything about Christian Science. In fact, I had been convinced by false rumors about it that it was nothing that I needed or wanted. However, at a time of great sorrow, anxiety, and nervous strain, when physicians had given the verdict that my mother had but three months at the most to live, she turned to Christian Science for help. As she was able at that time to read very little for herself, I read Science and Health to her, and although at the outset I did it merely as a duty and was confident that it could not help her or be of any interest to me, I soon discovered that I was reading it eagerly, with a great sense of peace and com-

fort, and that I was finding the religion that I had been groping for and so much needed. Besides this, I saw Christian Science doing for my mother what no material remedy or treatment had been able to accomplish.

Through the understanding gained by reading Science and Health I was able to lay aside glasses which I had worn for years for muscular trouble that specialists said even glasses or an operation could never wholly relieve. Christian Science has made me understand, enjoy, and use the Bible as I never could before. It has shown me that God is a loving Father-Mother, a help and a guide in all things. I am very grateful to have found a religion which is not merely something to be believed, but which is understandable, practical, and capable of proof, a religion which can be used in every detail of daily living.

(Miss) Alma Lutz, Boston, Massachusetts.

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I have been interested in Christian Science for several years, and during that time have had many healings, one of which I should like to relate, with the hope that it may benefit some one, as I have been benefited so often in reading the testimonies in the Christian Science periodicals. During one winter I was stricken with severe attacks of tonsillitis and grip, at the same time, and my sufferings were intense. As the condition became more acute, my mother became alarmed, and sent for a physician, and I was in such distress that I made no objection to his coming, on my mother's account; but I did refuse to take the medicines he prescribed. I had been trying to help myself in Christian Science, but suddenly decided to call a practitioner, and began treatment. The fever was allayed quickly, and within half an hour I was able to rise from my bed, dress, and sit up most of the day. The next morning I ate heartily, whereas I had barely touched a morsel of food for a week. I was soon back at my work and felt perfectly well.

This is just one of the many proofs I have experienced in the healing work. I know beyond all doubt that Christian Science heals, and is a practical help at all times. My gratitude for the benefits I have received, spiritual as well as physical, is boundless, and there is also the deepest appreciation of the Christian Science publications. It is needless to say that I daily recognize more and more occasion for gratitude to God, the "giver of every good and perfect gift," and to Mrs. Eddy for her loving service to the world.

(Miss) MARGUERITE TAGGART, Chicago, Illinois.

4

While brooding over the ills of one I hold most dear, and seeming to see only discord, I picked up a copy of the Sentinel and began to read the article, "Loving chords." Before finishing the article all sense of discord, doubt, and discouragement gave way to thoughts of hope and courage, and my heart was so filled with gratitude for the light and encouragement that have come to me through reading the Sentinel that I desire to express my gratitude that others, too, may know.

Through the work of a practitioner I got a glimpse of the truth, the desire for which has continued to grow, and many and varied have been the benefits received from studying "Science and Health with Key to the Scriptures" by Mary Baker Eddy. At one time my little daughter was taken sick with yellow jaundice, but, my husband being opposed to what he thinks Christian Science to be, I did not feel free to call a practitioner, so began to work for her with what little understanding I had. My husband said he was going to get her some medicine, so seemingly the only thing I could say was for him to get it if he felt she needed it, but that I did not think it

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necessary. No more was said, neither was any medicine bought, and in a little over a week she was as well as ever and able to go on a railroad journey of several hundred miles, during the worst of winter weather, with no ill effects. During the same winter, by holding steadfastly to the truth, I was healed of influenza. For these healings I am indeed very grateful, but more so for the great lessons of love, for I am indeed learning a little more each day to love my neighbor as myself.

Again I want to express my gratitude to God, who supplieth all our needs, and to Mrs. Eddy for her revelation of Truth as given in "Science and Health with Key to the Scriptures."

Mrs. George Burns, El Dorado, Kansas.

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I have long wished to express my gratitude through the Sentinel for all that Christian Science has done for me. I became interested in 1905. In February, 1906, I was suffering from the belief of gas poison, having inhaled it while working at the top of a four-story building. A Christian Science practitioner was called, who took me to my home about five miles away. My wife called in a doctor, in accordance with the laws of the state in which we then lived. He said to my wife, "If you have anything to say to him, say it quickly, for he will not be alive in twenty minutes; there is no one who can cure him." But I knew of One who could and He did. The practitioner stayed all night with me and I never thought once of looking back, but kept on praying. I have also been healed of the necessity for wearing glasses.

I am grateful to God and to our beloved Leader, Mary Baker Eddy, for all the good that has come to me and mine through the study of all her writings. I am also grateful for class instruction, and for membership in a branch Christian Science church.—H. A. Leach, Kalamazoo, Michigan.

With love and gratitude I testify to many blessings which have come to me through Christian Science, and will mention one in particular for the benefit of others. My daughter and I were living alone among the hills of Oscawana on the Hudson, and one very cold day in March I was taken ill very suddenly with pain in my throat and mouth. I was unable to take food or to articulate, and knowing of no one near upon whom to call for help, my daughter wrote to a friend in New York, who is a Christian Science practitioner. She arrived the next morning, and after two treatments a substance in size and appearance resembling a small peach stone was discharged from under my tongue, and to my great relief I was healed.

For this and other benefits I am exceedingly grateful, also to all the dear friends who have so kindly helped me on the upward way.

Mrs. O. W. Leonard, Laurel, Maryland.

4

Like others whose testimonies I have read in the Scntinel, I realize how much I have been helped by reading the testimonies in this periodical and now I desire to express my gratitude through the same channel.

Christian Science has brought innumerable benefits into my life. Among other things, I have been healed of nervous sick headaches, stomach trouble, the fear of colds and sore throat, the fear of chilblains, and a great fear of being alone at night. These have all been overcome by Christian Science and these are only some of the ways in which Christian Science has helped me. Of the many blessings received I am most grateful for the spiritual uplift and for the realization that God, divine Mind, is the source of supply. I can

say with the psalmist: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

MRS. C. A. SWALLOW, Calgary, Alberta, Canada.

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Something over ten years ago I went from Oregon to California for the benefit of my health. I was suffering from tuberculosis of the lungs, with almost daily hemorrhages, catarrh, stomach trouble, a cough, and many other ailments. I could not breathe through my nose, and my left lung was practically gone. I had the best medical aid I could get, tried Chinese herb doctors for over a year, and had an operation on my nose, but all to no avail. I could not work, and after walking a few steps would have to rest. I could only sleep while under the influence of an opiate and could not take any nourishment but milk and soft boiled eggs. The doctors finally said they could not do anything more for me. I at last turned to Christian Science and was healed. My healing was not instantaneous, for it was several years before I was healed, but during those years when the healing work was going on I was helped to understand more of the truth. I am truly grateful for Christian Science, grateful to God, and to Mrs. Eddy, who revealed the truth to us.

EDWARD A. ASHMAN, Chehalis, Washington.

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Several times I have attempted to write a testimony for publication, but my healings, the outcome of applied Christian Science, have been numerous and varied, consequently, where to begin and where to end the testimony has been some-

thing of a problem.

Almost immediately after reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I began to test its teachings; that is, I began to accept, without prejudice, the wonderful explanation therein set forth of God and His idea. Many small demonstrations resulted. As I have gone on with my study of this Science larger problems have been solved, bringing with them an increasing knowledge of God. Christian Science has given me an understanding of God such as I had never hoped to have. It has healed me of catarrh, colds, toothache, and bowel trouble. It has healed me of depression and unhappiness, and has helped me financially. All my life up to the time I began to read Science and Health, I was afraid, -afraid of something dreadful happening, and I was constantly worrying about something. Christian Science has healed me of fear in many forms. These are some of the reasons why I am grateful to Mrs. Eddy for revealing Christian Science to the world.

In closing I should like to say that the literature helps me constantly. The Christian Science Monitor gives me inspiration every time I read it, and an understanding of world conditions that could never be gained in any other way. Indeed God is good.

(Mrs.) Edna Deu Pree Nelson, Oakland, California.

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I am indeed grateful for all the blessings I have received in the way of health, peace, and happiness. Christian Science found me a very nervous and unhappy person. I had been under many physicians' care, including specialists, for practically ten years. I was subject to hysterical spells, continual colds, and sore throat, also great pain in my side which resulted in an operation, after which I seemed to grow worse and had to close up my home for two years. Four years ago I was under a specialist's care from September until June

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and was told by him that he had done all he possibly could, unless he operated. This I greatly feared. It was then that I turned to Christian Science. I went to see my aunt who is a Christian Scientist, and by my reading the Lesson-Sermon, and through her understanding of God and man's relation to Him I was completely healed in two weeks' time.

Words cannot express my deep and sincere gratitude for what Christian Science means to me. For the first time in ten years I am keeping my own little home and doing all that is required of me. I am especially grateful for the protecting and loving care that God bestows upon us. In realizing that God is the source of supply, and is infinite good, Life, Truth, and Love, I have been able to help others.

I am sincerely grateful for this healing truth, which is for all mankind, and I am especially grateful for all the periodicals established by our dear Leader.—(Mrs.) JULIA LOUISE LOOMIS, Bridgeport, Connecticut.

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I feel I ought to write a testimony of healing in gratitude to God for all that Christian Science has done and is doing for me, both mentally and physically. It is impossible to tell of all the benefits received since taking up Christian Science over seven years ago. I am so grateful for the physical healings, but much more so for the spiritual uplifting. Christian Science enables me to see my neighbor as the image of God, and this has helped me to overcome resentment to a great extent.

Some of my healings have been instantaneous, while some have taken a longer time, and so I wish to say to those struggling with some seemingly difficult problem, Do not be discouraged. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 410): "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love." In Christian Science we learn that one disease is no more real than another and so not any more difficult to cure. I have been healed of influenza, constipation, nervousness, insomnia, liver complaint, burns, dislocated spinal vertebræ, and of many other discordant conditions. I wish to express my gratitude to Mrs. Eddy, who so unselfishly spent her life to bless mankind; also for our literature and to the practitioners who have so lovingly helped me over rough places.

Mrs. Ernest L. Swenson, Lindsborg, Kansas.

I hereby wish to verify my wife's testimony. I, too, have been benefited by Christian Science. Our baby girl was healed by the aid of a practitioner, when seemingly near death's door, of complications that set in while cutting her teeth. I am grateful for Christian Science.

ERNEST L. SWENSON.

It is with a deep sense of gratitude for the many beautiful healings I have had mentally, physically, and financially, that I take this means of expressing in a very small way what the study and application of Christian Science have meant and are proving to me daily. Within the last year both the protective and healing power of this truth has been proved in my home.

Last February my eldest son was exposed to smallpox and contracted the disease. To conform with the law of our state, a physician was called and it was five days before the health officer and physician decided that it was smallpox, whereupon my two sons, my husband, and I were quarantined. Within five days after this, the disease was entirely healed and we were all released from quarantine, the placard being on the house only five days. No sign of this disease

touched any other member of the family—and neither vaccination nor any other method of protection was used, but the application of the truth.

Another beautiful proof of the power of God was had when my younger son and his father were in the driveway pitching a baseball. My son was not looking when his father threw the ball, and it hit him in the forehead just over the left eye, making a large indentation in the skull. He has never had any other help than through Christian Science and has always been able to apply it and make many demonstrations for himself, so when this happened he did not even call me to help him, but came into the house and started to make his own demonstration, and I firmly believe he would have completed it had I not been called into the house to answer the telephone, as I was out in the front yard and did not know that anything had happened. When I came in I found my son walking up and down the room, holding his hand over his face, and repeating the Lord's Prayer, also declaring his perfection as God's child. When I asked what seemed to be the matter and he took his hand down and I could see his face. I was momentarily shocked, but immediately started to declare the truth with him. At this time his father called to me from the back porch, where he had been trying to clear his thought, to call upon a practitioner to treat the boy, and I did so to quiet our fear. One treatment was given and in about fifteen minutes I was sitting down with my son in my lap, reading Science and Health to him, at his request.

The next morning there was hardly a trace of the injury and he went to school. Within a very short time his face was normal and no one could tell that anything had ever happened. The beautiful part of this demonstration to me was the faith of this child and the way he understandingly applied the truth, not even asking for help, or calling to me. I cannot say how grateful I was to know that even though we sometimes feel that our children are not studying enough or giving as much thought to this truth as we would wish them to, they have what they have and know what they know, and can and do use it in time of need, perhaps better than many of us who really study more.

Christian Science has met our every need for over eighteen years and I could tell of many more beautiful proofs and of many ways besides physical healing in which it has never failed when properly and earnestly applied, but I am most grateful of all for the absolute confidence and assurance I have that God does indeed heal all of our diseases and forgive all of our iniquities. I am grateful for all the loving help received, and for every channel which God has provided, through our Leader, Mrs. Eddy, whereby this priceless truth is reaching all mankind to-day,—for our periodicals, reading rooms, lectures and services, and for all of our Leader's works, which each student should be provided with, in order to drink of the fount through which this living water flows.

(Mrs.) IDA ALLYN, San Jose, California.

It is with a feeling of deep gratitude that I give this testimony of my healing through Christian Science. I was taken very ill with influenza in March, 1920. The fever was very high, and the internal pains very severe. With the help of a practitioner my healing was wonderful, and so quick that I was able to sit up on the third day, and on the fourth day I was quite well. I was also healed of measles about four years ago. This was also met very quickly with the help of the same practitioner. I am truly grateful for all that Christian Science has done for me and I thank God for all the blessings I have received.

(Miss) Laura Miles, Great Malvern, England.

Signs of the Times

["The Valley of Baca"-The Christian Science Monitor, Boston, U.S.A., January 13, 1921]

When Charles Dickens drew the character of Mark Tapley, who was always looking for a condition sufficiently dismal and uninviting to enable him to "come out strong," but who invariably found that his own kindly disposition changed every depressing circumstance in which he found himself into an agreeable one, he may have caught some glimpse of what the psalmist meant when he wrote, "Who passing through the valley of Baca make it a well," or, as the Revised Version gives it, "Passing through the valley of weeping they make it a place of springs." Human history abounds with instances of men and women who, when conditions seemed hopeless and every one around them had yielded to the mesmerism of depression, or even of despair, have manifested a faith and courage so sublime that it has saved the entire situation. Indeed, it may be said that the test of an individual's unselfishness is his ability to change the valley of Baca into a well, for this implies some understanding of what the Master meant when he said, "The water that I shall give him shall be in him a well of water springing up into everlasting life."

One of the great blessings which Christian Science is bringing to mankind is just this ability to transform the valley of weeping into a place of springs. The temptation, of course, always is to sit down in the valley, to pitch one's tent there and yield to the mesmeric suggestion of grief and loss. But the psalmist said that the man whose strength was in God would pass through the valley, and that in his passing he would make it a place of refreshment and inspiration. On pages 149 and 150 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy, the Discoverer and Founder of Christian Science, writes, "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee." What a comforting thought is this! Whether the circumstance be what human sense terms trivial or overwhelming, he who has come into touch with Principle perpetually proves that every valley experience can be made a cause of rejoicing.

This, of course, is because such a one has the springs or well of water within himself. In other words, he knows the Christ, and because of this he is able to transform the valley of weeping into a place of joy not alone for himself but for others. How often has one sentence from the Bible or from the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, changed the valley of Baca into a well. Perhaps it may have been the valley of the shadow itself apparently enveloping some little child, and then through Christian Science treatment, which is simply the prayer of spiritual understanding, the dark dream has been dispelled, and with the morning light the springs of water have gushed forth, springs of joy and of gratitude to God, to Principle, the ever presence. It is not possible that any one who has passed through such an experience can ever forget it, for in those moments he touched reality and trod on holy ground.

All this, however, has nothing whatever to do with the human expedient known as making the best of things. The man who merely makes the best of human conditions probably accepts evil as real, and simply endures with what cheerfulness he may what to him is a very hard and real experience. Christian Science demonstration is not stoicism or endurance, either heroic, cheerful, or dismal. It is the wiping out in

some degree in human consciousness of the false sense which claims to be aware of something apart from and contrary to the nature of God. It is the replacing of fear with love. It is the dawning of reality replacing mortal thought, in the radiance of which one discerns the fact that evil with all its phenomena of sin, disease, and death is unreal, because the Mind which is God and which is wholly pure and good never could have conceived of nor created it. The very first perception of this fact has often changed the valley of Baca into a well. So-called incurable disease has frequently yielded instantly upon the realization that evil is no part of the divine knowledge or plan, and therefore is wholly illegitimate. The ability to exonerate God, as it were, from all participation in or responsibility for evil is in itself healing. Indeed, it seems as if a load had slipped off one's back when he perceives that evil has neither source, law, authority, nor power. This enables him to walk through the valley experiences with steadfast step, knowing that the springs of refreshment and healing are right there, and that their source is infinite Love. It is only the false sense of self, self-pity, and self-indulgence, which would linger weeping, and is unaware of the springs of heavenly inspiration all around. He who through his understanding that life, health, and substance are not in matter to be lost, passes through the valley experience with unfaltering step, is helping to free the whole creation.

Never in human history has the world been called upon to face the valley of Baca as it has in the past half dozen years; and how one has passed through it is determined wholly by his understanding of Principle. The world has always looked with wondering eyes on those who, like Paul, have "suffered the loss of all things" and yet can say, "I have all things and abound" (American Revised Version) because the secret source of joy and gladness is not perceivable by the unenlightened mortal mind. But to the man whose "life is hid with Christ in God" the source is plain and the healing springs are available. On page 596 of Science and Health Mrs. Eddy defines the term valley, thus: "VALLEY. Depression; meekness; darkness. 'Though I walk through the valley of the shadow of death, I will fear no evil.' (Psalm xxiii. 4.) Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose."

[From The Kansas City (Kansas) Times]

That Christian Science as a matter of education has accomplished great things and that its teachings have gone far toward relieving sickness and unhappiness in the world, was the assertion of the Reverend G. Franklin Ream, pastor of the Washington Boulevard Methodist Church, Kansas City, Kansas, in an address last night. "Aches and pains and grouchy dispositions have been done away with when a little Christian Science teaching has been practiced," declared Mr. Ream.

[From The Pioneer]

Dr. Alexander Lambert, of New York, the leading medical authority on methods of curing drug addiction, said that the great public health problems of narcotism center now around the cocaine and heroin addicts, who constitute nearly four-fifths of all addicts. He said that heroin is an unmitigated curse and there is no medical need for it. Of all taking part in the discussion, Dr. Lambert was the only one to advocate going to the root of the heroin trouble by prohibit-

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ing utterly the traffic in this most destructive drug. It is encouraging to know that in this he has the support of the Committee on Narcotics of the American Medical Association.

The Journal of the American Medical Association in its issue of December 11 said: "Clinics conducted by the narcotic division of the Bureau of Internal Revenue, through which agency several thousand drug addicts were examined, revealed no evidence of an increase of the narcotic habit since prohibition went into effect."

[From The Times, London, England, as Quoted in The Living Age]

Opinions may differ as to the reason for the increased interest taken in late years, not only in academic circles, in the English language as it is spoken and written. The war may be named as one reason of this interest; the incursion of American words; the spread of popular education and the popular newspaper, both instruments awaiting the manipulating hand; the phonetic spelling movement, which is even more a cause than an effect of investigation. The fact remains. We have before us two tracts and a prospectus which give evidence of the attention which is being increasingly devoted to the English we actually use; to its present character, its future development, and the possibilities of beneficent interference with it. This awakening is very welcome.

[From The (Phoenix) Arizona Republican]

Reorganization of the Arizona Public School Protective League, a state-wide society formed for the purpose of keeping compulsory medical examination and treatment out of the schools, has recently been effected in Phoenix by members who were active two years ago in the crusade against compulsory vaccination of school children. . . .

A revival of the Protective League was considered necessary by local parents and others interested in keeping compulsory medical treatment out of the public schools, owing to the fact that legislation has been mentioned by officers of the state for a more widespread medical service in the schools.

[Interest in Disarmament]

In a recent editorial in The Christian Work there is an editorial entitled "The Sudden Interest in Disarmament" which reads in part as follows: "We say sudden because, while there has been spasmodic interest in the question during the years before the war, and quite an agitation to consider its possibility at the time of calling of the Hague conferences, there has never been anything like the widespread, popular, and spontaneous interest in it that has suddenly manifested itself. Neither is this interest confined to the United States. Every day there are reports of utterances by statesmen, extracts from editorials, and resolutions from conferences cabled from Great Britain. In our own country one great daily, The World of New York, is devoting a full page daily to the discussion of the question, while all papers and magazines are having something to say. The Church Peace Union has just established a strong commission to study the whole situation. Gen. Tasker H. Bliss and General Pershing have recently made most emphatic utterances against continuing the policy of increasing armaments.

World Friendship, the publication of the American Council of the "World Alliance for International Friendship Through the Churches," remarks: "It is one of the significant signs of the times how all the world has begun talking about disarmament."

"Our truest line of safety," says The Spectator (London, England), "is to do the handsome thing, the trusting deed,

the act of good faith-to prove by a beau geste that so far as we can bring it about we intend that the world shall be conducted through the association of nations. So far our hands are clean, for we have not laid down a single ship since the end of the war. Mr. Long has also said the right thing, though he did not, to our thinking, say enough. He pointed out that Great Britain once had a three-power standard, that she then dropped to a two-power standard, and that now she aspires to be no more than equal in strength to the navy of one other great power. . . . We are delighted to see that the Navy League, in a New Year's message to the nation, has had the insight and the courage entirely to recast its policy. . . . Now the Navy League declares that the only proper policy for Great Britain is to join with the United States in policing the seas and in framing a sane naval policy for the world."

[From "A Parish Minister's Declaration of Independence," by Willard L. Sperry, in The Atlantic Monthly]

Why does not the average man go to church? Being a teacher in a theological school as well as a parish minister, I sent out spies into the great and wicked world last year to get an answer to this question. Effectively disguised in mufti, they approached the average man and asked him for an honest answer. They came back to the camp and reported with surprising unanimity that, among other things, the average man was getting tired of going to church to worship God and being offered the trichina and Senegambia as a substitute. One average man said quite bluntly that fourteen Sundays at the height of the season had been wholly taken up in his church by the presentation of fourteen different denominational and social causes, and that he found his inclination to go to church suffering a sea change. Not that trichinosis and Senegambia were "dead hypotheses" to him. He took an interest in these and all other similar moral opportunities. But their name was legion; and any selection of them for the purposes of public worship was arbitrary. . . . Religion, as the average man saw it, was just the power to say "God," where the rest of the world said Nature, Justice, Duty, Peace, Social Service, Foreign Missions. And it seemed to him as he reflected upon it, that the church was missing its chance to help him say that thing. . .

The parish minister insists upon some restoration of his ancient liberty of prophesying, not because he is indifferent, or wishes his church to be indifferent, to any and all of these claims on time, thought, service, and money, but because he feels the danger of religious shortsightedness, and even of fanaticism, in the urgent clamor of these many voices. He believes that, if men can be helped to true and adequate . ideas of God, godly men, to whom the task comes immediately home, will dispose of trichinosis in due time, and will maintain all other valid causes outside the church and inside. But he fears that, if men lose the idea of God, and forget how to practice the presence of God, the trichinæ will multiply and the sects will indeed collapse, because the ruins will have been emptied for good and all, as the result of a fundamentally shortsighted conception both of the Christian church and of the parish ministry.

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[From an Introduction to a Christian Science Lecture, in Jacksonville, Florida]

A few days ago the world paused in its labors to follow the Wise Men to the manger, to worship the Bethlehem babe. But even while repeating with its lips the words of the angelic host, "On earth peace, good will toward men," the world sadly knew, in its heart, that there is hardly a place where, to human sense, there is peace on earth or good will

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to men. In the midst of this seeming discord, the aftermath of war, that darkens the whole world, Christian Science declares to earth continuously the message of the angels, assuring mankind that the remedy for every human ill is to be found in the Bible. And Christian Scientists are proving that the right understanding of God and man which Jesus came to teach and to demonstrate is the power that to-day heals the sick, reforms the sinner, and reveals the reign of peace.

Christian Scientists are gaining this understanding through the study of their textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Even the humblest student of this Science is finding each day just the help he needs for whatever problem the day may bring. He is finding health, harmony, happiness, and peace, just in proportion as he can realize the omnipotence and omnipresence of God, who is Love. Gratitude for this newfound understanding creates a desire to share it with all the weary and heavy-laden of earth who need its gentle comfort.

[From a Letter in The Decorah (Iowa) Journal]

Time makes a lot of changes in our views. Instances: the luxury tax now in force makes one wonder, sometimes, just what luxury is. Take the bathtub. The State of Virginia laid a tax of \$30 a year on all bathtubs in 1843. But while pursuing the history of bathtubs, some other wonderings are raised. One wonder is, just how much does the medical fraternity know about what they are talking about when they have laws passed forbidding new methods of healing. The medical fraternity denounced the bathtub as dangerous, in 1842, the year the first one was built, and said they were bound to result in . . . the whole category of zymotic diseases. As a result of pressure by the medical fraternity the Philadelphia council in 1843 considered an ordinance prohibiting bathing between November 1 and March 15. And in 1845 Boston made bathing unlawful except on medical advice. Now, some seventy-five years later, bathing is not considered a serious calamity, and it is possible that many of the things the medical fraternity objects to so strenuously now may not be considered objectionable in another three-quarters of a century.

["Bible Criticism for the Plain Man," an Address by Canon Barnes, as Reported in a Letter by Albert Dawson, London, England]

The Religious Thought Society does useful work by giving quiet people an opportunity of hearing at small gatherings qualified speakers discuss important themes. "Gospel . Criticism for the Plain Man" was the title of an address on December 3 by Canon Barnes. While the processes of scholarship will, he said, never create faith . . . yet the results of sane Bible criticism are of importance to those who wish to have an intelligent foundation for their religious beliefs. If established results were generally accepted, eager partisans in current religious disputes would find some of their favorite weapons blunted, and thereby the cause of Christian reunion would be advanced. But no effective use can be made of this new knowledge until the plain man, the ordinary woman, the Christian in the pew, accepts it. These people must be helped to see that we now know Jesus and the content of his teaching with a new certainty, that the Lord's human and spiritual greatness are revealed as never before; while at the same time we can trace in the gospels the growth of that human element which is the source of most of our present unhappy divisions.

Dr. Garvie, Principal of New (Congregational) College, a cautious scholar, agreed with all that the Canon said, con-

tending that instead of religion being in any way impoverished by the results of modern scholarship, it was relieved of
accretions trying to faith. Unreasoning traditionalism was
responsible for a great amount of atheism and scepticism.
When modern methods of scholarship are applied, those
things that divide Christendom most are found not to belong
to the authentic message, the original revelation of Jesus
Christ, but are later developments. The Dean of St. Paul's
associated himself with the previous speakers. "Here," he
said, "you have three church dignitaries, with characters and
reputations to lose, who are willing to accept the conclusions
of modern criticism with regard to both the Old and the New
Testaments. Ten years ago it would have been impossible
for them to do that." It was an unmixed gain, he declared,
that at last their tongues were loosed.

[J. Lewis Paton in "Essays on Vocation"]

One might go so far as to say that the real reward of teaching is proportionate not to the amount of effort we put into it, but to the joy we take in doing it. The perfunctory teacher who goes about his duty in the same way as a postman goes his rounds, just "delivering the goods as per contract," without any music in his heart, and therefore without any of the finer touches which make toward perfection, may be a fine model of Stoic virtue, in fact the more the work is against the grain the more highly is he to be praised qua Stoic, but as a teacher he is naught. . . .

In any club for lads or girls, in any Sunday school or adult school he will find out whether he is working along the line of his natural endowment or no. If he is, each attempt corroborates his assurance. But it must not be assurance of self,-that may suffer some rude shocks,-but assurance of God; that will stand anything. Paul speaks of himself as "an apostle of Jesus Christ through the will of God." . . . The love of Christ constrains him, not his gratitude for Christ's love, nor his own joy in it, but Christ's love working as an irresistible force in and through all the powers and faculties of his life, God's will acting upon him by immediate contact. That was the fact of which he was sure. His sureness of it made him proof against all outward perils and hardships, and-still more wonderfulagainst all inward questionings and the scruples of selfdiffidence. .

To have this sense of vocation is to be immune to that haunting sense of unrest and discontent which is the disease of modern times. We have lost our confidence because we have put our faith in ourselves. The man who puts confidence in himself is easily upset. Any outward rebuff, or slight, or disappointment, disconcerts him. Any new opening may allure him. . . . Either God called me to this work or He didn't. If He called me, the responsibility is His. The ambassador has no meaning apart from the king who sends him. I have no meaning apart from Him who sent me.

[From The (Seattle, Washington) Post-Intelligencer]

The year 1920 was the healthiest since Manhattan Island was taken over from the Indians. This statement, made to-day by the New York health department, is backed by statistics showing fewer deaths and more births in the metropolis during the past year than in the one preceding. Furthermore, only 176 persons were sent to the workhouse during 1920 for intoxication, as compared with 429 in 1919, 664 in 1918, 1567 in 1917, 2361 in 1916 and 4926 in 1915. The inability of the government to enforce the Volstead Act with sufficient vigor to bar out all

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imports of intoxicants or to suppress manufacture and sale of the stuff manufactured in this country attracts a great deal more popular attention than facts and figures showing a decline in the consumption of liquor. Nevertheless, statistics such as those made public to-day at New York, which could be duplicated by any other city in the country, conclusively prove that even "partial" prohibition pays.

[From "The Place of Woman in the Church," by Robert Leonard Tucker in The Biblical World]

To conceive of the place of woman in the church as static-incapable of change-is a dire calamity. . . . Nor can the animosity displayed against the church, not only among the literati but also among the socially radical and religiously unorthodox, be allayed till woman be given her rights. A church flouting by either practice or form of government the democracy she so loudly proclaims, commands no deep respect. Permanent fettering of woman but adds fire to the flame of distrust already burning. Much lost sympathy between the masses and the church could perhaps here be restored. Far more impressive would be the pronouncements of the Federal Council of Churches against social and industrial unrest, were there a larger representation of women on its committees. A church indifferent to woman representation cannot preach loudly of "liberty, equality, fraternity." Ideal society includes each member of the family group. The strength of the church is in most satisfactorily presenting this ideal to an imperfect world. It includes the whole family. It exists not for men alone as does the Y. M. C. A., nor for girls exclusively as the Girl Scouts, but equally for all. To keep woman in a place of second rating breaks its power with true democrats and serves to weaken its claim.

[From an Address of Rev. J. G. Barry, D.D., to the Churchwomen's Club of Columbia University, as Quoted in the Boston Evening Transcript]

"There is a common notion," said Dr. Barry in the college chapel, Wednesday, "that a consistent Christian must abandon all pleasant things, that he must think only about sin, sacrifice, and death, and that he must take over a long list of uninteresting occupations. The Christian religion thus appears sometimes as a kind of kill-joy. This presentation, largely false, has its element of truth. We must face the fact that religion, which is not a mere by-product of life, does demand time, attention, sacrifice. But is that any objection to it? Patriotism also demands energy, money, and in the last resort life itself. Sacrifice is natural in all public obligations. Those who follow music, art, or language know sacrifice. Is it unreasonable that religion, the highest pursuit, should make demands of which we shouldn't complain in a case of learning to play the fiddle? The searching demands of religion should commend it.

"It certainly is not true, however, that religion interferes with life's worthy aims and hearty enjoyment. A sect here and there may proscribe dancing and card playing in the name of 'giving up the world;' but money-grabbing and other forms of the worship of mammon that is the essence of worldliness may flourish where dancing and the theater are forbidden. If Christians are dyspeptic and depressing, something is the matter with their religion. Gayety remains an attribute of sanctity, even though large numbers have made religion a perfunctory thing or taken it as a last resort, life's pleasures failing.

"Religion is the supreme joy, that which makes life tolerable. This appears in the ancient association of Christianity with a great source of joy, beauty. If we were asked to

give some idea of heaven, many of us would describe it in terms of the intellect, in some form of service. But John looks into heaven and translates it purely in terms of beauty. . . . The overshadowing conception of duty that never gets beyond the sense of oughtness bores us and bears us hopelessly down. It is not so much that we ought to do God's will as it is that fullness of life comes through the action, because thus we are reaching God and He is reaching us. Religion is intended to impart joy not only to saying our prayers but to studying mathematics or raking up the lawn. . . . You cannot get joy out of any selection of the facts of life. Joy is the result of a union with God."

[From an Editorial in The Evening Gazette, Reno, Nevada]

The wave of interest in psycho-analysis that has been slowly moving over the United States for several years has developed to an actual tidal wave on crossing the Atlantic and descending upon England. Social conversation is interlarded with the professional jargon of psychology, and even school children chat about "complexes" and the Freudian "wish." Coincident to this fad, hypnotism is enjoying a revival, and recently a psychologist of importance was showing at the London zoological gardens that a lobster could be mesmerized. One of these shellfish by a few passes along its back was induced by the operator to stand on its head for five full minutes, which leads a London paper seriously to suggest that oysters may yet be hypnotized into opening their shells without the use of force.

A Lesson-Sermon is given twice a year in Christian Science churches, entitled "Ancient and Modern Necromancy, alias Mesmerism and Hypnotism, Denounced," that those who are interested in psychology might listen to with profit to themselves and advantage to their unfortunate subjects. One does not have to be a believer in Christian Science to benefit from the lecture, either. It simply inculcates good Even professional practicers of psycho-analysis, trained medical men, consider the hypnotic process dangerous for amateurs, as it involves the complete surrender of one's mind to the temporary control of another.

Church Notices

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BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

Announcements

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From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8½" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to In-

tervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Science*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana: Cheyenne, Wyoming; Denver, Colorado; and Las Vegas. New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

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Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading.

FROM THREE POINTS OF VIEW

First:

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133.1 15 Within three or four weeks' time I expect to leave for soviet Russia, and, desiring to be able to receive the Monitor while there, I would appreciate any information from you as to the avenues that are open to me to satisfy my desire, in view of the nonexistence of postal communication yet between this country and soviet Russia. Indeed, I do not share the Monitor's attitude toward soviet Russia, but, like thousands of others who have by now learned to read between the lines of newspapers, I class the Monitor. . . . as the most valuable organ of information, regardless of its prejudices.

Second:

Of all the daily papers which come to our table The Christian Science Monitor is among the best. Its last page is equal if not superior to any, in its excellence of the subjects treated.

Third:

May I take this opportunity of expressing to you and your associates the deep appreciation of the Committee of —— for the splendid publicity which you have given to our work from time to time? It is indeed a pleasure to read a daily newspaper that opens its columns to all that is worth while, and the policy which is pursued by The Christian Science Monitor certainly commends itself to other newspapers seeking to serve the people as an avenue for intelligence and greater understanding of our common interests.

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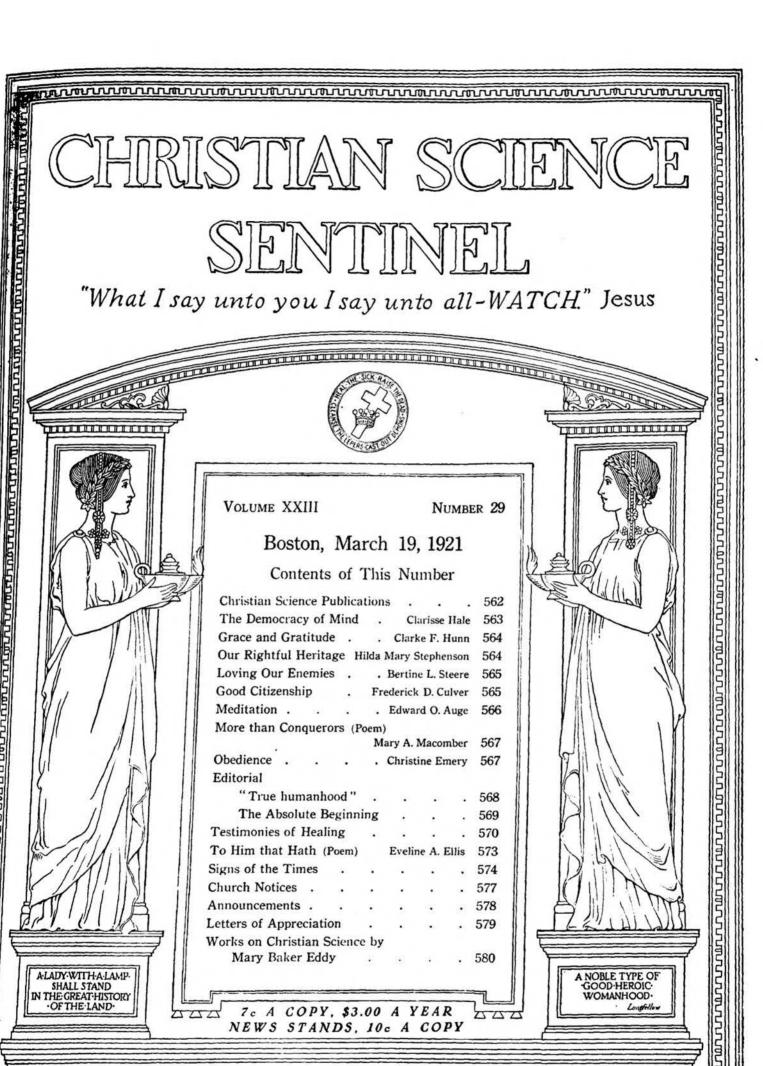
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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MARCH 19, 1921

NUMBER 29

The Democracy of Mind

CLARISSE HALE

NOW that so much is thought and talked of the world being made safe for democracy, it is interesting to analyze just what is meant by such an assertion and by what methods the task may be accomplished. Pure democracy is unknown to the governments of the world to-day, although it may be found, in very nearly the exact expression of the word, in some of the cantons of Switzerland, and in certain New England townships. All students of history know that the word democracy derives from the Greek and means "rule by the people." In its Greek form, democracy originated as long ago as 594 B.C., when Solon, known as the founder of Athenian democracy, drafted laws by which he established a new code of equality for the people. At one time democracy was defined as mob rule or rule by the masses, a definition that has not been able to stand the test of time because such a classification fails entirely to take into consideration intelligence, and implies a rule by mere numbers, that utterly disregards the power of right idea.

With the passing of years, which is in reality the unfoldment of eternity, any conception of government undergoes a change, and it is not until democracy is seen as government by the one Mind that opposition to government will cease. The establishment, without contravention, of the rule of Mind and its expression, to be effective must be accomplished not by the sword or any human agency but through education in its highest sense. The phrase, making the world safe for democracy, generally conveys to people the thought that through the unrivaled prestige of those nations most nearly approximating individual freedom, the ideal of democratic government may be assured of never being overthrown by an attack of autocracy in any form of limited human control. And this is undeniably true, for the nations most nearly exemplifying the democracy of Mind can never be destroyed; the truth that they express is the power of spiritual idea against which the aggression of so-called reactionary forces is entirely futile. The machinery of government may be needed, but when recognized as the activity of Principle, it can never tyrannize, it can never crush out liberty of thought and action, it can never be other than truly democratic.

In "The First Church of Christ, Scientist, and Miscellany," beginning on page 246, Mrs. Eddy gives a definition of pure democracy which is applicable for all times and circumstances, and which, seen in its metaphysical aspect and demonstrated, will prove the millennium at hand: "The Magna Charta of Christian Science means much, multum in parvo,—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science,—its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality,—equal rights

and privileges, equality of the sexes, rotation in office." This quotation is familiar to all Christian Scientists and is their ideal of democratic government—government "by the common consent of the governed," in other words, the consent of all those subject to the government. No one can be governed without his consent, a fact clearly recognized by Paul when he warned his hearers that they would be servants of that to which they yielded obedience, whether of sin or of righteousness. It is only the yielding obedience or consenting to the suggestions of error that allows the individual to be overwhelmed and controlled by the autocracy of sin and disease or false belief in any form. When recognizing the direction and guidance of Principle, manifested as the abundance of good, it can be said that one lives in the democracy of Mind.

History shows that the world has been making constant strides away from personal domination toward individual freedom or self-government whereby is acknowledged the freedom of the individual to be governed by Mind, to demonstrate the guidance of Principle in his course of conduct. Three outstanding historical documents marking the advent of a higher understanding of democracy are the Magna Charta, mentioned in the above quotation, the Declaration of Independence, and Lincoln's Gettysburg address. In comparing the Declaration of Independence with Christian Science, on page 106 of "Science and Health with Key to the Scriptures," Mrs. Eddy has this to say: "Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are selfgovernment, reason, and conscience. Man is properly selfgoverned only when he is guided rightly and governed by his Maker, divine Truth and Love. Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime." Throughout, the teachings of Christian Science emphasize the fact that man is influenced alone by God, Principle, and being amenable only to the law of God, the individual finds priestcraft, medical domination, human will-autocracy in any of its myriad appearances-of none effect.

The human will to rule or ruin in its autocratic determination to deprive man of the inalienable right to his own demonstration of the word of God is the antipode of true democracy which finds its practice summarized in the Sermon on the Mount. Christianity and the democracy of Mind are identical. Contrariwise, the apathetic phase of mortal mind that desires to be ruled and the phase of mortal mind that lusts to rule are equally expressions of the autocracy of the human mind. Woolsey in his "Political Science" says: "The extreme democratic spirit, like the despotic, is the substitution of will for law, and thus all constitutional limitations are so many curbs to its hasty action. But the will of the individual cannot be made the rule for others, unless he persuades them that he knows what is for their interest better than they do." Thus if one allows himself to be deceived into submitting to the control of the human will, either of his own or another's, the individual will surely

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reap the harvest of autocracy in losing his ability to demonstrate Principle. The perception that one lives under the rule of Mind permits of no personal interference or domination but enables a man to recognize the absolute government of God expressed through every phase of experience.

Neither wars, revolutions, nor abortive attempts to overthrow governments will in and of themselves bring liberty to those in bondage, whereas the knowledge that man, the image of Mind, is governed by God, will make manifest in every way the freedom that has been the desideratum for which men have struggled throughout the ages. "That your faith should not stand in the wisdom of men, but in the power of God," then, is the method of Christian Science, by which democracy may be established for all mankind.

Grace and Gratitude

CLARKE F. HUNN

IN expressing the spiritual sense of the Lord's Prayer in the first chapter of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy gives us a remarkable interpretation of the petition, "Give us this day our daily bread." In the parallel to this on page 17 she writes, "Give us grace for to-day; feed the famished affections." This commonest entreaty of mankind for sustenance, for strength in what we are wont to call the struggle for existence, is epitomized and illumined in this interpretation, which defies material belief with the definite implication that not only is the grace of God our daily bread, but it is indeed that food for which all mankind is starving. Moreover, since God is All and man is His true reflection, as we are taught and as we prove in Christian Science, then grace is not something to be vainly sought, or that is arbitrarily awarded to a chosen few. It is ours already, an attribute of Principle, reflected by man inevitably, impartially, and universally.

This daily bread of grace is perhaps best expressed to the thought of many Christian Scientists by the more common word "gratitude." Grace is defined as "the mercy of God," and our reflection of the infinite mercy is measured by our growth in understanding, the at-one-ment with the Father for which we daily strive. No word defines better than does gratitude the condition of thought that must initiate and accompany the unfoldment of omnipotent good, for it denotes no lip service nor empty tithe, but the humbling and inspiring turning to the one God in the growing understanding of divine sonship.

The phrase that instinctively rises to the lips of the student of Christian Science is ever, "I am so grateful!" Once uttered in glad spontaneity, however, it is a phrase to take with us into the quiet sanctuary of our prayers, for fervent reconsideration. There, as we count over again the blessings received and as we glimpse anew the untouched treasures whose Open sesame! is, "Son, thou art ever with me, and all that I have is thine;" as we strive for the clear vision of the inheritance of the children of God, the tremendous meaning of true gratitude dawns upon the thought. Gratitude becomes no longer a duty but a privilege, and the former somewhat overconfident, unthinking "I am so grateful" seeks a more reserved expression in the unvoiced prayer that the divine will be done. It becomes apparent that no belittling, downward-weighted thought or action can express this gratitude or dwell beside it. First must the tyranny of mortality be renounced, and the fact of man's spiritual origin and entity be earnestly realized.

True gratitude is not at all the spontaneous reflex of wellmeaning mortal mind that it is commonly considered, but rather the daily bread of grace, the manifest consciousness of the infinite mercy for which we hunger and thirst. The instantaneous healing power of gratitude is a common experience. In his beginnings of the study and practice of Christian Science one student was conscious more than once of a condition of thought that knew its effectiveness before the effect was apparent, and which was invariably so effective. This, at that time, novel experience was later seen as the clear sense of the already perfected, accompanied by a loving and trusting turning to the ever present perfecter of all things. This is the essence of gratitude, a coordination of faith, hope, and charity, with its certainty of blessing based on the consciousness of the divine sonship.

To be grateful only after healing is manifest is to express only a human trait that is barren of healing power. It is to ally one's self with the foolish virgins, returning with wellfilled lamps too late for the bridal feast. Rather should error's first appearing be the summons to the already grateful heart. God who heals all our infirmities has healed them already, for in truth they are not. "Beloved, now are we the sons of God," wrote John; and although we do not yet behold the true reflection, we know that man divinely formed is that true reflection, and that as the at-one-ment is attained we shall manifestly be like Him, "for we shall see him as he is." This, then, is the armor of our gratitude, which springs on guard at error's approach. "Stand porter at the door of thought," says Mrs. Eddy, on page 392 of our textbook. "Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these unhealthy thoughts and fears." It need hardly be emphasized that the "porter" is no effort of human will, no grim and desperate hostility to the claims of error. It is that impervious and imperturbable gratitude to God which is the consecration of the divine likeness.

Our Rightful Heritage

HILDA MARY STEPHENSON

WHEN one suffering from what has been pronounced by materia medica to be an incurable disease turns in his extremity to Christian Science for treatment and finds himself healed physically and uplifted mentally, he naturally wants to know something more of this Science. As he studies the Bible, the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and attends the church services, he finds that he has been brought into touch with the law of God, ever available and operative for good. He has simply been brought out of the wilderness of mortal seeming into a land flowing with milk and honey, where there are wells of water and palm trees; into a city of habitation and into his Father's house. In short, he has found his rightful heritage. He will find that it rests with him how firmly he establishes himself here and enjoys the bounty which his heritage includes. Every one who has had this experience knows that all that ever caused his suffering was that he had believed a lie whereas now he knows the truth. He had believed that life and intelligence are in matter, and that man is subject to material laws, whereas now he knows that God, Spirit, is the only Life and intelligence; that he lives and moves and has his being in God, and that as God's image and likeness the imperishable things of Spirit are his in unstinted measure. Right where he is, is liberty, for there "the Spirit of the Lord is."

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Father, is the recognition of Christ, Truth, which has made him free. What a glorious heritage is ours to know that never for one instant can we be deprived of our Father's protection, of omnipotent Love, the only power, before which the phantoms of sense vanish. On page 304 of Science and Health Mrs. Eddy says, "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death." When the serpent would try to beguile us again into believing a lie about ourselves or others let us hold firmly to our heritage, that city wherein nothing entereth that defileth or maketh a lie. The prophet Micah tells us that "a man's enemies are the men of his own house." Let us, then, rather dwell in the house of the Lord-the consciousness of ever present Love, and abide in safety.

This recognition of his true heritage, his sonship with the

Loving Our Enemies

BERTINE L. STEERE

IN the twenty-second chapter of Matthew we read that Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." These verses, so full of good counsel, may always have meant a great deal to the reader; but just how to apply this counsel, to put it into practice with regard to one's self, may not always have seemed so clear. The world is coming to realize, as perhaps never before, the great need for the practical understanding, which in reality is the spiritual understanding, which puts these two commandments into practice. What we as individuals need, is to understand divine Love. We are told in the Bible that God is Love. Then if we are going to understand and know God, we must know and understand Him as Love; the Love that passeth all human

Too often are we prone to love those who love us, and to stop there. Now Jesus says, in the sixth chapter of Luke, "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Perhaps we may think that we have a friend who has turned out to be false, a neighbor who seems not to be our sense of a good and kind neighbor, or another Christian Scientist who to us seems not to be expressing frankness, kindliness, and love. Perhaps we may even feel that we have actually been treated unfairly and that consequently we have very good grounds for leaving that person severely alone. What are we to do in such a case? Are we to admit for an instant that such a reality exists? Can we afford to admit that a person exists apart from God? Mrs. Eddy answers this very plainly when she writes in "Miscellaneous Writings" (p. 8): "Who is thine enemy that thou shouldst love him? Is it a creature or a thing outside thine own creation?" And a little further on in the same article, she writes, "Even in belief you have but one (that, not in reality), and this one enemy is yourself-your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science."

Since all is Mind and its infinite manifestation, God and His idea, the idea of Mind must of necessity be reflecting this Mind, continually and eternally. In other words, where erring human sense would claim that there is any such thing

as an unkind neighbor or a false and unloving friend, we know that in reality the only neighbor, the only friend which we can possibly know is Mind's manifestation, which must be ever reflecting all harmony and love, all that is included in infinite Mind, infinite Love. Mrs. Eddy says in Science and Health (p. 476), "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

In this identical way it is our duty and privilege to behold in Science the perfect man of God's creation, the reflection of the One altogether lovely. We can refuse to admit the belief that an unkind, false, or sinning man can exist. In other words, we can refuse to see a false, sick, or sinning man, for no such man exists. Instead, we should be forever seeing the real man, the reflection of God, good. It is our God-given privilege to cast out any such spurious belief, with the divine understanding that no such belief exists. The fact is that all that exists is infinite Mind, and its infinite manifestation. And this Mind is changeless, eternal good. When this fact is clearly seen, any erring sense of fear of an enemy cannot be accepted, since if God is All-in-all, there can be nothing, outside of All, to fear. Likewise, any latent fear of mental malpractice, either ignorant or malicious, is cast out completely, by the very simple deduction that there can be no mortal mind to claim to us to be person, persons, or organization, thinking or planning evil, when infinite Mind and its idea is All-in-all.

Mrs. Eddy puts this very clearly, on page 103 of Science and Health, where she says: "In reality there is no mortal mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man." If an individual is affirming and constantly striving to realize the truth about God and man in His likeness, that man in God's likeness is ever about his Father's business, doing good, expressing right activity always, and so forever glorifying God, he is replacing the belief in unloveliness, or unkindness, strife, jealousy, hatred, or war with the understanding of Principle. And if we are continually knowing the one Mind and its infinite manifestation, are we not then fulfilling the command of Jesus to "love the Lord thy God with all thy heart"? And if we are fulfilling this command, we are fulfilling also the next one, "Thou shalt love thy neighbour as thyself." For we are seeing neighbor not as material mortal man, but as the idea of the one Mind, the man of God's creating.

As Mrs. Eddy puts it on page 340 of Science and Health, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself,' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Good Citizenship

FREDERICK D. CULVER

*HERE should be no diversity of opinion as to the requi-1 sites of civil and social conduct and our duty to organized society; but in human fallibility we find a wide divergence in beliefs of what may constitute the necessary qualities of good citizenship. Probably the pro-saloon sympathizers, in their attitude on the enforcement of the prohibition laws, best illustrate the point. For otherwise lawabiding citizens, who are real sticklers for the enforcement

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of the laws of the land generally, even including international, will too frequently aid and abet violation of all sumptuary laws.

At no time probably in national history of the United States has the public been called upon to defend and uphold the laws of the land as now; for, during this period of reconstruction or readjustment and governmental effort to restore normal conditions, it has been and is necessary to reconcile unrest and combat the saturnalia of crime that usually is incident to and the legacy of war, and which now obtains both here and abroad. Infraction of the spirit of the law is, on occasion, quite as reprehensible as perversion or defeat of its letter. Mrs. Eddy expressed herself vigorously in this connection. In the present chaotic state of flux that now embraces and seems to imperil social order throughout the world, the ray of hope and promise evidenced in a quickened spiritual sense permeating the whole social fabric is more marked and obvious than has ever been chronicled. Dogma and sectarianism have never before counted for so little. Principle, divine Love, is advancing the cause of Christian Science as never before. For the potency of a demonstrable faith that is a practical help in time of trouble is fast becoming recognized as meeting urgent human needs.

As a champion of good citizenship and defender of law and order, Mrs. Eddy was the peer of any predecessor in history exerting so wide an influence, and especially in the province of religion. The contrast is the more marked and refreshing as the bitter conflicts are contemplated that have obtained down through the centuries.

Purification of God's temple must be preceded by exposure of error before it can be destroyed. On page 448 of Science and Health Mrs. Eddy says: "Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured." And again on page 540 she says, "In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power of sin."

The optimism of true Christianity is the keystone of harmony and success, even more distinctly than pessimism is the lodestone of despair and failure. The quickening of an atrophied public conscience, since the war, augurs well for the future. When we read of men, social outcasts and under the ban of the law, redeeming themselves in some unselfish act of heroism and honor, or in war on the field of battle, it forcefully brings to mind the verity of the lines of Joaquin Miller:—

In men whom men condemn as ill
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot,
I dare not draw the line
Between the two, where God has not.

Who can doubt the stabilizing of character resulting from the world's Armageddon? Concerning the some four million of the flower of American manhood that joined the colors, it is obvious on every hand that a new perspective of life has been inspired; that the old sense of selfishness and greed and living for one's self alone has and is being replaced by a desire for service—of extending aid to one's fellows, instead of seeking it. The new-born sense of civic responsibility is gradually replacing the old purpose of centralized personal

gain and aggrandizement with that of personal and community aid of fellow beings. "The rich in spirit help the poor in one grand brotherhood," says Mrs. Eddy (Science and Health, p. 518), "all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

Meditation

EDWARD O. AUGE

THE psalmist says: "Diessed is the mind the way of in the counsel of the ungodly, nor standeth in the way of HE psalmist says: "Blessed is the man that walketh not sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." The true man is the man made in God's image and likeness, the perfect man, as stated in the first chapter of Genesis. Realizing but one cause and one effect, his meditation day and night is on the things unseen to mortal eyes but known to divine Mind as real, eternal, and substantial. The next verse of the psalm shows the reward of the Christianly scientific attitude of thought. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The following verses of the psalm show the general trend of mortal thought, emanating from the man made of the dust of the ground, which is nothing but a supposititious counterfeit of God's man. His meditation day and night is on the ways of the material world, believing as real all the manifestations of error, which God never created. When a man begins to realize that it is what presents itself as his own false way of thinking which brings forth discord and unrest, and when he listens for the "still small voice" of Truth, he is awakening from the false belief that life can possibly be in matter, and begins to change his meditation from a material to a spiritual basis, and partakes of that perfect peace which is promised to him whose thoughts are stayed on God.

As thought is changed for the better, and the manifestations of love, humility, and gratitude present themselves to the right thinker, he may declare with the psalmist, "O how love I thy law! it is my meditation all the day." In "Science and Health with Key to the Scriptures" (p. 261) Mrs. Eddy says: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." The sick man is sick because he meditates on sickness and clings to matter for his relief. The debtor remains in debt because he meditates day and night on lack and limitation which self-mesmerism is holding before his eyes as real. No mortal illusions such as mesmerism, sin, sickness, or limitation, can ever deceive the man who meditates upon God's law continually, for they are to him as fleeting shadows that will be entirely dispersed just as soon as the light of Truth is given a chance to shine fairly upon them, that their nothingness may be revealed.

"Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause," says Mrs. Eddy in Science and Health (p. 313). In no case of healing performed by the Master did he inquire about what the patient had been eating or drinking, what kind of atmosphere or contagion he had been exposed to, or any other condition which might have befallen him from a material standpoint, but his clear spiritual vision enabled him to read the thoughts of his fellow men and detect that their meditation day and night had not been upon God's law, but upon the false law of mortal sense, and this spiritual insight enabled the Master to re-

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All through the Scriptures the secret of right meditation is revealed to the spiritually minded man, enabling him to demonstrate the Principle of being, a knowledge of which, when rightly applied, gives him the ability to prove the spiritual idea of Truth and Love. Christ Jesus said, "Search the scriptures; for in them ye think ye have eternal life." Is there any higher law for daily meditation than that contained in the Sermon on the Mount and given to suffering humanity by the best demonstrator of scientific Christianity the world has ever known? The Hebrew prophet Joshua said, referring to the Pentateuch, that portion of the Bible which Moses gave, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

When Love rules every thought and divine intelligence directs every move, there can be no failure in any honest undertaking, nor can there be any manifestations of evil, such as sin, disease, or death, which when given half a chance will slip upon the unguarded thought. The man meditating constantly on false law wonders why he is sick, why his business is a failure, and why discordant conditions are surrounding him, while he sees his neighbor happy, healthy, prospering, and finding success wherever he goes. When a man's meditation enables him to understand how to dwell "in the secret place of the most High" he has risen above the testimony of false law and is able to face adverse conditions without fear. He knows and demonstrates his safety when in battle or on the firing line. He feels the perfect assurance that no plague shall come nigh his dwelling and in times of contagion he is not afraid to do his good Christian work in any emergency, knowing that there can be no bad results. Paul gives the rule for the overcoming of all mortal, discordant conditions. "Finally, brethren," he says in his letter to the Philippians, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

(Written for the Sentinel)

More than Conquerors

MARY A. MACOMBER

Wearying one, the struggle cease.

Let peace the troubled thought release.

The boisterous wind, the waters deep,

Are but the dream that comes with sleep.

God's peace His own encompasseth,

Peace all understanding passeth.

Awake! The dawn is in the skies!
Why tarry now in mortal lies?
Love leadeth thee in pastures green,
Love shieldeth thee from earth-blasts keen.
Goodness and mercy all thy life
Shall guard thee from the sensuous strife.

Now is light in which to go; Love triumphant thou mayst know. "Abide in me," no darkling sense Is here. Arise, go hence. Walking with God in paths apart, More than conqueror thou art.

Obedience

CHRISTINE EMERY

THROUGHOUT his earthly ministry Jesus constantly emphasized the necessity of work and obedience. "Occupy till I come," was not an idle precept with which he sought to impress his followers, for from earliest youth he recognized the dignity of labor and the imperative need of spiritual attainment. "Let us not be weary in well doing," said the apostle Paul.

In the fifth chapter of Luke we read, with the clearness of vision that comes to us when we study the words of the Bible aright, a story of simple fishermen, men of activities and environment quite foreign to those of modern times, and yet, so searching and eternal is the way of Truth, problems similar to theirs are recurring daily in the lives of present day disciples. These toilers had spent the night upon Lake Gennesaret, and wearied and discouraged by their season of fruitless effort they had brought their ships to land and when Jesus approached them they were busily washing their nets, thus indicating their unanimity of thought, which was apparently that as conditions were unfavorable it would be useless to continue their labor. But Jesus chose to remain entirely oblivious of this conclusion, for when he had spoken to the crowds that pressed about him, he turned to Simon, from whose ship he had addressed the multitude, and commanded him to launch out into the deep and let down their

With sympathetic understanding we can visualize the scene and hear Simon's answer as he retold the story of their weary night and their final submission to the seemingly dominant material conditions: "Master, we have toiled all the night, and have taken nothing," and a moment later we behold his positive refutation of material law and his instant and implicit reliance upon divine wisdom by the unquestioning obedience with which he concluded, "Nevertheless at thy word I will let down the net."

Reading further we find that when the boats were cast from the shore and the nets were lowered in the designated place, "they inclosed a great multitude of fishes," a phenomenal supply of blessing, far beyond their expectations and of so unlimited a measure that "they beckoned unto their partners, which were in the other ship, that they should come and help them;" and again the wisdom of the Lord was manifested, for so great was their united bounty that the ships began to sink.

In other words, so great were the benefactions that were being bestowed upon him that Simon Peter suddenly realized his own unworthiness, and in his cry, "Depart from me; for I am a sinful man, O Lord," he uttered his newly awakened and profound conviction of the superiority of spiritual possession over the greatest of material abundance. The reassuring words of Jesus, "Fear not; from henceforth thou shalt catch men," came as healing balm to his troubled heart, establishing so unquestionable a state of spiritual supremacy that straightway he and his companions brought their ships to land and joyously followed the behest of spiritual perception.

Had Peter disregarded the command of Jesus, if doubtful and vacillating response, surly attitude, or an arrogant sense of personal pride had entered into his thought, how different the outcome would have been. Because of his instant and loving obedience to the word of the Lord, and in his triumph over self, this humble fisherman has given us a potent and demonstrable concept of the truth, for God has taught us through him that obedience is the first law of service.

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CHURRIAN SOREH

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Editorial

"True humanhood"

THE object of religion is to make the world good. Unfortunately, the pursuit of this object has revealed all the bigotry, hypocrisy, and cruelty inherent in the human mind. Madame de Maintenon summed up the effort, with unconscious sarcasm, when, in the midst of the license of the ancient régime, she declared that she had made religion the fashion. As a consequence, society has smiled cynically at the mere mention of goodness, and the great imaginative writers, in their creations from Tartuffe to Stiggins, have used hypocrisy as a foil for human passion. As a result, goodness has become suspect, and the excuses for evil have been many and generous. Now all this arises out of a mistaken idea of what constitutes good. Good is the atmosphere of God, and God is the term men in all ages and all countries have given to their highest conception of good. The eastern peoples, in the dawn of history, personified these conceptions in the form of personal deities, and, in the same way, personified their conceptions of evil as devils. Gradually, out of this welter of human superstition, there arose the Hebrew ideal of monotheism. A man could not hold that ideal and live in Padan-aram. And so Abram obeyed the promptings of Principle, and came out from the land of the idolators, and was separate.

The story of the Hebrew people, as recorded in the Bible, is the story of the gradual overwhelming of the human conception of God, good, by the spiritual conception of good as Principle. The necessity for this is made particularly clear, by Mrs. Eddy, on page 20 of "No and Yes": "When the term divine Principle is used to signify Deity it may seem distant or cold, until better apprehended. This Principle is Mind, substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God, one Mind, a perfect man, and divine Science. As the divine Principle is comprehended, God's omnipotence and omnipresence will dawn on mortals, and the notion of an everywhere-present body-or of an infinite Mind starting from a finite body, and returning to it-will disappear." There, as the preacher says, you have the conclusion of the whole matter. The Old Testament is the record, in allegory and in history, in poetry, drama, and philosophy, of the development of the idea of humanity as the image and likeness of God, manifesting good or evil in its alternating obedience or disobedience to God; whilst the New Testament is the preaching of good as Principle, and the proclaiming of man not as a material image of Spirit, but as the spiritual reflection of Principle.

The good man of the Old Testament was the patriarch, the judge, or the prophet, the human being who obeyed the commands of a tribal Jehovah, endowed with the passions of humanity; the good man of the New Testament was one who had conceived God as Principle, who realized that there was none good but this Principle, and who consequently under-

stood goodness as the fading away of the human mind before the Mind of Christ. In other words, a standard of perfection had been set up which was not human but divine, with the effect that although a man might have qualms about goodness in conditions when goodness was confused with bigotry, hypocrisy, and cruelty, he had no desire at all to be proclaimed unprincipled, or outside Principle. Thus goodness came to him, in a new and a true guise, not as a human conception of a supposed racial, temperamental, or social necessity, but as the scientific result of obedience to Principle. And, in this way, it became possible for him to rejoice unhesitatingly in goodness, through an understanding of what Mrs. Eddy means when she writes, on page 49 of "Unity of Good": "To me the reality and substance of being are good, and nothing else. Through the eternal reality of existence I reach, in thought, a glorified consciousness of the only living God and the genuine man. So long as I hold evil in consciousness, I cannot be wholly good." Once more, the conclusion of the whole matter.

The way then to peace, health, and holiness, is the total exclusion of evil, sensuality, and materiality, from conscious-The impossibility of this to the materialist lies in the fact that he believes in the reality of matter, and so cannot see the necessity, much less the possibility of its exclusion. That is exactly the frame of mind to which Christ Jesus was alluding when he said, "Ye are of your father the devil, and the lusts of your father ye will do." Only as a man realizes the nothingness of matter can he hope to begin to reduce this realization to demonstration by excluding matter from his calculations, and so from consciousness. And in the proportion in which he is successful in this, he will be good, in no hesitating semi-material sense, but with the overwhelming force of Spirit. Then he will begin to preach the gospel, as Christ Jesus preached it, with authority and not with mere verbiage, and to heal the sick not spasmodically, but, as Christ Jesus healed them, by multitudes and by a word. Thus he will reach, through the elimination of evil by a recognition of its nothingness, to "true humanhood," of which Mrs. Eddy writes, on page 49 of "Unity of Good," "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker."

Such an effort to attain real goodness means, of course, the sacrifice of all human appetites, predilections, and opinions. It is easy enough to realize what faced the rich young man when he was told to sell all he had and walk in the footsteps of the Christ. Every man, be he rich or be he poor in gold and silver, has great possessions—great visions of the senses, great loves or hatreds, passionate hopes and fears. Lazarus, probably, was as thoroughly envious of Dives as Dives was cruelly indifferent to Lazarus; Brutus imagined that he could overcome autocracy by taking Cæsar's life; even Francis of Assisi thought that men could be induced to love poverty by being poor. The Franciscan, the pauper, and the millionaire, equally with the autocrat and the revolutionary, have one and the same lesson to learn, the nothingness of matter, evil, and the allness of good, Principle. Men are not weaned from matter by asceticism; that rather impresses it upon them. They are weaned only by a scientific perception of the fact that, in believing in the reality of matter, they are being imposed upon by a mirage.

It is the obliteration, therefore, of materiality, of evil, in any and every form, from human consciousness that offers the only way of escape from the mirage of the material senses. In proportion to this obliteration of these works of the flesh must the fruits of the Spirit become manifest. It is materiality which causes every one of the pains and troubles

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of the human being. He need not look abroad or at his neighbors for the cause of his disquietude, he will find it all within. But, until he recognizes this, he will never know the peace of God, good, that passeth all understanding.

FREDERICK DIXON.

The Absolute Beginning

When everything seems to have gone wrong, one can turn to Christian Science, begin at the true beginning, and find relief from the evils of mortality. In such a case, a man may well ask himself, "What do I really know?" If he thinks himself miserable and disillusioned, he may hesitate even to believe that God exists. How then can he turn to and rely on God until he is convinced at least of the possibility that there is a Supreme Being? Already such a man has found the evidence of the physical senses baffling and unsatisfactory. On that evidence, God is supposed to be the source of evil, the inexorable cause of brutal anguish that is intended in some way to bring about good. It is a curious fact that many ordinary religious concepts of the last few centuries have grown out of the poetic interpretation of Milton and Dante, rather than out of the Bible itself. Materialistic imagination, along with strictly inductive, empiric investigation, has evolved a hypothesis of a mysterious power producing good and evil in constant conflict. To reject all this baseless supposition and accept the actual Principle of being, a man needs, therefore, to consider what he truly knows, regardless of the material senses, regardless of what he may have been led to believe in any way, and regardless of his own preconceptions.

Depending on the human senses, a man encounters merely illusion after illusion. Every one is familiar with numerous optical illusions, such as the convergence of track rails in the distance, the mirage on the desert, and what looks like the flowing of a stream uphill when one suddenly approaches it at a particular angle. If the senses can be mistaken in these ways, how can one have any more confidence in the results of observation through a microscope? The investigator with the microscope tries, of course, to correct his data by allowing for other considerations. At the best, however, his knowledge is human supposition, which at any moment further study may entirely reverse.

In order to prove that God exists, it is not enough, therefore, to look at the material universe, either extensively or intensively, and then to conclude that there must be a cause for all these seeming wonders. Belief in a cause for illusions is not a sure basis. No man, moreover, can be required to accept what some one else tells him. A personal assurance that the love of God has been experienced by many as a healing and regenerating force may have little weight to one who thinks himself a confirmed skeptic and cynic. Each one is entitled to prove for himself to his own positive satisfaction that there is true Principle. Such proof cannot rest on any vague intuition or suffusing emotion. The absolute beginning for scientific reasoning is spiritually logical and sure.

The first step is, indeed, inductive. With all humility, a man must consider what he himself knows, quite apart from the physical senses. The one fundamental fact is that his own existence, his own conscious being, does not depend on mortal sense testimony. Though he may feel that he is cognizant of much that he wishes he were not aware of, the first point for him to consider is, not what he seems to be conscious of, but the fact that he is conscious in any sense of the word. Without any of the physical senses, his way of living might, of course, be altogether different from what it seems

to be now. Yet one knows that the obliteration of any of the mortal senses may leave a man alive. Here and now, one who is alive is conscious in one way or another. Even the man who is said to be unconscious is simply experiencing a somewhat different form of consciousness, and not total nonentity, as any physician would have to admit.

Thus, one is forced to admit, consciousness is a fact. Being conscious of his own existence, a man knows that consciousness actually is. Of this he is sure. There could not be any false and counterfeit belief about this without there being the truth first. The cause for truly being conscious must be divine consciousness itself, Mind. Divine consciousness, then, provably exists. In other words, what is actually is proved in this way to be the wholly unassailable basis of Christian Science. The word "is," it must be recognized, is a decidedly strong term. What really is must be all there is, and must include no element of destruction. Anything more than or opposite to what is, what exists, would have to be a supposition of nonexistence. Nothing more than the basic truth of divine consciousness and all that it includes can one prove for himself, regardless of the physical senses. All else that may seem to be depends merely on unreliable human sense testimony. Indestructible Mind is, therefore, the cause for immortal living. God is the intelligent name given to this divine consciousness.

This is reasoning by which each one turning to Christian Science may prove to his complete satisfaction that God exists. The proof is by no means limited to any one set form of words. It infinitely unfolds as the boundless expression of intelligence. The understanding of God is the absolute beginning. On page 275 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read: "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really Conscious existence is all one really knows, and God, divine consciousness, is the Principle of true living. By understanding here and now with calm surety what it means to be able to know "I am conscious," one has a firm basis on which to reject any suggestions of fear, timidity, or doubt. It is good to be conscious, to be alive. The knowing of this is tremendous present understanding of Life. As Mrs. Eddy declares in "Unity of Good" (p. 48), "I believe that of which I am conscious through the understanding, however faintly able to demonstrate Truth and Love."

To rejoice that conscious spiritual living is indestructible, because it is produced by infinite and eternal Principle, is to know the basic truth which Christian Science teaches. It is not enough to apprehend this intellectually. Each one must accept and demonstrate for himself that "the absolute consciousness of harmony" is the only true consciousness. It is on page 11 of "Rudimental Divine Science" that Mrs. Eddy says: "Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else. In a moment you may awake from a night-dream; just so you can awake from the dream of sickness; but the demonstration of the Science of Mind-healing by no means rests on the strength of human belief. This demonstration is based on a true understanding of God and divine Science, which takes away every human belief, and, through the illumination of spiritual understanding, reveals the all-power and ever-presence of good, whence emanate health, harmony, and Life eternal." Thus the seeker for the truth can prove for himself that absolute Principle is. and is the rewarder of all who diligently rely on the divine Mind as the sole cause.

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Testimonies of Healing

When Christian Science was first seriously brought to my attention I was practically down and out in consequence of at first reluctantly, then willingly, following after false gods. This state of affairs had been in the process of development for months, and on a day when the end of my rope was reached I was unexpectedly invited to spend the afternoon with a Christian Science friend. That evening I was lifted out of my trouble and ushered in upon a new era of existence

The visit opened with a discussion of the nature of God, whom I have come to discern in the aftermath of experiences as the supreme governing intelligence, Life, Truth, and Love,—and I wanted to talk about Him and nothing else. It closed with my carrying away with me a borrowed copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, having learned that she wrote of such a God. Hastening with the little book to my room in a hotel, I read fifty pages without stopping, so hungry was I for the truth it contained, and experienced a very perceptible transformation of thought.

At some moment during that reading, now over eight years ago, the spell of the liquor habit, which had me quite in its meshes, was broken. The healing was instantaneous and I realized that I had at last found something better than the effects of alcohol to allay a troubled and turbulent mind, something that brought, with satisfying spiritual draughts, that peace "which passeth all understanding." And then, with my mental state rehabilitated, there followed quick relief, through employment, from financial embarrassment. Several months later the craving for cigarettes vanished while I was reading the testimony of the healing of a drunkard through Christian Science.

Besides these, I have had many other blessings conferred upon me through the operation of spiritual law in my affairs, and among them have been the fulfillment of lifelong quests without exertion on my part, the pacification of a restless disposition, and the attainment of happiness. Only can I seem to express my gratitude for Mrs. Eddy's invaluable gift to mankind in these words: All that I am, such as I am, and all that I have, such as I have, I owe to restitution and progression through Christian Science.

FRED JOST, San Francisco, California.

4

My heart overflows with gratitude for all the good that has come to me through Christian Science. When I first heard of this teaching I was so impressed that I immediately purchased and studied the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had a serious skin trouble from which I had suffered for three or four years, but through the loving, untiring work of a Christian Science practitioner I was completely healed in a week and since that time have been joyful and happy again. Also, through reading all the Christian Science literature I have become as another person. Whereas formerly I used to worry constantly about the future, I am now free. for I know that our Father-Mother God will not desert us, and that His love for us is greater than that of those dearest to us.

I am heartily grateful for the kind gift packages which were distributed by the Christian Scientists to all the beginners here in Plauen. What happiness it is to know that our dear fellow men in a foreign country are so lovingly thinking of us and showing us their love. It is our earnest desire to be able very soon to hold church services here, so

that the wonderful teaching may be spread still further. I again express my gratitude for all the good which has come to me through The Mother Church in Boston.—(Miss) GRETE KUCHS, Bartmühle-Jocketa, Sachsen, Germany.

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When at a public luncheon, I inhaled something that apparently closed my windpipe, and I could not breathe. I arose and went to another part of the room and endeavored to help myself metaphysically. This I was not successful in doing, due perhaps to fear. I was on the verge of losing consciousness when it occurred to me to walk to where a Christian Scientist was sitting at a table, a short distance away. I managed to make known to her my condition. The trouble was quickly overcome, and I was able to finish the duties which I had to perform at the meeting, with perhaps only one or two, other than the Scientist and myself, noticing the difficulty. This is the fourth time that Christian Science has come to my rescue in an extremity.

Words but faintly express the gratitude I feel for this great truth, and the blessings it is constantly bringing to mankind. It is indeed the revelation of God to this age through our beloved Leader, Mary Baker Eddy, and is a self-evident revival of the teachings of Christ Jesus.

G. A. McDonald, Memphis, Tennessee.

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At the time of my first healing in Christian Science I was an active member of a denominational church. I knew that God had healed me, and immediately wanted to know how the healing was done. As I read "Science and Health with Key to the Scriptures" by Mary Baker Eddy the truth unfolded to my thought and satisfied a hungry heart. Christian Science is the truth that I had always longed for, but did not know where to find it. My first healing, which was of tumors, took place in five treatments, through the work of a practitioner. I have also been healed of pneumonia, influenza, a skin trouble, and recently was wonderfully sustained when my only child, a son in young manhood, was assassinated, passing away instantly.

During this last experience my first thought was of the relationship of God and man, and I instantly realized that man in the image and likeness of God could never be destroyed; that the son of God was the only son there was, and he could never be separated from the Father; that "outside the material sense of things, all is harmony" (Science and Health, p. 489). Every argument of the carnal mind presented itself to me. First came the thought of loss and separation, but I knew that in the one Mind we both lived and moved and had our being, and there could be no separation there; and that the son of Mind was safe in Mind. I knew the qualities that made him beloved by all were the loving qualities of divine Mind which he reflected and would continue to reflect throughout eternity. The thought of companionship and association presented itself; there, too, I had to know that Mind manifested is all that I ever had associated with or ever could associate with.

Since I began the study of Christian Science it has met all my needs, mentally and physically, for which I am grateful; but I am infinitely more grateful for a better understanding of the Bible and a clearer vision of God and generic man. I am grateful for every avenue that Mrs. Eddy has established to spread the truth, and especially for The Christian Science Monitor, whose work is to publish all over the world the good news that Principle governs.

(Mrs.) PEARL L. PARKER, Reno, Nevada.

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I wish to express my deep gratitude for a knowledge of the teachings of Christian Science. For more than eight years I have been a sincere student, and during this time I have received countless blessings. I came to the truth through the healing of relatives, and through divine Mind's guidance many problems have been overcome. When in the settlement of my husband's estate I consulted a practitioner regarding that which to human sense seemed unjust, I was told to rely on God's law, and to allow God to govern the situation, and in two years' time everything was satisfactorily settled. Four years ago I sprained my ankle, and it seemed impossible to take a single step on account of the pain, but I declared the truth and was thus enabled to walk to a practitioner, a short distance away, who gave me a treatment, after which all pain was overcome, and later a slight nervousness. In a few days I was about the house as usual, entirely healed.

On page 584 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we find the following definition: "DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life." I thank God for the overcoming of grief and that I could carry the burden to the all-sustaining, infinite One. Many times during this trial a sweet message of Love came to my thought through the following words from one of our hymns (No. 241): "Earth has no sorrow but Love can remove." The beautiful words of "Mother's Evening Prayer" by Mrs. Eddy (Poems, p. 4) also brought comfort, peace, and joy. There are so many things to be thankful for if we but recall our blessings. I am truly grateful to Mrs. Eddy for having given to humanity "Science and Health with Key to the Scriptures." I am also grateful for the Christian Science periodicals, for church privileges, and to the practitioner through whose loving encouragement I have been enabled to remain steadfast. My greatest desire is to grow in spiritual understanding and to demonstrate this in my daily life.—(Mrs.) Ella Heywood Smith, San Jose,

I am very grateful for all that Christian Science means to me, and I feel particularly grateful for the knowledge that Love can and does overcome hatred, envy, malice, revenge, sin, and all the et ceteras of mortal mind. About five years ago I had a very clear proof of this. A friend had a horse which was considered to be very vicious. It would kick and bite so that four or five men were unable to control it when harnessing it to a vehicle. In fact the only way they could overcome it was by using an instrument of torture, known as a "twitch." This seemed to have the effect of attracting the horse's attention to the pain to such an extent that it would not kick and fight for the time being. I have seen it stand and defy four or five men on more than one occasion. I several times asked the owner if he would let me harness the horse, but each time he refused, saying that the horse would kill me if I attempted such a thing.

Things seemed to go from bad to worse, however, and several of the men threatened to leave if the horse was kept any longer. They had tried all the physical force they could, but without success. It was at this stage that the owner asked me to give the horse Christian Science treatment, if I thought it would do it any good. Although I had several months before only been a scholar in a Christian Science Sunday school, still I was ready to help when called upon.

A few days after commencing treatment, so convinced was I that the horse expressed nothing but love that I decided to prove that it was healed. I went into the stall where it was and stood beside its head, a thing I had been warned by the owner never to do. With the constant realization of the

omnipresence of Love, and that every activity and movement of that horse's being was governed and controlled by divine Love only, I remained quite still for a few minutes. The horse drew back its ears, showed a certain sign which I had been told always meant danger, and practically touching me with its nose sniffed at me from my feet up. When it reached my face, fear seemed too great, and I withdrew a pace or two. A few seconds later I stepped forward again, but was obliged to withdraw. Then the thought came to me, "I have trusted God with my life before and I can trust Him again." I went forward as before, but this time did not move from my place. After a few minutes the horse put its nose into my hand and putting out its tongue licked it. I then held out the other hand and it licked that, and so on alternately. When it was driven shortly afterwards it was quiet as the other horses, and this time there were no complaints.

I am very grateful to Christian Science for unfolding to me what man is, and his relationship to God and His spiritual creation.

JOHN HENRY ALEXANDER, Manchester, England.

For many years I had suffered from nervousness and bowel trouble. I had been under the care of many doctors, and within the last two years seemed to get worse. I was both physically and mentally ill when in December, 1919, a dear neighbor and friend talked to me about Christian Science. Although I did not understand what she said, I always felt better after she had talked to me and had told me about God and His love. This dear woman fed me, not with material but with spiritual food, and just as a mother would lead a baby she led me to my heavenly Father. In three weeks' time I was healed, and was a changed woman. The road has not always been smooth, but I knew that God was working with me and that He would bring me into the light if I would trust in Him; this I have learned to do and He has never failed me.

I have been able to overcome sorrow and to bring comfort to one very near and dear to me. For all this I am indeed very thankful, and would like to state that Christian Science will and does heal under all circumstances if we trust in God and keep His commandments. I am very grateful to God and to Mrs. Eddy for this wonderful truth and to the practitioners who have helped me. I hope my testimony will help some struggling one as those of others have helped me.—(Mrs.) Nellie Seater, Washington, District of Columbia.

Some years ago, while still a member of a denominational church, I began attending the Christian Science church services. I found the reading of the Lesson-Sermon instructive, and acceptable with one exception. Each Sunday as the Reader announced that he would read from "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I was very much stirred up. I invariably said to myself, "Why give out the name of the author?" I thought it over a great deal, and thought the services would be all right if only Mrs. Eddy's name were omitted. This opposition in thought to the use of Mrs. Eddy's name grew stronger as the weeks went by, until it finally seemed almost unbearable, and I thought would have to give up going to church.

While I was thinking it over, trying to determine what I should do, the thought came to me that although it seemed so distasteful to me, and might seem so to some others, in reality there could be no harm in such an announcement, and that perhaps my dislike for it might be a personal

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prejudice of my own. With this thought I felt somewhat relieved and decided to continue my attendance at church, which I did, still thinking, however, how much better it would be to omit all mention of Mrs. Eddy's name. During this time I was reading the textbook and was much interested in it. But this one question was the perplexing one at that time.

Some weeks later, at one of the Sunday services, when the usual announcement was made, it fell upon my ears with a decided welcome, much to my surprise, and I at once said to myself, "I am healed." Almost unconsciously I began at once to recall other things against which I had formerly been prejudiced, and it seemed impossible to arouse a prejudiced thought. This healing was thorough and convincing. From that time on the services have always been inspiring and beautiful. I have since had many healings, which have brought me a great deal of comfort. Before coming into Christian Science my thought of God was much confused; I thought of Him as the author of evil as well as of good. I was greatly unburdened through the healing of this false view of God; and, of course, other beliefs, resulting from such a false premise, were cast out with it. Physically I have been healed of constipation, fever, and colds.

I am deeply grateful to God for the truth, made plain and practical to the world through the life and teachings of our revered Leader, Mary Baker Eddy.

FRANCIS T. SMITH, Bridgeport, Connecticut.

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I want to express my gratitude to God for all His lovingkindness to me, and also to Mrs. Eddy for the Science of Christianity which she gave to the world when the world most needed it.

When the problem of finding the right occupation presented itself, one plan after another failed, and I thought if I went to a new place I might do better, so decided to visit relatives in a distant state. The relatives knew very little about Christian Science and being doctors and missionaries they had their own beliefs about health laws and religion; nevertheless sickness reigned in their home. Shortly after my young son and I arrived a member of the family was taken ill with influenza. One by one they all came down with it and finally my little son. He was in bed only one day, and, although he had a high fever, by morning his temperature was normal. The doctors were astonished and felt sure that by noon the fever would return, and laid down the usual laws, but my son and I knew only one Lawmaker and one law. We held persistently to the truth, and Truth was the victor.

I had been trying to find employment and not meeting with success. I was finally led to a practitioner and through her loving help I was enabled to work out my problem. I found employment back in my own state, and not far from my home. I had to wait a month for the position, and had only a little money, but divine Love met all my needs, and money was sent for me to buy my railway tickets.

Everything was new to me, but I knew that Mind could not make any mistakes or forget, neither could man, who is Mind's idea, and the work went on very smoothly. I find in my work as housekeeper that by knowing that this is a "heaven-protected home" (Hymnal, No. 39), and by refusing to listen to error, that those working under me express more kindness and do better work. So my prayer is for greater understanding that I may do better work, and so let my light shine that I may thereby glorify my Father-Mother God.

I am very grateful for the reading rooms, for our churches, periodicals, and the patient, loving practitioners.

No matter how lonely or discouraged we may become, each one of these channels is open and waiting to save and heal. I am very grateful for all that Christian Science has done and is doing for me.

(Mrs.) CLARA JUDSON, Hobart Mills, California.

I have been reading the testimonies in the Christian Science Sentinel for several years, and having received great benefit from them have often thought that I should give thanks to God by testifying to the many blessings which I have received through Christian Science. Although for many years a member of a denominational church, in which I held an office for several years, I prayed and looked for a God who did not send sickness and sorrow to His children. I looked for a God of love as the Bible teaches us, a God who heals sickness and forgives sin, but failed to find Him.

About fifteen years ago, when I had a nervous breakdown and all material remedies had failed, while on my way home from a visit I called on a Christian Science practitioner in a near-by town, and I never shall forget how kindly he told me that God is Love. The same day I purchased "Science and Health with Key to the Scriptures" by Mrs. Eddy, went home and read it through. After reading a few days I began to improve, and in a few months, with a few treatments from the practitioner, I was healed of the nervous trouble. I also was healed of stomach trouble. Before I came to Christian Science I had great fear of food, but now, thanks to God, I can eat anything that is set before me and enjoy it. Attacks of the grip and very many other discordant conditions have been overcome. I would not part with the knowledge gained through reading the Bible, in connection with Science and Health, for any price.

Three years ago I withdrew from our former church and my wife and I joined The Mother Church in Boston, for which we feel very grateful, and it is our daily prayer that we may be called worthy Christian Scientists. I have now found the God I had long been looking for, a God of love, a God who heals sickness and forgives sin. It would be impossible to enumerate the many blessings and healings which I have received during the past years, and words are inadequate to express my thankfulness to God, my gratitude to Mrs. Eddy, and to the kind friends who have helped me. I enjoy reading the Bible, Mrs. Eddy's writings, and all the Christian Science literature, and try each day to gain a better understanding.—John Klar, Dysart, Iowa.

4

About six years ago I became afflicted with what five attending physicians unanimously agreed was neuralgia of the face. Their treatment of this malady was somewhat identical, consisting mainly of the use of opiates, although one or two suggested surgical operations on the diseased portions as permanent remedies, necessitating my removal to a hospital. I was unable to swallow food without the use of a tube, which of course restricted me to liquids only. After two of these supposedly final operations, there was no relief, and my husband, fairly indignant with the results, wrote to a doctor then in attendance for his opinion as to my condition.

In a written reply, the doctor said in part: "Your favor received and note what you say relative to pain Mrs. R. is having. . . . I am quite positive it is not medicine she requires, but Christian Science or some other mental treatment beyond my power, that will rejuvenate her general nervous system and get her back to herself again. . . . I would suggest that she be put under the care of some good Christian Science practitioner, who I believe would make her en-

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tirely well." This advice, which was surprising, has since had my hearty approval, although the doctor's misconception of Christian Science is now evident, in that he felt that it was some hypnotic influence I was in need of, when Christian Science, the remedy recommended, is quite the opposite.

Christian Science treatment was asked for after everything else had failed, and partial relief was immediate. Through the consistent reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible, and the use of *The Christian Science Quarterly*, I have come to be grateful to God in ways never previously experienced. With the aid of a practitioner, my health has gradually been restored. That "God is All-in-all" (Unity of Good, p. 3) is being daily demonstrated to me in many ways.

(Mrs.) CAROLINE A. ROEHL, Wallace, Idaho.

I wish to add my testimony to the many I have received help from through the *Christian Science Sentinel*. It has been nearly two years since I began to study Christian Science and I am grateful for "Science and Health with Key to the Scriptures" by Mrs. Eddy. My first healing was of headaches that I had been subject to for twenty-five years, also extreme nervousness and neuralgia. I knew that this healing, which was accomplished in three months, was through the power of God.

I am grateful for the uncovering of many faults of character, such as pride, self-will, and self-condemnation; also the condemnation of others, which I hope to overcome through the truth. I have learned to appreciate the wonderful life work of Mrs. Eddy, and the work of the practitioners, who are always so ready to help in time of need. I hope I may be able to express my gratitude by daily deeds, and thus learn more of the truth that makes free, and be enabled to help others. I hope this may help some one, as I have been helped many times by reading the testimonies in the Sentinel.

(Mrs.) INA SPEARS, Hoquiam, Washington.

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With thanks to God and gratitude to our dear Leader, Mary Baker Eddy, also to those who so lovingly brought Christian Science to me, I write this testimony. In the spring of 1917 I was a physical wreck, having suffered from bronchial asthma in an aggravated form for the greater part of a year. At the time I began treatment I was also suffering from pleurisy and pneumonia. In half an hour from the time I asked for treatment the pleurisy pain left and I was able to prepare dinner for my family, whereas up to that time I could not walk across the room. This was up to that time I could not walk across the room. on a Saturday morning. After resting that night for the first time in two months, I decided on Sunday morning that I would like to go to the Christian Science services, not having attended before. I walked seventeen blocks to the church, returned and attended to my family of three small children, with no after effects, except for good. I repeated the walk in a drizzling rain the next day to purchase a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The third day I made a journey of two hundred miles, with the children, without fatigue. Although the complete healing was slow, I was so grateful for this

We were seemingly tried during the next year with every "ill that flesh is heir to" and had to overcome great fear. In that time double pneumonia and pneumonia swelling, scarlet fever, influenza, blood poisoning, and boils were beautifully overcome through the power of Truth and the loving help of a practitioner. Through all this we had only three present

treatments. The birth of our last baby was a beautiful demonstration of the protection of divine Love. The child manifested only harmony, after having been pronounced abnormal in every way.

I am so grateful that I can say I am completely healed and that the healing has been permanent. I hope that this may help others as the testimonies in the Sentinel and Journal have helped me, both of which periodicals mean so much to us. We have also found that Christian Science is not only for mental and physical healing, but can be relied upon for every need. We found in the care of a small garden that we were blessed with an abundance. Although many discouraging remarks were made in regard to it, we held fast to the truth as stated by Mrs. Eddy in Science and Health (p. 191), "By its own volition, not a blade of grass springs up, not a spray buds within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell." We knew that under divine protection neither flood nor drought could affect the growth. We also overcame destruction by insects, through the truth.

For all these blessings we are grateful, but for the spiritual uplift and the knowledge that "God is present everywhere," we are most grateful.—(Mrs.) Edna Patterson McClelland, Centralia, Illinois.

4

Words can only express in a very small measure what Christian Science means to me and mine. There is no material price that can pay for what it has done and is doing each day for each one of us, for not a day goes by that God's allness is not proved in some way. When Christian Science first came to my home my baby was quite ill. She refused to eat and just lay listless without caring to move or to be moved. A neighbor who was a Christian Scientist had been talking to me of Christian Science whenever an opportunity presented itself, but I did not comprehend what she said until she gave me some Christian Science literature to read and I asked some questions about what I read, the answers to which revealed the truth to me. Baby was taking medicine at the time, but when I went home the medicine was thrown away and I endeavored to realize the truth that had been revealed to me. I have never had occasion to regret my step, for baby has doubled in weight and growth in six months' time, yes, even more than double, and is so happy and lively that it is almost impossible to believe she was ever sick.

I have since been healed of internal rupture. I spent only one day in bed and am as strong and even stronger than before. I certainly am grateful, and the only way I can repay for what I have received is by living the truth more and more each day and being willing to help whenever opportunity is mine to do so. I am hoping this may help others as I have been helped by reading the testimonies.

(Mrs.) Myrtle Marden, Fillmore, California.

*** * ***

[Written for the Sentinel]

To Him that Hath

EVELINE A. ELLIS

Ir only midst our busy life that seems
An endless toil of patient strife, there comes
One tiny understanding thought of God,
Then all is well.

That thought so small, yet earnest and sincere, Is multiplied, and gradually comes clear With swelling song of ecstasy and peace: In Him we dwell.

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Signs of the Times

["The English Bible from Bede to Tyndale," by Frederick Dixon— Reprinted by request, from *The Christian Science Monitor*, Boston, U.S.A., Nov. 24, 1909]

England, in a famous sentence, has been termed the country of a book, and, allowing for the perhaps inevitable looseness of an epigram, the phrase is as descriptive as it is picturesque. English prose, with all its melody, its thunder, and its rhythm, found its earliest expression in the English Bible and it found it in the Bible because it found there the inspiration of all that was most enduring and noblest in the national character. "To the Bible," wrote Matthew Arnold, "men will return; and why? Because they cannot do without it; because happiness is our being, end, and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible." The Bible, as we have it, is not, of course, the work of an individual or a generation. It is rather like an English oak, bursting from its tiny acorn, and adding, century by century, to its girth, its majesty, and its might.

The acorn was the rude Anglo-Saxon verse into which Cædmon wrought the story of the Hebrew and Greek Scriptures, as preserved in the Vulgate of Jerome. For the English Bible, like English history, had its genesis in the songs of the people. Cædmon was a herd employed in the great Abbey which the Lady Hild had built on the edge of the wild moor where the dark cliffs plunge down into the northern sea at Whitby. So deficient was he in sense of song that when the harp was passed to him at the monastic board, he would rise and go out to tend his cattle in the stables. One night, after he had done this, a voice spoke to him as he slept, saying, "Sing, Cædmon, some song to me," and he answered, "I cannot sing; for this cause left I the feast." Then said the voice, "You shall sing to me." Once more Cædmon answered, "What shall I sing?" And the voice said, "The beginning of created things." After that Cædmon did sing. He sang of the creation and all the history of Israel; he sang of the birth of Jesus, and of the resurrection and ascension. What he sang may be read to-day in the West Saxon version which has come down to us. It is not yet the English Bible, but it is the introduction.

What Cædmon did for the Angles of Northumbria, Ealdhelm did for the West Saxons. Ealdhelm was the first bishop of Sherborne in the day when Ine cut the great Wessex diocese of Winchester in two. He is credited with having made the first translation of the Psalter, just as one of his successors in the Sherborne see, Asser, is credited with the invention of the organ. Finding that the people cared little for his sermons, Ealdhelm dressed as a minstrel, took his stand daily on the bridge at Malmesbury, and there sang the gospels to the peasants as they entered the town.

It was not, however, only the peasants who needed this simple theology. The church was filled with sacerdotes idiotæ, as Bede terms them, by which he meant priests who knew no Latin. For these the great scholar had already translated the Lord's Prayer into the vernacular, and he now determined to give them something of greater length. His choice fell on the gospel of John, and so it came about that the Fourth Gospel was the first book in the Bible known to have been translated into English; an incident not without significance in view of the fact that this book has since become the storm center of the canon. Many partial translations were made after this by the Anglo-Saxon church, translations full of promise for the future. Of these the most famous are the interlinear versions of the Old Latin text of

the second century, preserved in what are known as the Lindisfarne gospels, and the eighth century gloss, now in the Bodleian, endorsed with the note, "Let him that makes use of me pray for Owun who glossed this for Farmen priest at Harewood."

Meantime a momentous change was taking place within the church. As early as 664, the Whitby conference had decided the struggle for supremacy between Celtic and Latin Christianity. The Norman conquest completed the victory of the latter. The language of the church became Latin, as the language of the court had become French, and Anglo-Saxon sank to the vernacular of the villages. The Bible, if it may be permitted to put it so, ceased to be the book of the people before it had become so. It became the quarry from which the schoolmen hacked syllogisms, instead of causing to flow the water of life. The change from all this was wrought in the noontide of scholasticism, by the greatest of the schoolmen, Wycliffe himself.

It has been truly said that the schoolmen are as extinct as the dodo, but it must not be forgotten that it was the very subtleties of scholastic philosophy which, in an age of intellectual torpor, raised up the scholars who made Oxford, the second school of the church, the menace of the papacy. Ockham had already raised the standard of revolt, when Wycliffe came upon the scene. In the rapid change of the political kaleidoscope, the scholastic doctor developed into "the first Protestant." The syllogistic Latin was flung aside for the tongue in which Chaucer was soon to speak; and with the assistance of Hereford, the first English Bible was given to the world.

It was somewhere about the year 1382 that the first copies of this book began to filter through the country. It appeared anonymously, for the simple reason that the grip of the Church had already so tightened on popular liberties that an episcopal license was necessary to legalize the translation, and it was certain that none would have been forthcoming. Wycliffe, it is supposed, himself translated the New Testament at Lutterworth, while Hereford completed that of the Old Testament, as far as Baruch, at Oxford. Anyway there is, in the Bodleian, a manuscript which breaks suddenly off in the middle of a verse in Baruch, with a note to the effect that Hereford's translation ends here. It is believed that this was the moment at which the sentence of excommunication fell upon that scholar, but who completed his work is pure surmise. This is the real Wycliffe Bible of which some thirty copies are known still to exist; and it must not be confounded with the revision of 1388, by Purvey, of which some one hundred and forty copies are in existence.

It would be difficult to exaggerate the effect of this book upon the national conscience: as Mr. Hoare has so truly said, "Il n'y a que le premier pas qui coûte." The country was aflame with Lollardy. Copies of the translation sold for thirty pounds, of our money, and it is said that a load of hay was given for a loan of it for an hour. The tide rose rapidly. The Carmelite Stokes fled from Oxford. "You cannot travel anywhere in England," wrote one of the bitterest of Wycliffe's enemies, "but of every two men you meet one will be a Lollard." At last the crown and the church struck in concert. At the price of the extinction of the intellectual life of the university, Lollardy was driven under the surface at Oxford, only to blaze out with irresistible vehemence in the reformation. Wycliffe himself was left untouched. Fighter as he was, Archbishop Courtenay shrank from closing with the terrible schoolman, who flouted "The Council of the Earthquake," held in the famous precincts of Blackfriars. on a spot subsequently occupied by Shakespeare's theater,

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and to-day the site of the offices of *The Times*. To the last he never quailed. "I am confident," he said, "that in the end the truth must prevail." He felt, to apply to his book the words of his own translation of Luke, "Thou shalt go bifor the face of the lord: to make redi his weies, to zeue science of helthe to his puple: in to remissioun of hir synnes."

For a century subsequent to the suppression of Lollardy at Oxford, the intellectual life of the country lay in a state of stupor. It was a period of war abroad and civil strife at home. It was the day of Agincourt and La Pucelle, but it was also the day when the roses were picked in the Temple gardens, and the crown was found under a hawthorn bush on Bosworth field. Gradually through the mist of battle came the dawn of the Renaissance. Columbus discovered the new world. Vasca da Gama rounded the Cape of Good Hope, and Magellan passed through the straits which bear his name. The Gutenburg presses were creaking busily at Mentz, and Caxton had hung up his red pole in the almonry at Westminster. Luther had nailed his theses to the cathedral doors at Wittenberg. Grocyn had come to teach Greek at Oxford, while Erasmus had been installed as Lady Margaret lecturer at Cambridge. He remained there long enough to add one more to the world's innumerable warnings on the futility of persecution. The teaching of Wycliffe, he wrote later to Pope Adrian, from Bale, had been only temporarily crushed, it had not been extinguished: that is the only effect force ever has. How true this estimate was the event proved. Two years later Tyndale's New Testament was published.

The story of the Tyndale Bible is one of the most dramatic in the history of the world. It was in 1523 that the poor scholar came to London to endeavor to interest the Catholic hierarchy in his project for translating the Bible. His reputation had preceded him. It was known that he had made his native Gloucestershire too hot to hold him by his bold defiance of a certain pillar of papacy to the effect that, "If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scriptures than thou dost." The see of London was at that moment held by Tunstall, an able scholar, but a fierce opponent of the Lutheran heresy. Tyndale's appeal to him fell on deaf ears. Neither the clownish priest nor his revolutionary opinions were calculated to appeal to the courtly prelate. "I understood," Tyndale wrote later, "that not only was there no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

From London he fled to Hamburg. Possibly he visited Luther at Wittenberg, joining the throng of pilgrims who at the sight of the towers and spires of the town soaring over the Elbe, halted to thank God that from here, as from Jerusalem of old, the light of evangelical truth had spread to the utmost parts of the earth. At any rate, in the spring of 1525 he was at Coln. In the famous presses of Peter Quentel, in that town, the sheets of the first three thousand copies of the New Testament were printed, as far as the gospel of Mark. At this moment there appeared on the scene one Johann Cochlaeus, known as the scourge of Luther. There was nothing for it but to decamp. Bearing his precious burden, as Æneas bore "father Anchises" from the ruins of Troy, Tyndale made for Worms, and here, in the presses of Schöffer, the first octavo edition of three thousand copies was completed. With the opening of the ports in the following February the work of smuggling the edition into England began. Hidden in bales of merchandise of every description the Tyndale testament came pouring into the country. So tireless, however, were the efforts of Wolsey's spies that of the first eighteen thousand copies,—one fragment of this quarto and two incomplete copies of the octavo have alone survived. The fragment contains the translation of the first twenty-two chapters of the gospel of Matthew. Absolutely unique, it consists of eight of the actual sheets printed by Peter Quentel, in 1525, and is one of the treasures of the library of the British Museum.

The profits acquired by Tyndale in this manner were immediately employed in furthering new schemes of translation. With indefatigable energy he had, in the midst of his other labors, taught himself Hebrew, and in 1530 the result was seen in the publication of his version of the Pentateuch. In the following year there appeared his translation of Jonah; and three years later the revised edition of the Pentateuch and New Testament, the latter of which, with its thousands of corrections, has always been regarded as the masterpiece of his genius. It was a copy of this edition, superbly printed and decorated, which he presented to Anne Boleyn. After much wandering, it has at last found a safe resting place in the British Museum, where it may be seen, with the words Anna Angliæ Regina faintly decipherable upon its edges, a memorial of the policy which placed that unhappy queen upon the throne.

This revision was scarcely circulated before Tyndale was immersed in further translations. He was not destined, however, to complete his dream of translating the whole Bible. In 1535 he was enticed out of his house in Antwerp, and carried a prisoner to Vilvorde castle. Here, in the dark and cold of his dungeon, his last work, the translation of the Old Testament, from Joshua to Chronicles inclusive, was accomplished. On October 6, 1536, he was strangled, and burned at the stake. The malice of his enemies had triumphed over what, in his translation of Corinthians, he had termed "oure erthy mancion wherein we now dwell," but it was unable to undo his work. Fifty thousand missionaries, in the shape of copies of his Testament, were already bringing true his prophecy, that the boy who guided the plow should know the Scriptures.

In spite of its limitations, the Tyndale version is the greatest individual achievement in what has been so happily described as the evolution of the English Bible. He was not, it is true, the first to conceive and carry out the idea of a vernacular translation; the honors of the pioneer must always rest with Wycliffe. Nor did he, like Coverdale, complete the translation of the whole canon. Still, after generations of scholars have lavished their genius on the work, the fact remains that, of the books he translated, eighty per cent of his Old Testament and ninety per cent of his New Testament are contained in the English Bible of to-day. The Wycliffe Bible was after all a medieval book, a translation of the Vulgate, and so a translation of a translation into a language which has not yet found its own vigor and mellowness. The translation of Coverdale was again a translation of translations, based, as it was, on the old Latin and German versions. The translation of Tyndale was a translation from original Hebrew and Greek documents into the language in which, in a few years, Shakespeare and Marlowe, Spenser and Jonson were to speak to the world.

One of the medieval ecclesiastics had raged at Wycliffe for turning the jewel of the church into the common sport of the people. Sir Thomas More brought a similar complaint against Tyndale for his abandonment of the old ecclesiastic words, but posterity has not sustained his objection. One of the greatest masters of prose in our own time has summed up the majesty of his translation in the words, "Of the trans-

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lation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are familiar. The peculiar genius—if such a word may be permitted—which breathes through it—the mingled tenderness and majesty—the Saxon simplicity—the preternatural grandeur—unequaled, unapproached, in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man—William Tyndale."

[From an Editorial in Yucaipa (California) News Reprinted in San Jacinto (California) Register]

The district attorney of Los Angeles County has started a crusade against Christian Science parents who do not call in a licensed medical practitioner for their children when ill. He is a fine man, a capable district attorney, and looks the part, but we very much fear that he is overzealous in the cause of the medicine man. Until the medical fraternity can establish an infallible means of cure; in fact, until some one system of healing can prove to the world that it never fails to effect a cure for the ills of suffering humanity, then the individual should have the inalienable right to choose his own brand of healing.

To any one who has ears to hear testimony and eyes to see the "before and after taking" patient, Christian Science has definitely established its position as a system of healing; and it may also be mentioned in passing, by one who does not subscribe to all the doctrines of that church, Christian Science has also proved, through the living example of its adherents, its power to produce Christian character. The attack on this body of people will not harm the church. No religion has ever been crushed through persecution. It is only when the church becomes rich and powerful that it waxes fat and indolent and loses its hold on the people and its power for good.

A sinister note in the district attorney's attitude is the evidence of renewed activity on the part of the medical trust in the state. Having succeeded in disbarring the chiropractors from practice in the state, and using a few isolated cases of smallpox to start a campaign for wholesale vaccination of school children, they are now apparently attempting to further kill off competition by hampering the Christian Science practitioners. When medical men fail (and how often they do fail!) where will suffering humanity turn except to some form of drugless healing? More and more people each year are turning away from the medicine man with his drugs and his mania for surgery, and embracing some other form of healing, certainly less destructive. The activities of the medical trust will be curbed by the people if the physicians themselves do not use better judgment, and the law-enforcing officers of the state would do better to give their undivided attention to the obvious, rampant crime in their own districts rather than begin a campaign against a group of people so upright as the Christian Scientists.

[From a Synopsis in Le Journal de Genève of the Book "Volonté et Conscience, Essai de Monisme spiritualiste" (Will and Conscience, Essay of Spiritual Monism) by Perceval Frutiger, M.A., which received from the University of Geneva, Switzerland, the Amiel Prize]

Spirit is the only true reality. The true foundation of all things is not matter, it is Spirit. There is nothing in the universe that can be either inert or dead. . . . Spirit is not only the true foundation, it must be said that Spirit is the only foundation of reality. Spiritual teaching must be a monism. This is an essential point. All forms of dualism are inane. What sense is there in the classic dualism of Spirit and matter? It is the dualism of the non-dimensional and dimen-

sional, of the active and inert. Now, matter is not dimension, for dimension is not a quality which can be found objectively in bodies. As with all perceptible qualities, which do not belong to matter itself but are the outcome of our perception of it, and therefore are wholly subjective, so it is with dimension. Neither is matter inert, if by matter one means the things that exist, for all existence is a will to be, which implies energy and activity.

Thus vanishes the phantom of a matter which would be opposed to Spirit. . . . Matter and external necessity are not intrinsic realities; they are not even negative realities. Behind what we term matter and external necessity, there is the same reality that we have recognized as being the substance of all things,—Spirit and liberty.

[From "Old Age," in The Atlantic Monthly]

I have even made a list of evils that I want to attack, which I have never before felt the courage to do. The only one of these here in place is the current idea of old age itself. We have too commonly accepted the antiquated Scriptural allotment of threescore and ten as applicable now. But the man of the future will be ashamed and feel guilty if he cannot plan a decade or two more of activity; and he will not permit himself to fall into a thanatopsis mode of mind, or retire to his memories, or to the chimney corner. . . . It is ours to complete the drama and add a new and higher story to the life of man; for as yet we do not know what full maturity really is, and its last, culminating chapter is yet to be written.

["Doctors and Alcohol"-From The Pioneer]

The ballot of members of the Queensland (Australia) branch of the British Medical Association on the liquor referendum questions submitted to the people resulted as follows:

For	Prohibition	104
For	Continuance	32
For	State Control	22
he me	dical men of Victoria (Australia) expr	essed

The medical men of Victoria (Australia) expressed their opinion as follows:

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For	Cont	ini	ance		٠			•			•					44
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[Foster Watson, D.Lit., in The Hibbert Journal]

The great hope of the future of education, on the social side, is not the development of men and women who will merely set out to make a better social order than the past, but the development of individuals who will themselves be that order.

[From an Address by Alfred Noyes, as Quoted in Public Opinion, London, England]

Our intellectuals, of that particular kind that I have been describing, have stultified their own science by implying that the greater can be produced from the less. Again and again you will find that implication behind their work. They have whittled away the whole universe by explaining every stage of it as a product of something lower. Man from the ape, the ape from the fish, the fish from the protoplasm, and, finally, the solemn discussion as to whether the gulf between the protoplasm and nothing at all may not one day be bridged by that very science which depends upon the axiom that the greater cannot be produced by the less. . . .

How many of our writers to-day understand the passions, but absolutely fail to understand the affections! How sel-

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dom to-day are love, honor, truth, associated with the great words "for ever." How many acute minds have tried recently to prove that all these things are scraps of paper to the progressive individual? Yet it remains true that if you take away the vital secret, take it away forever from humanity, deny an ultimate goal to our struggles, there is nothing left to us that has the slightest meaning. It is no use talking about progress, if it is all going to fizzle out with the life of the race on this planet.

[Sydney Olivier, K.C.M.G., C.B., in The Contemporary Review]

Are the delegates "visionaries" when they appeal to the strength of those forces whose names proceed out of the mouth of God? Or do they perceive a fact?

What was noticeable in the Assembly of the League was the strong conviction of the majority of the delegates of the power of these highest human qualities, of the validity of appeal to the behests of the spiritual life to solve problems of the animal life which the primitive methods of animal life never solved in simpler ages, and the attempt to solve which by those primitive methods, in our more complex and more terribly weaponed world, can only threaten it with progressive destruction.

[From an Editorial in The San Francisco (California) Journal of Commerce]

It is worth while to emphasize the opinion that prohibition was not made possible by an appeal to the "holier than thou" spirit which often lurks behind the long face. It took far more than that to put it over. . . . It took countless centuries to evolve that it is morally justifiable to prohibit the individual from indulging in practices which are injurious to himself and to society. Especially slow was this reform to overcome the handicaps of appetite and confirmed habit. The same ideas which lie back of the laws against suicide and indulgence in poisonous drugs have been the real support of the movement against the liquor traffic. Had not the evidences of the direct harmfulness of overindulgence in liquor been so great and convincing, prohibition would not have been able to win on the plea of theoretical virtue alone.

There is very small danger of the erection of a legal religious Sabbath enforced by "Blue Laws." One reason is because no one can show that such an institution would be a social benefit or its opposite, a social injury. The dogmatically religious argument becomes weaker as modernized thought advances. No branch of speculative philosophy has undergone a greater revolution in the past fifty years than has religion. Dominant thought in the intellectual world has moved forward and occupied entirely new ground in the whole field of religion. Religion has not grown weaker. It has burst its bonds and has grown stronger and wiser, and is equipped with a deeper understanding. The old fetishes have lost their charm, and new allegiances have been created to broader and sounder ideals. Decreasingly fewer people now govern their actions by fiat as to what constitutes the word of God. It is not that there is less respect for men's ideal of the word of God, but there is a new conception of what that term means. This is based upon an acceptance of Truth, which is arrived at only by experience. That which is not true is not converted into truth by being falsely labeled with a fancied religious authority. Therefore, we are in no real danger of religious "Blue Laws." But that does not mean the destruction of the highest and soundest ideal behind the day of rest. . .

The soundest safeguard against the rest day being "desecrated" by scandalous follies, questionable sports, and amusements of an improper character, is to elevate the public taste above such diversions, so that they will not be indulged in, either on Sunday or any other day. That Sunday is a "holy day" is an idea which was created in days when blood atonement, slavery, and polygamy had the same religious sanction. It has lasted a little longer in social evolution, but its sands have nearly run. All days are "holy," as much as any day can be, and no action which is unfit for Sunday is fit for any day. But it is a valued convenience to group the elevating spiritual ministrations upon an agreed day, and it is a highly necessary industrial requirement to have a day of rest from toil. This consideration will save Sunday from destruction.

[Distinguished Physicians Admit that Religion Is the Remedy for Fear]

The New York Globe is quoted as follows: "Speaking with a conviction born of long experience, a New York medical writer extols religion as one of the best of all cures for the morbid fears so common among the nervous. . . .

"'If a man or a woman,' he said, 'is convinced that there is a Providence that oversees human life as well as the universe, in whom "we live, and move, and have our being," and of whose infinite knowledge and power we can have no doubt, the unreasonableness of dreads comes home to him.' And recalling the fact that many other veteran physicians see in religious faith a wonderful remedy for dreads, he quotes a distinguished English physician, as writing to an anxiety-beset friend: 'In my experience the only solution of all our difficulties is to maintain a humble, childlike faith and a confident trust in the perfect love of God.'"

[The End of All Disease Predicted]

At a recent meeting in Boston, Massachusetts, as reported in *The Sunday Herald*, Dr. Lee Frankel, vice-president of the Metropolitan Life Insurance Company, said that in the not far distant future so-called incurable disease would disappear and that it would become normal for people to live a hundred years.

Church Notices

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank

draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and sub-

scriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas. New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

Beneficent Influence

MAY I not especially express my grateful appreciation for THE CHRISTIAN SCIENCE MONITOR? Its beneficent influence cannot fail to be felt around the world. Unharnessed of all political and religious domination and knowing that "right is radical," it does not soil its "garments with conservatism" (Science and Health, p. 452), but rebukes "pointedly and unflinchingly" (Science and Health, p. 53) iniquity of every variety. Each day I look forward to reading the Monitor, Constructive for it always contains a wealth of instructive and constructive **Information** information concerning all matters of importance in the world to-day. I was not surprised in the least to find that the MONITOR is listed in the weekly paper, Editor & Publisher, as one of the twelve best edited newspapers in the United States.

I feel impelled to express my gratitude for The Christian Science Monitor as well as for the other periodicals. I live many miles from a shopping center and was somewhat in doubt as to how I was going to make my holiday purchases, when I remembered the advertising columns of the Monitor. I resorted thereto and I want to say that I never made presents Advertising that gave so much pleasure. Letters were received from all my friends and each and every article was said to be high class, and different from such articles as they generally secured. It may also interest you to know that the leading merchant in one of our small towns near here remarked the other day, as I handed him two copies of the Monitor, that he was going to discontinue all other papers and magazines and take only the MONITOR, as it contained all that was worth while in all the others.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

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Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

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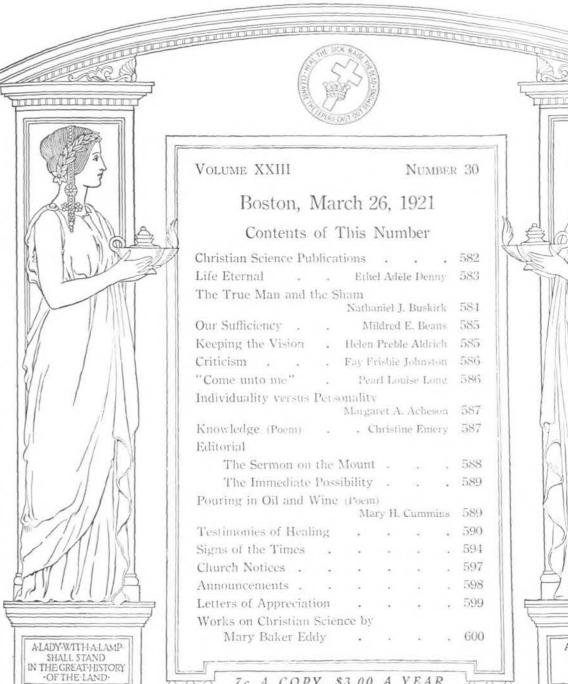
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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses, Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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Life Eternal

ETHEL ADÈLE DENNY

THE Christian world is very familiar with the text, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." At times these words have seemed inadequate and ineffectual comfort in the face of the supposed inexorable witness of death. Indeed, the Bible is affluent in its promises of eternal life to him who serves God. The children of Israel were saved whenever they turned absolutely to God for protection. Elijah, under the juniper tree, almost persuaded to give up, found "a cake baken on the coals, and a cruse of water at his head." Daniel died not in the lions' den, nor did the furnace seven times heated consume the Hebrew children. All of these God protected.

Of this divine protection set forth in the Bible the very unsatisfactory explanation has been made that it was not the gift of God to all for all time but a special favor to a few in a time long past; that at present God improves the lives of His children by medicine, by the cunning of man rather than by the power of Almighty Spirit,—and thus protected, a man perishes by fire and sword, by pestilence and accident. It is obvious, then, that while mortal man has desired eternal life, and sought for it in devious ways, he has not found it because he has not known what it was. Instead of looking for Life, he has looked for lives, for a material body preserved from day to day to an eternity of added days and years. In other words, he has looked for eternal life in matter instead of in Mind.

Now when in sickness, accident, poverty, and trial, the righteous man turns to God and is delivered, the Bible promises are proved true. It is just this that Christian Science demonstrates. Christian Science is not only teaching but proving that whatever was true yesterday is inevitably true now. It is revealing the fact that the works of the prophets and of Jesus were demonstrations of the eternally present, operating law of Spirit, which operates to-day as completely and perfectly as at any time.

Now Jesus proved conclusively and finally that life is not in matter. Had he accepted the law that life is extinguished when air and mortal ways of sustaining it are cut off, he could never have called the living Lazarus forth from the grave. Eye and ear gave overwhelming testimony that Lazarus was dead, that all that men call life was absent from the flesh. But Jesus, knowing that Life exists independent of a man's false belief or ignorance of it, could prove its

presence, manifest as Lazarus alive, brought forth from the

How Jesus raised Lazarus from the grave wherein he had lain four days, how this law of God works, is part of the knowledge of "the law of the Spirit of life in Christ Jesus," which one must have and understand in order to set a Lazarus free from the law of death. Martha did not comprehend the present power of this law, for when Jesus stated that Lazarus would rise again, she said that she knew he

would do so at the last day. This answer was characteristic of the belief of life in matter, that life in some mysterious way enters into matter at a material birth and departs at death, to reappear again at that last day when, after a death lasting longer than a world of lives, there is a resurrection of the material body. Jesus' reply to Martha was the metaphysical explanation of his power to raise Lazarus then. He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

This was no claim of personal power. It was the triumphant declaration of the reality and the potency of the law of God, Life. The "I" was not the man Jesus, but the Christ, the spiritual idea of the one "I AM," the right knowing of Him who is Life eternal. "Life demonstrates Life," says Mrs. Eddy on page 306 of Science and Health. And she continues: "The immortality of Soul makes man immortal. If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless,—no Father." That is, man's real life is his understanding of God, who is all the Life there is. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

God, divine Life, is Himself infinite consciousness, eternally mindful of His perfect spiritual idea, man. This man is the reflection of God, the perfect Mind. This reflection is his eternal life. Not material brain, blood, heart, bones, but the idea of Life, substance, and intelligence, what God knows about these things, is man's living. Since what God, Spirit, knows is wholly spiritual and wholly apart from the human sense of things, what man knows is spiritual. Man reflects Life because God is Life, but he reflects Life as Mind, not as matter, for God is Mind. In "Unity of Good" (p. 3), Mrs. Eddy states this very clearly when she says: "God is All-in-all. Hence He is in Himself only, in His own nature and character, and is perfect being, or consciousness. He is all the Life and Mind there is or can be. Within Himself is every embodiment of Life and Mind." Then man can embody no life save the Life that is God. God's thoughts are substance and Life, and they are manifest in man as right thinking about all that he does. They are the angels, or pure thoughts of His presence. Mortal thoughts are temporal, powerless things. They have no real existence. Such were the thoughts of them who laughed to scorn the one who knew enough about God, Life, to restore the daughter of Jairus.

As a man overcomes sin and sickness and obstacles in the way of right accomplishment, he advances in his understanding of the law of Life, and gains more of the Life that cannot be destroyed. No imprisonment or persecution can touch or check this advance. Peter understood this so well that the prison bonds could not hold him, because he had proved the true idea of Life, God, who is independent of matter and mortal judgments, and he walked out of the prison through the iron gate that opened of its own accord. Why not? Why should it be "a thing incredible" that the God who is infinite

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Life, Mind, and Spirit, should be omnipotent to protect those who follow Him? Even so must all false beliefs of life in matter fall away. Every time that a man rests in the thought of God as all-acting Life, he is renewed in body, for the angels literally minister unto him.

So is Life, God, demonstrated to the follower of Principle. For this Life there need be no fear, for God sustains it as His own. Only there must be no faltering in the perception of it, no matter how large the stone which the senses say cannot be rolled away. The power to do this, to think aright, is the gift of God indeed, the gift of eternal Life which He gives of His own nature perpetually. Then Life comes to man not in days that add age, and slope to death, but in days of the unfoldment of Mind's allness, in days of ever ascending glimpses of God as Mind, the radiance of which can never dim, but rather brightens into the full light of the day that knows no night. These are the days of creation, the days which are ended when man understands God. Lighted by such advancing understanding Mrs. Eddy writes of the third day of creation (Science and Health, p. 508): "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization. Our Master reappeared to his students,-to their apprehension he rose from the grave,-on the third day of his ascending thought, and so presented to them the certain sense of eternal Life."

The True Man and the Sham

NATHANIEL J. BUSKIRK

HE more the truthfulness of anything real and eternal is I learned, the more apparent becomes the falsity of any untruth about that which is true. In other words, a knowledge of the real discloses the falsity of the unreal. This axiom, so to speak, has no more striking illustration than in the correct teaching of Christian Science as to perfect and immortal spiritual man, as compared with erroneous mortal man. As devout students of Christian Science are learning by degrees, through demonstration, of the majesty and grandeur of the perfect man of God's creating, the shallowness and utter baselessness of the claims of mortal man are perceived. A practical instance of the ability to detect the untrue, as a result of knowledge of the true, may be seen in the government mints. The coiners at the mints, who are thoroughly familiar with the molds, texture, and designs of the legal national currency, are, because of the possession of this knowledge, able to detect the discrepancy of counterfeit currency should it be presented to them. Each additional point gained as to the nature of the real and genuine dollar increases proportionately the capacity to detect the counterfeit dollar.

There is a universal belief that man is a material organism, with a mind contained in the cranium, and this man is held to be the veritable man of God's creating. Upon this type of man, which is the only man that mortals uninstructed by Truth know of, mortal belief places the burden of solving the problems of life. Millions upon millions have believed in the verity of this man, and have pinned their faith to him, to bring them that which seemed to their sense most desirable. In some cases it might appear that this matter model has attained to seeming heights of happiness, but in far more instances the débris of human hopes and aims are seen strewn in the wake of mortal man's earthly experience. The multitudinous failures and the unexpected and complete

wreckage of the best laid and most cleverly formulated plans of the most intelligent of humanity, would awaken mortals from reliance upon that which is false, were it not for the density of mortal belief. The tenacity of error is, in belief, the resultant of generations and generations of false beliefs, but all of these false beliefs can be rendered null and void here and now by an understanding of man in the image and likeness of his Maker. This one can prove beyond the shadow of a doubt to-day.

On page 186 of "Science and Health with Key to the Scriptures" Mrs. Eddy states: "If mortal mind knew how to be better, it would be better. Since it must believe in something besides itself, it enthrones matter as deity." It is the lack of knowledge on the part of humanity of the true man, which would keep mortals from seeking a higher and more perfect pattern than that afforded by the Adam belief of man. Christian Science has supplied this higher pattern and through its clear and lucid teaching is daily making possible in human experience an appreciable understanding of the spiritual, perfect man, who is now expressed in all his grandeur, continuity, and might. This perfect man is no abstract vision of the religionist, but is revealed here and now existent in all of his completeness, to the spiritual thought. to deliver the children of men from every ill that flesh is heir to. Mrs. Eddy defines man on page 475 of Science and Health in part thus: "Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker."

Throughout the writings of the revered Leader of the Christian Science movement, man is held to be the image of his Maker. Now manifestly the image of a thing is like the original, and so as there is just one God, and man is the image of God, man is like God; that is, he reflects God in every respect, just the same as one's reflection in the mirror portrays all of his features with perfect accuracy. Generically speaking, this is the only veritable man there ever has been, is now, or ever will be. The idea of Truth is never mortal, but immortal and indestructible. One must begin to look away from mortal characteristics if he would gain even a measure of perfection. This looking away from human frailties is not with the intention of excusing or condoning those frailties; rather is it with the express and sole purpose of doing just the very opposite, that is, of destroying those shortcomings. To attain perfection one must begin with perfection as a working basis.

Can we not correctly term the mortal and material conception of man as the "sham man," for all that he claims to do is found to be an attempted usurpation of the prerogatives of God? For ages untold this "sham man" has paraded his claims to divine sanction, and has been accepted as being the man of God's creating, spoken of in the first chapter of Genesis; but gradually, his seeming thralldom is being thrown off, and the incorporeal ideal, which generically speaking is the only man, is appearing. The appearing of this perfect man is indeed portentous to humankind. To attain a correct understanding of man in the image and likeness of God is to gain dominion over the conditions of mortal existence, and thus to begin to govern, instead of being governed by those conditions.

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Our Sufficiency

MILDRED E. BEANS

THE moment we set self aside and understand that we can THE moment we set sen aside and understand Paul when he of ourselves do nothing, or realize as did Paul when he said in his letter to the Corinthians, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God," then and then only are we assured of the success in which discouragement plays no part. If, for example, we should be endeavoring to grasp some line of work or study which we have not undertaken before, it should be done with the understanding that nothing can be new to the one Mind, which man as the son of God expresses, and therefore that the particular endeavor is but an unfoldment of the knowledge man already has. And what is there that can claim to withhold or retard the unfoldment of this knowledge? It is nothing but a belief that we ourselves are trying to grasp something which is wholly unfamiliar and difficult, a belief which says that success depends entirely upon one's own capabilities. Nothing could be more erroneous than a notion of this kind. Man knows all now because his sufficiency is of God.

What reality can discouragement have with the man who has planted his feet firmly upon the fundamental fact that God, good, is the only Mind and is his sufficiency? Discouragement can have no place at all in his thinking. To be sure discouraging thoughts may suggest themselves to him, but he does not open the door and let them in; on the contrary, he closes the door upon them. Almost any kind of erroneous thoughts may present themselves to a person, but that does not mean that they are going to be acknowledged. For instance, an honest man, finding himself absolutely alone in a store, may be confronted with the thought that he could take away with him anything he wanted and never be found out. But does he act upon that suggestion? Most assuredly not; it is not even a temptation to him, and he laughs at the very notion of it. Now, the suggestions of discouragement have no more power over God's man than have suggestions of dishonesty. They cannot be known to him because they are not logical and cannot be derived from Principle, God. Mind, which is his sufficiency.

It goes without saying that we must be loyal to what we know to be true; that is, we must be consistent in our practice of the truth, no matter what the seeming problem. Under the paragraph heading, "Patience and final perfection" on page 254 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Individuals are consistent who, watching and praying, can 'run, and not be weary; . . . walk, and not faint,' who gain good rapidly and hold their position, or attain slowly and yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won." The only loyalty that can really exist is, of course, the loyalty to Principle; anything else is stubbornness in clinging to error. By refusing to entertain error of any kind, we are proving our loyalty to God and becoming worthy of the name of Christian Scientist.

Over and over again Jesus tells us that he himself was not responsible for the good he did but that it was God the Father who worked in him, and he also said that each and every one of us could do the same things and even greater. With God as man's sufficiency what right has a person to limit himself for a moment to any amount of intelligence or good? To do this would be the same as admitting a weakness in Him who already knows all. We must examine our thoughts, be alert, and as we read in II Timothy, "be instant in season, out of season; reprove, rebuke, exhort with all

longsuffering and doctrine." On the other hand, we must never forget that God is Love, who expresses His love in His care and watchful guidance of His creation. The second stanza of hymn 149 in the Christian Science Hymnal expresses most beautifully this thought:—

Wherever He may guide me,
No want shall turn me back;
My shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him.

Keeping the Vision

HELEN PREBLE ALDRICH

IN Proverbs we read, "Where there is no vision, the people perish." One hears much in these strenuous modern times, of ambition, desire for preferment, pride of place and high position. The man who reaches these high places is pointed to as worthy of praise. The unthinking person, therefore, strives for the things which the world calls good until, little by little, the clear vision of childhood and early youth fades and new and less worthy desires prod to greater striving for the things which never satisfy and the keen delight of worth while vision lessens. While material aims predominate one is indeed in the valley instead of on the mount. If, however, the vision is clear enough, the vision which shows man made in God's image, capable of all that that relationship implies, if ambition is untinctured with desire for human power or praise, the heights will be reached.

Mary, the mother of Jesus, kept the vision and pondered in her heart the wonderful things which God had showed to her, watching with patient love the child who had been from the beginning a most un-understandable problem. Hiding in her heart the things which she did not understand, she trusted and fared on to greater knowledge, secure in her faith that all was well. Christ Jesus kept the vision, with nothing of pomp or power to ease the rugged way. It was enough that he was reflecting the one infinite Mind, that he was thus always about his Father's business. He sought not those of high degree but chose the lowly fishermen to be his companions. He supped with the humblest and needed not the trappings of high estate nor the praise of those called great to encourage or sustain him on his way. In those last earthly hours, his eyes alone seeing through the darkness, he could still behold the vision, realizing that the understanding of Mind and Mind's idea is the only prize, the only goal of true ambition.

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 61): "The good in human affections must have ascendency over the evil and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, and give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science."

In the light of these words of our Leader, ambition takes on new meaning; the lowliest tasks demand our best attention; and, knowing that there is but one authority, one real power, all things become possible. The prize is not for the rich or the powerful, nor even to the gifted. Each one of us is reflecting quite as much of God as we allow ourselves to understand of God. There is no limit to this reflection because man is the idea of God, and all that the Father is the

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child must of necessity be. True ambition, then, is attained by faithfully keeping the vision of Truth, Life, and Love, knowing that though the path may be steep and the way tortuous, each honest step taken with the vision of man's Godgiven right as God's reflection before us, will lead to the heights where one can say with Paul, "I have kept the faith."

Some poet has said, "Every day is a fresh beginning," but in Christian Science we know that there is no beginning nor ending, just the eternal now, God's perfect, finished idea. "The kingdom of God is within you," said Jesus. This is only realized when the true vision is ours, the vision of joy and consecration, of contentment and spiritual ambition shining through the mist of material temptations, aims, and pleasures, which lead to the end of the rainbow and dissolve into nothingness. Just so long as one chases the rainbow of matter with its glancing colors and illusive effects, just so long is one standing outside the true vision, the vision of God and His idea, wherein we realize an atmosphere of Love divine.

Criticism

FAY FRISBIE JOHNSTON

COMMON usage has emphasized the definition of criticism as censure or unfavorable comment to such an extent that it almost never recognizes the equally correct definition of critical observation, true judgment, or detailed examination. To employ a word in a statement without an understanding of its complete significance renders the statement either wholly or partially incorrect. Hence it is readily seen how quickly and easily the mistaken conclusion can be formed when one speaks of another as having offered a criticism of some one or some thing, when this criticism may have been a detailed examination on the part of the one lending the criticism, an examination resulting in a good conclusion.

The value of understanding and employing words in their complete definition is illustrated by Mrs. Eddy in her original use of the Glossary in "Science and Health with Key to the Scriptures" wherein she gives to the Biblical words both their so-called material definitions and the true or spiritual meaning, which she states is also their original meaning. In the introductory paragraph of the Glossary (p. 579) she says: "In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning." The fact that, in a work in which she was entirely concerned with expressing the spiritual truths, Mrs. Eddy emphasized the need of giving both or all the definitions of a word is of importance to the student of her works. It is evidence that she realized that the entire truth about every expression must be known, whether that truth seems pleasant or disagreeable. But one of the many blessings she bestowed on mankind was in showing that the seemingly disagreeable meaning of any word or experience could be so understood spiritually as to rob it of all sense of harm or unpleasantness of any kind. thought is expressed by Mrs. Eddy on page 428 of Science and Health in these words, "We must realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material." Our Leader set for herself the task of showing the truth or the spiritual fact about every phase of existence, and in so doing she utilized all types of definitions, showing the infinite character of her task and pointing her students to no less sweet

a task if they would work out their own salvation as Jesus commanded. In Christian Science there is no definition or condition to run from, so to speak, but harmony in all things is maintained through complete understanding, quite as Mrs. Eddy says on page 233 of her textbook, "Ye who can discern the face of the sky,—the sign material,—how much more should ye discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual idea which corrects and destroys them."

So the word criticism, much as the human mind seems to object to it, fear it, or be bothered by it, is but an open door to greater understanding of the spiritual or true word, or word of God, good. God is infinite Person; so He is the only Person who can make all the criticism that it is possible to make, to be heard, or to be felt, whether it is censure or detailed observation. The divine Mind, of course, censures error only by reducing it to nothingness. The student of Christian Science knows that whatever God does is absolutely good, and therefore the word criticism at once becomes good in its varied definitions. Even as there are several ways of obtaining the same answer to a mathematical problem, so there can be many definitions to a word; yet the truth must be seen about each before the word can unfold to consciousness in the light of true understanding and usefulness. A stanza of one of our hymns shows plainly the nothingness of misunderstanding, and this seeming when replaced with understanding is a weapon powerful unto victory. The stanza reads (Hymnal, No. 155):-

> Dreams of sense disappear As Truth dawns on the sight, The phantoms of thy fear, Fleeing before the light.

"Come unto me"

PEARL LOUISE LONG

*OME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Such was the great invitation extended to tired humanity by Jesus the Christ. To all suffering from the burdens of wrong thinking, wearied from laboring under false beliefs and illusions, here a door of escape is opened "And I will give you rest." The rest is yours and mine to the extent that we accept the Master's invitation, "Come unto me," and, "Take my yoke upon you, and learn of me." Looking away from the material ways of finding rest and surcease, which fail us in times of need, we turn to God and learn of His ways. We turn to divine Love and find harmony and deliverance and rest. After many years of servitude to mortal mind and its material laws of bondage, after many fruitless trials of this thing and that thing, we may find our burdens are still with us. Each much recommended material cure has failed to meet our need, and in despair we look for something else.

Christian Science teaches us the utter nothingness of theories put together by mortal man, and of human guesswork about man's welfare and happiness, and brings to light the absolute certainty of the real man's harmony and freedom as the child of God, subject to divine Principle only. So when the discouraged one turns from material laws to God's law of harmony, he finds, perhaps to his surprise, something inviting and peaceful in the atmosphere of the truth, and after further investigation he grows hopeful and casts his burden at the feet of Truth and bears a song away.

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Only through relying radically on God, good, can we prove our progress peaceful and restful. When we have learned to trust our Father-Mother God even as a little child trusts his earthly parents, our tumbles will be less frequent and severe. When a small child realizes the presence of his parent, his fear immediately vanishes and he knows full well that he is safe from what to his childish fancy might harm him. He is at rest in the loving protection of his parent. He knows that he abides safely. The earthly parent does everything possible for the good of his child, but our heavenly Father does even more, and only the things for his welfare and advancement. Thus our way grows brighter and brighter and a man proves that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." As we turn to God and accept divine good as our guardian, we do abide securely and undisturbed. As we do this wholly and completely, we are hearing the call, "Come unto me," and are guided "into the land of Christian Science," as Mrs. Eddy expresses it on page 226 of Science and Health, where she says, "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowl-

Thus, our walk with God becomes closer and the peace that passeth understanding is found to be present in consciousness. "For I am meek and lowly in heart," loving, patient, kind, pitiful, indulgent, "not willing that any should perish, but that all should come to repentance." John tells us that God is Love. "For my yoke is easy, and my burden is light." One definition of yoke, according to Webster, is "that which connects or joins." To be joined to God, good, divine Principle, is indeed no hardship but a joyous privilege; and as this association is proved to be truly intimate, the seeming burdens of the flesh will fade away into their native nothingness. The burden of right thinking is light indeed and is in itself freedom. It involves the letting go of the false and fleeting and the claiming of the true and eternal. Then, in the words of a familiar hymn (Hymnal, No. 241):—

Come to the feast of love, come, ever knowing Earth has no sorrow but Love can remove.

Individuality versus Personality

MARGARET A. ACHESON

THE dictionary defines individuality as a state of oneness; distinct existence. We are taught in Christian Science that man is one with God. Oneness means state or quality of being one; unity. Thus we see that man expresses distinct existence. And this is what we look for in Christian Science; that is, to express this distinct existence here and now. To express distinct existence we must come into accord with all good and express it, good which is ever present and ever operative. The daily living as expressed by mortals is but a counterfeit of the real existence; yet the only real man does express the real spiritual Life which is God.

In Christian Science we should be very careful to distinguish between individuality and personality. The more careful we are to do this the less apt are we to criticize, for we shall see the real individuality where before we saw the unreal personality. Human personality may be pleasing or displeasing. It is usually misleading. It is a belief of a mortal selfhood and is often selfish, unkind, deceitful, critical, proud, and arrogant, and it may be self-righteous. It

is the counterfeit of true individuality, and has no real existence. "The verity of Mind shows conclusively how it is that matter seems to be, but is not," Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 123); and continues, "Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas." Thus we see that material personality has no power, even though it may try to mesmerize one into believing that it has

The false sense of personality is entirely unknown to divinity. Therefore we as students of Christian Science must be careful not to accept as real an error in an individual, a thing, or any state of affairs. Error is quite apart from real individuality, the true individual, the child of God. When one goes to a practitioner to be healed, the practitioner endeavors to see the eternal, individual child of God, that which is always good and perfect, always lovable and loving. In our association in church work, personality may try to suggest itself as self-important, and may think it has to steady the ark. It is a good schooling and a necessary one for each one to study to see only good as present and to know that, no matter how we ourselves may look upon an affair, be it business or church, there is only good present and only God's law operating. Mrs. Eddy alludes to personality in the daily work, on page 117 of "The First Church of Christ, Scientist, and Miscellany," where she says: "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!"

The individuality is the real and eternal, and when any one realizes man's individuality or oneness with God, then the healing takes place. The individuality of man is ever perfect, for it is the reflection of God. The individuality of man never dies; and in proportion as we know that true individuality is manifest, in that proportion do we experience the truth of Jesus' saying, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." As we know that the true individuality is manifest in daily living we begin to see things in a broader light. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Mrs. Eddy explains this saying on page 336 of Science and Health, where she says, "The spiritual man's consciousness and individuality are reflections of God."

[Written for the Sentinel]

Knowledge

CHRISTINE EMERY

ONLY to know Thee,
That is all we ask or need,
To know Thee as Thou art,
A new and wondrous creed

That brings surcease from pain, And banishes all fears, Making every step a gain, Throughout unfolding years.

For hope will grow,
New strength will be supplied,
And trusting hearts will wake to know
No evil can betide.

Each child of God
Shall walk secure and unafraid,
For kindly is the guiding rod,
And good is all He made.

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Editorial

The Sermon on the Mount

THE Sermon on the Mount sums up the Christian religion. As Mrs. Eddy writes, on page 174 of Science and Health, "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed. It needs only to be practised." In the Ten Commandments Moses set down the primary demands of law; in the ninety-first psalm David insisted on the protecting power of Truth; in the Sermon on the Mount Christ Jesus ranged the whole field of spiritual metaphysics, concluding with the warning that those who did not put into practice what he was teaching them would pay the inevitable penalty of their neglect. How much those who listened to his words understood of what he was saying it is, of course, impossible to tell. But this, at any rate, is certain, that they could not begin to put into practice his teaching until they began to live in accordance with it. The failure to do this was the initial failure of Christendom, with the result that, as time went on, the temptation grew to regard the Sermon not as a practical rule of everyday life but as a counsel of perfection, not as a standard attainable upon earth but as a condition to be reached in some future life. In this way the whole animus of Christianity was perverted. Theology added excuse after excuse for avoiding the challenge, until a Christian bishop wrote off the entire conception as an unattainable ideal.

It was about this time that Science and Health was given to the world, and that the attempt was made by Mrs. Eddy to clarify the human conception of metaphysics, and to show the world that the Sermon on the Mount was the most scientific pronouncement to which it had ever listened, a pronouncement of no shadowy nature, but ablaze with the quintessence of realism, when realism was once understood to be spiritual and not material. Here then, at the very outset, Mrs. Eddy boldly stated the original dilemma, the refusal to grapple with which had been the cause of the church's failure to demonstrate the power of Principle in the perpetuation of what is known as the miracle. And, indeed, it is not difficult to comprehend how the men of those centuries when the known world lay, as it were, in the maw of the Romans, watching the spread of that amazing civilization rolling over mountain ranges and jumping seas, should have come to believe that there was nothing without the range of their material senses, and should have set down their philosophy in the words of Juvenal, Orandum est, ut sit mens sana in corpore sano, "To possess a healthy mind in a healthy body is a thing to be prayed for." What could such a generation be expected to make of that saying, uttered to a solitary visitor, in the silence of the Syrian night, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Much more astounding, to the multitude on the hillside, above Capernaum, must have been the

very first words of the wonderful Sermon, "Blessed are the poor in spirit: for their's is the kingdom of heaven."

From those words until he reaches the words of the final warning, the careful reader must be aware that it is one denunciation following another of the reality of matter and of human subserviency to material conditions that is being urged upon him. And as he reads on, the conclusion must be forced upon him that all this would mean nothing, would indeed be nothing but mere words, were it not possible for him to prove the nothingness of this matter, and to rise above the evidence of the senses. For it is now that Jesus brings the old morality into comparison with the new, and shows that it is not the mere material action which condemns a man, but the thought behind it, "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." To-day the revised text has dropped the words, "without a cause," and the pure metaphysical fact stands out that murder is but the expression of a mental condition which is at once the cause of the material action and a counterfeit of spiritual reality. In just the same way, Christ Jesus insisted that the Mosaic law prescribed the punishment for adultery, but that it was the lust which leads to adultery that Christianity denounced, and in just the same way, he pointed out, that it was not perjury that was specially sinful, but the ignorance of Truth which makes light of a departure from Principle.

Thus Jesus brought home to his listeners the mental origin of sin no matter how material its expression, and then went on to show the utter unreality of matter whether in the shape of what a man might eat or in what he might be clothed, since his food and his clothing were every whit as much dependent on his mental condition as were the restraint or license of his material passions. The fowls of the air had no barns, the lilies no looms, but the same Mind which fed and clothed them would sustain the life of a man and provide him with raiment, in a way little understood by the sparrows.

Then again he turned to the more apparently mental side of things to impress upon his hearers that what stood between them and the ability to demonstrate all this was their own passionate carnal-mindedness. They would judge their neighbors instead of measuring themselves against Principle, they would take the easy, sensuous road instead of the narrow road of Spirit, they would listen to the false prophets prophesying smooth things instead of to the disquieting voice of Truth. And, as a consequence, they were found building their houses in the sands instead of on the rock, beset with false arguments leading to false deductions, the cumulative effect of which was moral and physical death.

Thus the Sermon on the Mount is no loose collection of impractical spiritual aphorisms. It is a closely knit, well balanced, and perfectly sustained argument, which, starting from a series of spiritual axioms, proceeds to lay down the unreality of mortal mind, and its various material manifestations, and closes with the intimation that in order to prove the arguments it is necessary that this should be demonstrated in a practical manner. His own immediate actions on descending from the Mount were to heal the leper and the centurion's boy, the mother of Peter's wife, many possessed with devils, and all that were sick, and afterwards to still the tempest on Lake Galilee. The chapter which directly follows those which contain the Sermon on the 'Mount is, in this way, a chapter of demonstration, proof following argument. It was so always with Jesus, and it must be so with his followers; and because of this Mrs.

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Eddy, on page 11 of the Message to The Mother Church, for 1901, has written, "To my sense the Sermon on the Mount, read each Sunday without comment and obeyed throughout the week, would be enough for Christian practice."

FREDERICK DIXON.

The Immediate Possibility

In the study of Christian Science one learns that there are actually no impossibilities. Most people know that Christ Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Yet, believing in limitations as inevitable, many people have submitted with cringing to seeming handicaps that they abhor. The fear that cows and hampers is the very opposite of the faith, or understanding, that removes the mountain. How to overcome cowering unbelief with the sureness of Principle, Christian Science is showing to the many day by day. The sturdy recognition, without human outlining, and in spite of any seeming, that "with God all things are possible" is the right beginning. Then as the seeker continues to turn in the right direction, the truly scientific trust in Principle supersedes any forlorn unbelief and proves that real living in Mind, not in matter, is unlimited now and always.

Consistent practice in accord with Principle breaks through the seeming limits of human endeavor and achievement and reveals the infinite possibility of the divine Mind and its manifestation. The realm of infinite consciousness and its activity is, indeed, real, solid, and tangible, as no merely human sense of things could ever be. When one reasons persistently in accord with Principle, the appearing of the spiritual actuality may seem, to borrow Walter Pater's words, "like the breaking in of the solid world upon one, amid the flimsy fictions of a dream." On page 261 of Science and Health Mrs. Eddy tells us, "Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity." Again later, on page 371, she declares: "No impossible thing do I ask when urging the claims of Christian Science; but because this teaching is in advance of the age, we should not deny our need of its spiritual unfoldment. Mankind will improve through Science and Christianity. The necessity for uplifting the race is father to the fact that Mind can do it; for Mind can impart purity instead of impurity, strength instead of weakness, and health instead of disease. Truth is an alterative in the entire system, and can make it 'every whit whole."

If some particular improvement in one's condition has seemed needful and yet especially difficult, that sense of limitation is an excellent opportunity for the immediate and uncompromising realization of Mind's activity as infinite. Often one must deliberately determine that now is the time for the operation of Principle once and for all to break through and dispel the false belief. In such a case, one must act fearlessly in conformity with the intelligent inspiration. The wise and fearless doing of one righteous act that seems impossible opens the way for further freedom. Of course this decisive refusal to be bound by beliefs of matter, whether chronic or acute, cannot be an exercise of mere human will. It must be the doing of the divine will through the realization of its operation as the present possibility.

The first step may be the quiet recognition that the desired end is possible to accomplish now. It was the White Queen who told Alice, "Why, sometimes I've believed as

many as six impossible things before breakfast." To understand that the way of Principle, divine Love, is infinitely expressed is to know, without mortal outlining, the immediate possibility for one's self of unlimited good. Now the word "possible," spiritually comprehended, does not imply any such lingering doubt as may often be humanly associated with the term. To the divine Mind, the real possibility is actual ability, not static or latent or potential, in the ordinary meaning of those terms, but manifest as energetic right action. Infinite Mind, with its manifestation, is always spiritually and truly dynamic, never dormant. So it is scientific practice to reason out and accept the present possibility of whatever may have seemed right but impossible. Through this work, one proves goodness, beyond the range of old, timid hopes, as his immanent experience.

Man, the immortal image of God, possesses, by reflection, all that the divine consciousness includes. Hence each one must look to infinite Mind, not to matter, and find here the immediate and altogether satisfying fulfillment of all that he could ever have desired. The expression of perfect intelligence possesses all good. Understanding and demonstrating this, a man finds himself able, for instance, to pay his debts and to have all that is important for his progress. He experiences, moreover, the continuous unfoldment of healing with that quiet and sure joy which is never human emotionalism. He gladly discerns harmony as ever present, even where there may have seemed to be discord.

Each one turning to Christian Science is entitled to expect instantaneous healing. Yet he is also willing to be endlessly patient. Often there is the instantaneous change from a wrong sense of things to the right condition after what may have seemed a long period of struggle. Sooner or later a man must be able to say to himself, "I am well and free now." He may find, of course, a constant and gradual improvement in his experience, or he may prove a rapid overcoming of supposed troubles. In any case he must go dauntlessly forward, with the certainty that spiritual idea manifesting Principle is the solid essence of man's being. In spite of any seeming, this unlimited idea is forever intact and indestructible. The genuine consciousness of right activity is the immediate reality. To accept this consciousness as present and absolutely unbounded is, of course, to prove that all things are possible to him who understands divine Love.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Pouring in Oil and Wine

MARY H. CUMMINS

WHAT am I pouring into a wounded world?
That which inflames and rankles, irritates and smarts,
That which adds burden to already burdened hearts,—
The thought which pain, instead of peace and joy, imparts?

What of the daughter of my people's hurt?
Daily do I pour in the oil of charity,
The wine of understanding and true unity,
And so inspire to health and greater liberty?

Is there to-day no need of oil and wine,
No need of consecration, gentleness, and prayer,
Of Love's true ministration, redolent and fair,
Of that compassion which alone will wrong repair?

Oh, may I ever pour in unctuous grace!

The thought which always blesses, purifies, and heals,
The thought which God and His redeeming truth reveals,
And thus man's real at-one-ment with the Father seals.

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Testimonies of Healing

Five years ago last November my little daughter began to show signs of difficulty in walking, and after due consideration I decided to take her to a specialist and have him diagnose the case. Two X-ray examinations were made, and the difficulty was pronounced to be hip disease. He advised putting her in a plaster cast, this being the only remedy known to him for such a disease; however, before doing so he decided to hold a consultation with other physicians, during which one of the attending physicians suggested an operation, to which the specialist replied, "It would be of no avail." So it was finally decided to resort to the plaster cast, which was in due time applied to the child's right side from the waist down to the feet. Suffering intensely from the pressure of the cast she cried and pleaded to be freed from her torture. This continued for forty days. The specialist then called me to his office and, after consulting with his associate, decided to perform the operation, which, he said, would save time, trouble, and money, and the child would be healed within a year or eighteen months. I was surprised, to say the least, at his change of view in regard to the operation which he had before pronounced useless, but with the hope that the child would be able to walk within the specified period of time I gave my consent and she was taken to the hospital. Later I was told that she had been operated upon twice within one week. How true this is I do not know, but I do know that in two weeks' time she was so emaciated I had her taken home.

From this time on the suffering became worse. The plaster cast was so tight that it caused other difficulties, which kept the child in a continuous state of suffering and prevented her from getting much rest or sleep. We submitted to this treatment for over a year and a half, then seeing that the child was getting worse instead of showing some signs of improvement, I became discouraged. I then began to argue with the specialist and questioned his motive as to the performance of the operation. My means having become exhausted, I was not so punctual in paying my bills as formerly and was finally told that if I thought some one else could do more for the child, it would be better for me to take her to him.

Not having any means at my disposal to secure the help of another specialist, I took her to a hospital conducted by a state institution. There the same kind of treatments were continued and more experiments were indulged in. To prevent the disease from reaching the other limb it was also placed in a cast similar to the first one, with a brace between the knees which was long enough to spread the feet about fifteen inches apart. Two and a half years were passed in this way, making a total of four years and four months in plaster casts. With no signs of improvement in sight, I was told by the doctors that she would never be able to walk again, and that as a last resort it would be necessary to put her in bed for a period of from forty to fifty days and attach weights to her feet, in a final effort to force the lower part of her body into a normal position; but I would not give my consent.

While returning from the hospital one day, I met a friend who had for some time witnessed our plight, and he advised me to try Christian Science treatments for the child. Although he had spoken to me about it on several occasions I was not ready to try it until I had lost all hope of receiving help through material means. This time, however, I accepted his advice and went to the practitioner whom he recommended and upon whom we called for treatment. After the

first treatment a marked improvement was noticed and in one week's time the casts were removed. At the end of the second week she was able to turn over in bed unassisted, a thing she had been unable to do for over four years. In another week's time she abandoned the use of one crutch, and after a few days the other one. She improved so rapidly that within a month's time she was able to walk unassisted. After three months of Christian Science treatment she was up and able to walk and enjoy her freedom. She is now happy, healthy, and contented. All the fear, darkness, and hopelessness which had enslaved her have at last been dispelled.

Words fail to express the gratitude we feel for the blessings we have received through the knowledge we have gained and are still gaining of God and His laws, through the teachings of Christian Science. And now our greatest desire is that we may prove ourselves to be worthy of all the good that infinite Mind holds in store for those who are grateful for what they have already received.

Louis Fineo, San Francisco, California.

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I have much to be boundlessly grateful for through the study of Christian Science, which is daily awakening me to the futility of reliance on aught but God, and the necessity for obedience to the Scriptural injunction, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." All the happenings of one's daily experience are seen as opportunities to put into practice the understanding of the truth.

I also wish to express deep gratitude for the teachings of Christian Science, which have revealed the glorious truths of the Bible, which is indeed our guide to eternal Life, and for Mrs. Eddy's great gift to the whole world, "Science and Health with Key to the Scriptures," and all her other writings; as well as for the periodicals which she instituted as missionaries to carry the truth to all mankind. I am also very grateful for many healings, both physical and moral, especially for release from great defects of character, which were made self-evident through even a small understanding of the truth, and this understanding is daily bringing more and more blessings as it is being utilized. One of the great blessings is the love which is to be found everywhere and in every one, though in differing degrees, as one sets out to look for it. Deep gratitude is also expressed for the privilege of church membership, for class instruction, and church work, some of which is the distribution of the Christian Science literature, which is breaking down prejudice against the teachings of Christian Science and is indeed proving to be the "cup of cold water" to the thirsty wanderers in the desert of mortal belief .- (Mrs.) ALICE BAR-RINGER, Hampstead, London, England.

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I feel it my duty to send in a testimony relating my wonderful healing through Christian Science. One morning
I awakened feeling a very severe pain in my back, and
was unable to move for half an hour. Although I soon felt
better, I remained home from work for a few days, thinking that I would thus become quite well again; my condition
became worse, however, and I commenced coughing. My
husband and I went to a physician, who treated me for
over two weeks. I had very high fever, continued to become
weaker, and suffered incessantly from a pain in my right
side. The physician had forbidden me to eat and told me
to drink only milk. We then consulted another physician,
who examined me and stated that I had quick consumption

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and must go to a hospital; also that I required plenty of fresh air.

I had known of Christian Science for four years, having worked in a Christian Science family, and was interested in reading Science and Health, which had benefited me greatly. I had married and moved to another state when stricken with this disease and did not know how to reach a practitioner. Before going to the hospital I wrote to the Christian Science family mentioned, telling them that I was very ill and begging them to help me or to turn my case over to a practitioner, which latter they did. I felt better from the first hour the work was commenced for me, and after two weeks the treatment was taken up by a practitioner in my home town. In three weeks I left the hospital feeling cheerful and experiencing no pain, and I was also healed of many other ills. After six weeks of Christian Science treatment I was healthy and strong and dismissed the practitioner. I am becoming more and more interested in reading the Christian Science

Next to God my gratitude is due to our Leader, Mrs. Eddy, and to the practitioners who have helped me. This teaching has lifted me out of the dark abyss of error in its manifold forms, to the eternal light of Truth. Instead of living in the combined joys and sufferings of materiality I now daily and hourly experience the divine joys of Spirit, partake of its infinite love and goodness, through which alone we can attain strength, health, happiness, and peace. My husband and I thank God, the omnipotent Father, for health and all the good which we have received through Christian Science. -(Mrs.) Christine Schuster Bachner, Watertown, New

I have had many healings since I began the study of Christian Science. The first physical healing was of facial paralysis. I have also been healed of colds and neuralgia, and have been able to lay aside glasses which had been worn for over ten years. On page 494 of Science and Health Mrs. Eddy tells us, "Divine Love always has met and always will meet every human need." I have proved this to be true, and am indeed grateful for Christian Science, and for all the help I have received.

(Miss) EDITH M. IRWIN, Manchester, New Hampshire.

I wish to express my gratitude to God and to Mrs. Eddy for Christian Science, which came to us when we were in desperation nine years ago. Since that time we have relied upon its healing efficacy entirely, and every problem has been met beautifully. The Christian Science literature has also been very helpful to us.

Some of the diseases which have been overcome in our family are kidney trouble, rheumatism, infected hands, and la grippe. By holding to the truth, and with the help of a practitioner, I have proved God to be always "a very present help in trouble." When we first became interested in Christian Science, our son was ill with liver trouble. Being the daughter of a physician, I had great faith in material remedies, and we tried allopathic, homeopathic, and osteopathic treatments for him, without success. Then we turned to Christian Science, and after a week's treatment he was healed. Later, when serving on the battle fields of France, he was protected every moment by the understanding of the truth, and at the close of the war he returned to us in splendid condition.

Divine Love has cast fear out of our lives and we are much happier, and trying each day to advance spiritually. These words of Mrs. Eddy, on page 21 of Science and Health, have inspired our highest effort: "If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy."

MRS. J. P. RADCLIFFE, Chicago, Illinois.

It is over five years since Christian Science was first brought to my notice by a friend. I was then attending a summer normal school, and was a member of a denominational church. I became interested and began attending the meetings and studying the Lesson-Sermons. I did not then know of the healing power of Christian Science or that I was in need of its healing. But I had not studied this beautiful truth long before I realized that I had been healed of extreme nervousness, also indigestion of long standing. A number of months after the discovery of this new-old truth, I was suffering from a severe cold and was unable to speak without difficulty. Wishing to test the healing power of Christian Science further, I refused to have medical aid as my sister insisted. I called a practitioner by telephone and told him of my condition and asked for treatment. Treatment was lovingly given and sometime that afternoon the healing took place, and was complete.

I am indeed grateful for the help received at the birth of a son and for the blessings we have received through the help of a faithful practitioner. At times the way seemed as black as night, but the light was always found when rightly sought; for what "shall be able to separate us from the love of God, which is in Christ Jesus"? For these and numerous other benefits I am truly grateful, but most of all for the knowledge of the ever presence and all-power of the divine

Mind.

(Mrs.) CORAL M. MARQUETTE, Cushing, Oklahoma.

I am glad for the opportunity of again expressing through the periodicals my gratitude for the teachings of Christian Science. In the more than fifteen years since I became a student of its teachings, I have had many healings, which include mental, physical, and financial betterment. Of these happy experiences, the following may be of interest. At a time when there was great fear of what is called the grip or influenza, I was teaching in a school at some distance from my home. On a particular day I expected to teach for several hours and then take a thirty-mile journey to fill a concert engagement. In the morning I awakened with most of the symptoms of this prevailing malady, but on keeping thought patiently and persistently in line with the truths of Christian Science I was enabled to do the teaching creditably.

On walking to the train, an unfrequented street was chosen, and the "scientific statement of being," found on page 468 of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was declared audibly. It seemed as if the familiar words had never meant so much to me and the truth contained in them was truly a staff upon which I leaned. Still the sense of exhaustion and fever was almost overpowering and the thought kept recurring, How am I to do all that is expected of me at that concert-especially as I am not to have notes and I feel anything but clear-headed? I rested quietly on the train, however, and read at intervals from "The First Church of Christ, Scientist, and Miscellany," by Mrs. Eddy, which I had taken with me. Argument was endeavoring to convince me that this illness was the result of several weeks of hard

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work, during which there had been almost no time for the study of the Science which I loved. At this point, turning to page 161 of Miscellany I read these words: "Lest human reason becloud spiritual understanding, say not in thy heart: Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. Trust in God, and 'He shall direct thy paths.'" This I joyfully accepted as my answer, and little by little fear was overcome, until at the journey's end I felt greatly relieved, and my confidence in God's ability to lead every step of the way was restored. It is sufficient to say that I was told by those present that the concert was unusually enjoyable, and no one knew of the battle of error against Truth until told a few days later.

A somewhat more recent experience is also remem-bered with especial gratitude. There came a time, in spite of much good which had unfolded in my profession, when things seemed unusually dark. After years of conscientious work the outlook seemed less hopeful than at any time I could recall. Then I remembered how physical help had come to another a few weeks before through the illumination, to my thought, of these passages from Science and Health, "Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government" (p. 393). I saw that this admonition was just as applicable to the present difficulty, and set to work as we are taught in Christian Science. Several days of earnest study brought the conviction that God's law operates continuously and that the result of its operation would be manifested in my affairs. In a week's time, from an unexpected source there came an offer, the acceptance of which has proved most happy both artistically and financially. Through such experiences fear becomes beautifully less, and we learn to be "instant in season, out of season," and, in the words of Mrs. Eddy, to "stand porter at the door of thought" (Science and Health, p. 392). Is it any wonder that we are grateful to the Discoverer and Founder of Christian Science?

(Miss) Persis A. Cox, Brookline, Massachusetts.

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When I first heard of Christian Science, through a friend, physicians had prescribed a treatment which was to be kept up constantly; through the application of the teachings of Science, however, this was discontinued and I was healed. The blessings of Christian Science were experienced later, when on different occasions burns, severe colds, and stomach trouble were healed, and in addition many other problems were solved.

I am thankful to God and very grateful to Mrs. Eddy, as well as to the dear friends who constantly stood by me; I also desire to express my sincere gratitude for the spiritual awakening, which to me is best of all.—(Miss) Anna C. Maurizio, Vicosoprano, Kt. Graubünden, Switzerland.

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I have been a member of the Christian Science Sunday school for five years, and my cup is so overflowing with gratitude for what Christian Science has done for me that I will not delay any longer to send in my testimony.

Last term an illness kept me out of school for eight weeks, which is over half the term. My teacher told me she did not think I would pass even on "condition." I did not do any overwork but knew that time and space are unknown to God. At the end of the term I was promoted to the next grade. One evening my throat suddenly became very sore. I put my hand up to it as though expecting to find something there. Realizing that that was making a reality of it, I

picked up the *Journal* and turning to the testimonies began to read. Before I had finished reading a testimony the pain had ceased. I have had so many healings that I cannot tell them all.

I have had sprained ankles and headaches vanish when I turned to Truth for help. On page 468 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy we read, "All is infinite Mind and its infinite manifestation, for God is All-in-all," and in the same paragraph: "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." The truth contained in these sentences always brings relief to me. I am thankful for the literature, daily, weekly, and monthly, and to Mrs. Eddy for giving us this wonderful truth.

(Miss) MARGARET CHESSMAN, Long Beach, California.

"Ye are my witnesses." I have felt for some time that I should acknowledge to the world some of the blessings I have received since I took up the study of Christian Science. It is nearly seven years since I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had only been reading it about two weeks when I discovered that I had no more use for glasses, as I could see perfectly, and without any weakness or pain. A bladder trouble of long standing was next to yield to the truth. Then a very severe attack of acute indigestion was instantaneously cured through the realization that it was not real because not of God. Many other discordant conditions have been met and overcome by the understanding of divine law, for all of which I am very grateful.—(Mrs.) Hattie Bacon Aldrich, Port Byron, New York.

About four and a half years ago a friend asked me if I would accompany her on a visit to a Christian Science practitioner. At the time she was in great fear of cancer, and had heard there was healing in Christian Science. I shall always be deeply grateful for that visit, and for the clear, loving statement of truth presented, which resulted in an instantaneous healing.

From that day I began to study Christian Science, not very steadily at first, but seeking more and more earnestly as I saw that therein is "the pearl of great price." In a short time I realized that neuralgia, which had become an almost constant companion, had quite gone. My profession necessitated much talking, and frequent loss of voice was a great disadvantage. This, too, was healed without treatment. When I began to study Christian Science, I seemed to have many financial responsibilities, and very little with which to meet them. To-day every financial need is met, and I know that error cannot present any problem which cannot be overcome by Truth. Although I am very grateful for these and many other blessings, words cannot express my gratitude for the peace and joy which have come into my life, and for some understanding of that spiritual sense of which Mrs. Eddy says (Science and Health, p. 209), "Spiritual sense is a conscious, constant capacity to understand God."

In the fifty-fifth chapter of Isaiah we read, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." As we are faithful over a few things more and more of good unfolds, and we rise to the realization of God's ways, and to the expression of God's thoughts. I am deeply grateful to our beloved Master for showing us the way, and to our dear Leader, Mary Baker Eddy, for again pointing out that way.

(Miss) KATHLEEN ST. ALPHONSE, London, England.

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I have felt for a long time that I should send my testimony for publication, for I have received so much good from the testimonies of others in the Sentinel and Journal, and hope others may get as much good from mine. For sixteen years I gave seven doctors a fair trial, tried everything they had to offer, and received no help from them. They said I had liver and heart trouble, rheumatism, and neuralgia, as well as another internal trouble, and that nothing but an operation would help me, to which I would not submit. I then heard of Christian Science and went to a practitioner, and after eight treatments came home a well woman. This was twenty-four years ago and I have not had that operation yet.

Christian Science has been my only medicine all these years and I am so grateful to God and to Mary Baker Eddy, our beloved Leader, for the many, many blessings I have received, which are more than I can number. I am also grateful to all those who have helped me, and to the loving practitioner who helped me over the dark places. For twenty-seven years I belonged to a denominational church. Its teachings did not satisfy me; I was told that it was God's will that I should suffer, and that I must submit to His will. Christian Science has taught me that God does not know evil, therefore does not send evil to His children, and that it is not God's will that any should suffer. The Bible teaches that God is Love, and I could not reconcile the teaching of Jesus with the teaching of the church. In December, 1898, I sent my first testimony to the Journal, and in all these years Christian Science has been my only medicine. I have so much to praise God for, for the truth has been a present help in every time of need. I am grateful to Mrs. Eddy for her pure and devoted life for the cause of humanity, for the Bible-Lessons, and for all the Christian Science literature.

(Mrs.) M. J. KARR, Indianola, Iowa.

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For many years before taking up the study of Christian Science I was under the care of specialists both on the Pacific and Atlantic coasts, and finally went to Europe in search of health. The specialists decided that nothing but a capital operation could possibly restore me to health. Being very much averse to undergoing an operation, and there being grave doubts as to my having sufficient strength to survive one, I determined not to submit to it but simply to keep myself as comfortable as possible.

Returning to my home in California, and being much of the time confined to my bed, there seemed nothing before me but days of invalidism. When in this condition a great sorrow came into my life and the prostration which followed seemed complete, for I was unable to leave my room for four months. At the end of this time the earnest study of Christian Science was begun. Not having benefited by years of treatment under materia medica, I declared my intention of giving Christian Science a faithful trial, and, before deciding its value to me, of studying it as diligently as one would any other branch of learning for one year-provided I lived that length of time. It was, however, but a comparatively short time before the conviction came that the Principle of Christian Science was something which could be made practicable throughout all eternity and which, if one really gained a thorough understanding of it, could never be set aside.

Since then, about twelve years ago, no medicine or material remedies of any kind have been resorted to, nor was it ever necessary to perform an operation. I have found Mrs. Eddy's admonition on page 454 of "Science and Health with Key to the Scriptures" to be most helpful: "Wait patiently

for divine Love to move upon the waters of mortal mind, and form the perfect concept;" also the statement on page 254 of the same book, "When we wait patiently on God and seek Truth righteously, He directs our path." My improvement seemed very slow, but I gained steadily, until once more I had the ability to express activities which for many years had been relinquished. Walking, riding, dancing, and even skating which I had never before learned, became pleasurable to me.

One little realizes what this freedom means—this self-government, this dominion gained through the knowledge of Christian Science, unless he has been deprived of them. When I could accept the teaching on the immortality of man, in the writings of Mary Baker Eddy, the nothingness of death which had hitherto seemed so terrible became sufficiently apparent to replace sorrow with the joyful understanding of God and His idea as omnipresent.

(Mrs.) Mary B. Hale, San Francisco, California.

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Mere words cannot express my deep gratitude for Christian Science. I became interested in its teachings, not for any physical healing for myself, but I had been told that my young son, then five years old, could be healed of defective eyesight. He was wearing glasses at the time and the doctor and specialist told me he would always need them. The child also had a slight squint and the lashes on the lower lid grew inward, causing irritation. Treatment was given, the glasses were thrown away, and I bought "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and with my Bible we went to the country for all that summer. My husband was in India, and was much opposed to what he believed Christian Science to be. During those summer months and in a lovely old-fashioned garden I found reading from those two books simply beautiful, and as the truth slowly unfolded and I lost much fear and doubt the boy's eyes grew straight, lashes normal, and sight perfect. Since then we have had many proofs of God's omnipotence and loving care. In 1919 my husband returned from abroad and was delighted to see us all looking so happy and well, and we are a very united family.

I am ever so grateful to God for gently guiding me to this healing truth; it has given me in some degree that peace "which passeth all understanding," and for that alone I am deeply grateful. I love all the literature and enjoy the church of which I am a member. My greatest wish is to be a Christian Scientist in deed and in truth.

(Mrs.) KATHLEEN M. FLOWERS, Southsea, England.

After my first healing through Christian Science, which took place twelve years ago, I began to attend the services most regularly, for I reasoned that if Christian Science could benefit me physically it certainly could morally and mentally. My progress along these lines has been most wonderful to me as well as to my friends. As time went on I received class instruction and became a member of The Mother Church; I also served as First Reader in our local society and eventually as committee on publication for this district, and will say it all has been a great uplift to me.

No greater blessing has come to me, however, than the privilege of reading the literature founded by Mrs. Eddy. I would no more think of dispensing with the periodicals than I would the daily reading of the Lesson-Sermon. It is the same old story with me as with thousands and thousands of others: I am very, very grateful.

C. H. Field, Ketchikan, Alaska.

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Signs of the Times

["Employment"-The Christian Science Monitor, Boston, U.S.A., Feb. 5. 1921]

To realize what true employment is destroys forever the fear of unemployment. There can be no fear of inactivity when one perceives that man as the image of Mind, God, reflects Principle. It is only when reasoning is reduced to the level of matter that the arguments of progress in industry, changing occupation due to changing world demands and various other economic conditions, can claim to deprive workers of their employment. The understanding in Christian Science that man's real employment is in right knowing opens at once the way of liberation, for right knowing or the activity of the one infinite intelligence is unceasing in its operation and manifestation. Unemployment is unknown to omnipresent Mind, and, therefore, likewise unknown to man, the image and likeness of Mind.

Legislative protection of trade never creates employment. Since it is a quality of Mind, employment can never be assured to the individual by acts of Parliament or statutory regulations, for any narrowing process that deals with employment as an end to be achieved at the sacrifice of others is doomed to failure. Personal and national points of view must be eliminated in favor of the viewpoint of Principle which provides equal opportunity for all mankind. Inasmuch as the one reliable corrective is to establish for the individual the certain knowledge that man is always and forever employed in reflecting Principle, the problem of unemployment cannot be solved by dealing with the outward phases of the situation. Employment is the individual demonstration of the activity of Principle.

General employment is ordinarily supposed to be governed entirely by business conditions, by a nation's prosperity or adversity, by certain so-called economic laws. On page 73 of "Miscellaneous Writings" Mrs. Eddy states, "Belief fulfils the conditions of a belief, and these conditions destroy the belief." As long as mortals submit to the mesmerism of belief and accept certain economic conditions as law. just so long will employment to them depend upon business prosperity, and unemployment follow upon so-called financial depression. But the student of Christian Science, knowing that understanding frees him from the belief that conditions of belief control him, recognizes that man is governed only by the just law of God which provides righteous and productive work for each and every individual. What becomes then of the misleading assertion, "In suing for employment luck is everything"? The element of luck or chance has no place in the ordered and equitable design of God. Notwithstanding mortal sense testimony to the contrary, one needs only to know that man is always rightly placed, justly conditioned, and forever provided with useful occupation.

Neither can lessened seasonal activity in any branch of industry injuriously affect the man who understands that constancy of employment is not dependent upon the seasons or variable climatic conditions but is subject only to his understanding that the industry of Principle proceeds harmoniously in utter disregard of what mortals call good or bad crops, wet or dry weather. God is supreme in season and out of season, and His law of righteous activity continues always unchanged. There is therefore no need to fear transition either from one season to another or from one occupation to another when one knows that the law of progress, governing man in a constantly ascending scale, is the inevitable law of God.

Employment should not be looked upon as the end-all of

life, but as the means of a better understanding of Principle. for employment is really advantageous only when it advances men spiritually. However lucrative the employment, if it impedes spiritual growth or the individual's increasing attachment to Principle, it should be regarded as disadvantageous. In general practice advantageous and disadvantageous employments have been weighed in the scale of materiality with the balance in favor of the employment that would result in personal preferment, promotion to power and influence, and accumulation of worldly wealth, but with the advent of Christian Science, business standards are being raised and that employment which gives one the greatest opportunity for spiritual unfoldment in the service of Principle is seen to be actually the most advantageous. Seeking first the kingdom of righteousness a man shall have added unto him whatever is necessary to make happy his existence.

If one recognizes Mind as his employer it is unnecessary to resort to coercive methods to secure a just wage, for the individual employed by Mind finds Mind expressing justice to its idea, man. The economics of Principle, maintaining that "the labourer is worthy of his hire," establishes a recompense that is justly commensurate with the labor. When this recompense is seen as the individual's understanding of Mind there need be no lack, for the understanding of Mind. God, is available to all in immeasurable degree. Dealing with effects never satisfactorily solves the problem of unemployment, the reason for which must be recognized as the fundamental belief that man is a separate entity, quite apart from the parent Mind-in other words, the supposition that matter is real. Any temporary provision such as government maintenance for the unemployed or other relief measures will never destroy the mortal's belief in matter and therefore can in no way offer any conclusive solution. The secret of happiness is to acknowledge that God's guidance can never be thwarted, that it is supreme in every circumstance and situation. Mrs. Eddy gives helpful advice on page 85 of "Retrospection and Introspection" when she says, "Seek to occupy no position whereto you do not feel that God ordains The sure knowing that God does place man in his proper sphere of usefulness forever silences the suggestion of lack of ample employment.

Since all living is the practice of one's understanding of God, one can never succeed in any line of endeavor, whether in business, in the professions, in the trades, or in healing the sick, if one is persistently employed in wrong thinking. Christian Science teaches that God, good, is omnipotent, a premise to be proved by the demonstration of Principle.

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[Spiritual Healing to be Revived in Jewish Synagogue]

"Spiritual healing as taught by the Hebrew religion centuries ago is to be revived and practiced in the Congregation Ohabai Shalome, according to the announcement made by its rabbi last night at the Bush street temple," reports the San Francisco (California) Examiner.

The rabbi told his people, "We have strayed too far from the real teachings of our religion. In ancient days healing through the power of the Spirit was taught and lived by the Hebrews; to-day we have all sorts of sickness and trouble because we have got too far away from those sacred truths, and we must return to them. Hereafter our Friday evening service is to be devoted to teaching and practicing spiritual healing. We are going to do away with outward form and ceremonial and develop the inner life. . . . Our methods are going to be comprehensive, treating every condition that brings sickness and discord into man's life."

This is the first time that such a movement has been in-

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troduced in a Jewish synagogue in this country. Judaism has from its incipiency recognized the healing power of God. but with the age of materialism it, too, like other religions, departed from the healing system, in the opinion of the rabbi.

[M. Clemenceau on Alcohol, as Quoted in The Pioneer]

The Paris correspondent of The Times, writing on Christmas day, says that M. Clemenceau has written the preface to a pamphlet entitled, "Alcohol: A General Economic Study; its Bearings upon Agriculture, Commerce, Legislation, Taxation, and Individual and Social Hygiene," which has just been laid before the Paris Academy of Medicine. M. Clemenceau, like the author of the pamphlet, finds it deplorable that the "omnipotent authority" of the state should seem to be powerless against "the most formidable enemy of social peace, of general welfare, and of the rise of the humblest classes to a higher life." He ridicules existing remedies, which consist in taking drunken men to the police office or placarding the inside of public houses with prohibitions of drunkenness, while all the time the laws of France relating to the manufacture and sale of the most deleterious kinds of spirit contribute to foster this particular vice.

"To-day," M. Clemenceau continues, "it is beginning to be understood that the right to poison people cannot properly be regarded as one of the achievements of the French Revolution. Universal suffrage would really put itself out of court if it had only succeeded in emancipating itself from the yoke of a single tyrant in order to fall under the sway of a league of private interests, which are in open warfare with the public interests. All well-intentioned men, without distinction of party, ought to join in a common effort for the salvation of our country, which is menaced from so many directions at once." Professor Debove, who presented the pamphlet to the Academy of Medicine, thanked the author and congratulated M. Clemenceau on his courageous and patriotic preface, which was in contrast with the attitude of so many of the French legislators, whose motto, he said, seemed to be, "The fear of the publican is the beginning of wisdom."

[From "Peace and Pessimism" by Hugh Black in The Atlantic Monthly]

I am not temperamentally an optimist. A man born into Scottish life and cradled in Scottish theology is hardly the best subject for membership in a sunshine club. He is inclined to have views about total depravity. He suffers from the sort of conscience which has close affinity to the New England variety. The hard, gray climate gets its work into the backbone rather than into the wishbone. I am an optimist, not by temperament but by faith, and because I was trained to look at and interpret facts. A somewhat grim training taught us to distinguish sentiment from sentimentalism. May such an one be allowed to strike a note of hope amid the universal lamentation of our day? . .

Since the armistice I have spent a year and a half in Europe, most of it in Great Britain, with the exception of seven months with the American Army in France and afterwards in the occupied territory in Germany. I found in Great Britain many signs that at least make me wish to temper the extreme pessimism of some moralists. For instance, the schools and colleges there, like those in America, are crowded with eager students. I heard from the heads of universities the same testimony that President Hadley of Yale has given in his recent report. "Not only did these boys come back, but they came back with an interest in college life in all its sides. They were enlightened by the war, but not disillusioned." At Oxford teachers and tutors told

me that the students were more serious, worked harder, and had finer ambitions than ever before. The picture cannot be all gloomy, if the future leaders are shaping themselves to nobler ends.

The impression of a single observer on the social state of a country can be only partial, and I give mine for what anybody may think it is worth. Frivolity, pleasure-seeking, selfishness were of course to be seen there, as elsewhere; but beneath the surface I saw many an evidence of a new spirit, When one got down to the serious places in men's minds, it seemed that the tone of the average man was more earnest and chastened and modest. The old British attitude, which was distasteful to Americans and which most can recall without having it described, had almost disappeared. The leaders in business displayed an amazing courage in facing the appalling tasks ahead of them. The peace was more difficult even than the war, but I felt that they were on the way to win the peace. They were confronted with troubles which, however, they are surmounting. Time after time the labor difficulties were met with courage and kindliness. In spite of the cries of the Hotspurs, to have a fight to a finish and show the beggars who is the stronger, there was a spirit of compromise and a thought for the common weal. . .

The pessimists of peace use their most lurid language when they speak of our leadership. There it seems that we have had, and have, a mixture of fool and knave. The possibility is never suggested that they might be honest men striving to deal with a tremendous situation. Why must we assume, in a democracy, that our leaders and statesmen are always weak where they are not wicked? Even this is no new thing. Every generation has been sure of the bank-

ruptcy of its political leadership. . . .

It is a strange superstition that a true man ought to be rather stupid. He ought not to be able to play the game with the best, and perhaps beat them at the game. There were always detractors of Mr. Gladstone, because he was so agile in fence, and so able to hold up his end. He confessed that he was "an old Parliamentary hand," and knew the ropes of politics. This was looked on as a sign of insincerity, or worse. It is part of the weird expectation that a good man should be a fool, easily tricked. There is a great word that calls on disciples to be "wise as serpents, and harmless as doves."

[From Concord (New Hampshire) Monitor, as Quoted in The Commercial Bribery and Tipping Review]

It is a well-known truth that genuine reform, either in the individual or the organization or larger group, must come from within. It is therefore a hopeful and wholesome sign to find business men and business associations taking a stand against the exchange of gratuities in the normal transaction of business. Petty bribery of this sort complicates relations between buying and selling agents, not to mention their employers. It also impairs the efficiency and capacity of production of a business organization. It touches the consumer, too, for every gratuity must necessarily be reflected in prices. The public may rejoice when the death sentence of commercial bribery has been pronounced.

[From the Manufacturers Record]

We are not apologists for all of the acts of Great Britain at present, any more than for those in the Revolutionary days, but we know that everything that stirs ill feeling between this country and the British Empire is of the devil. These two great Christian nations, speaking the same language, to a large extent having the same laws and customs,

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must live in peace and harmony or else all civilization would be doomed. . . .

May God save Britain and the United States from any spirit of growing hostility and may the time soon come when these two great nations, the foremost in civilization and in work for humanity and Christianity which the world has ever known, shall stand side by side for the advancement of civilization and of Christianity throughout all the world!

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[A Textbook on Americanization Quotes The Christian Science Monitor]

"Americanization," a textbook by Ellwood Griscom, Jr., has recently been presented to the public free schools by the Texas bodies of the Ancient and Accepted Scottish Rite of Freemasonry. Its purpose, as stated in the foreword, is to help to make thinkers and leaders ready to assume the duties and responsibilities of citizenship. It includes selections from the speeches and writings of such men as Theodore Roosevelt, Woodrow Wilson, Lawrence Lowell, Lyman Abbott, and many others. It also contains a condensed editorial from *The Christian Science Monitor* entitled, "Loyalty to Democratic Standards."

[From "Current Events and Discussions" in The Journal of Religion]

The Jesus of the gospels, however criticism may seek to recompose his historical reality, makes an appeal to multitudes who are outside of the churches, and to whom the traditional theology has no meaning; it is to what they understand to be his teaching about God and man that they look for the light to guide the steps of society to-day along the forward path. Such movements as the "Faith and Labor" groups show that there is an approach of men and women of good will in the churches and in the labor organizations toward one another.

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[From a Letter in The News, Santa Barbara, California]

Inasmuch as your published report of a sermon delivered by Dr. James H. Batten contains unwarranted and misleading criticisms of Christian Science I ask opportunity to make a correction. When Dr. Batten commends the affirmations of Christian Science and in the same breath refers to its denials as "absurd" he at once admits the fact that he is not familiar with the subject. An intelligent affirmation includes a denial; for instance, the affirmation that "God is All" necessarily includes the denial of evil, all that is unlike Him. The "absurd denials" that the gentleman objects to are identical with those made by Christ Jesus, as when he referred to the devil, evil, as "a murderer from the beginning," that "abode not in the truth, because there is no truth in him" (John 8:44). Here is the emphatic declaration that there is no truth (reality) in evil.

Multitudes are to-day rejoicing in health and improved character gained through the Christ-method as taught in Christian Science, and they are convinced that the denial of evil and its claims brings forth very practical results which are very far from being "absurd." In discussing the treatment of children Dr. Batten again evidences that he is not informed as to the efficacy of Christian Science treatment. He evidently is unaware that most of its beneficiaries seek its aid as a last resort and after all hope has fled. In reply to the frequent query, "Where do all the adherents of Christian Science come from?" it has been well said, "Most of them come from their graves."

After experiences of this kind is it strange that loving parents should seek the same efficient aid for their children? Does Dr. Batten seriously hold that the state through "rigid

laws" would be more sympathetic, watchful, and competent than the parents of a child who stand ready to make every sacrifice in its behalf? If Dr. Batten will take the time to compare the death rate of children under materia medica treatment with that of Christian Science treatment, I am sure that his sense of justice and fair play will cause him to withdraw his criticisms and rejoice with us that the practice of the "Physician of Galilee" is again operative among men, redeeming them from sin and disease, and, better still, making them earnest and sincere followers of the Master.

[From "The Use and Abuse of Organized Religion," by Barbara Wooton in The Hibbert Journal]

We may perhaps look to see organized religion a useful feature of our spiritual life for a long time to come. But if there is truth in the view I have tried to present, organized religion ought to occupy an essentially secondary place. Instead of being an institution which is destined to grow in size and splendor, it should take rank with those institutions which work toward their own undoing. . . . Organized religion is a glass through which we see, darkly indeed, but still, if we use it aright, more clearly than if we had no window at all. But if we devote all our energies to polishing the glass—if, becoming window cleaners, we look at it and not through it—then indeed the fair prospect upon which it opens is forever lost to us.

Organized religion no longer occupies the place in our national life which once it held. Especially is this the case with the more educated sections of the populace. The nominal membership of churches and of other religious bodies may rise and fall, and their active membership may vary also. But I do not think we can dispute that the influence of the churches is perceptibly waning. Their own agitations on the subject bear sufficiently cogent testimony. But the distress of the spokesmen of religious organizations is largely due to the belief that the decline and fall of organized religion must also be the decline and fall of religion itself. Were that necessarily so, then indeed they would have cause for alarm. But it is not necessarily so. We probably are less religious than we once were. It is not to be expected that, after embracing for six years the methods of materialism in the dealings of nation with nation, we should emerge with strengthened spiritual ardor. But in other ways our very indifference to organized religion may be a sign of a new birth of religion in forms which we have hardly yet learned to recognize as truly religious. There are departments of our life in which we need to be dragooned and regulated by ordinance, in which failure to comply with established usage would be a sign of real delinquency. But our religion is not such. Our faith is perhaps the one sphere in which the old human desire to be "let alone" may rightly reign unchallenged. And if some of us are saying to the churches that we want their ministrations either not at all or only in a secondary capacity, it does not follow that there should be weeping and wailing and gnashing of teeth. Religion is like the wind which bloweth where it listeth. Build shelters to catch it, and you will find that in them there is no blowing at all.

[From Introduction to a Christian Science Lecture in Corry, Pennsylvania]

The Christian Scientist accepts the teachings of Jesus in all their simplicity, and believes they apply to present-day conditions as well as they did to conditions existing two thousand years ago. The Bible is the authority for the statement that Jesus said to his disciples of all time, "He that believeth on me, the works that I do shall he do also; and greater works

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than these shall he do." Christian Science comes supporting and expounding all Scriptural truths and it has come to my understanding as a religion of infinite justice, a religion whose right thinking and right living take away the wrongs but not the rights of mankind. It is not destructive but constructive and positive. We all believe in the Bible in a vague sort of a way, and how few of us are able to use our knowledge of religion to meet our everyday needs.

It is plain to Christian Scientists that the reason for its growth and the explanation of its healing are that Christian Science is based upon a demonstrable understanding of God as omnipotent, ever available good. Jesus the Christ brought to the world the idea of God as Spirit, as infinite Mind, Truth, Love. Mrs. Eddy when she wrote and published "Science and Health with Key to the Scriptures" made plain the teachings of the Savior and the spiritual import of the Bible. Christian Science is not a new religion or a new creed. It is just the religion of Christ explained and understood, nothing more. The message that will be delivered to you is one abounding in glad tidings, right thinking, and great joy, and the whole may be summed up in the one immeasurable word—Love.

[From Public Opinion, London, England]

"The fall of 'The Fall of Man' has been received with equanimity," said The Nation. "So far as we can be aware of any occurrence outside the records of personal experience, we know that the dogma of man living thousands of years ago in a golden age, in communion with the Divine, and falling from grace by disobedience to the heavenly will, or, in other words, falling with a thud from the top of the evolutionary tree when he was still fumbling about at the roots, is theological moonshine. . . . The older physicists explained the universe in terms of molecular energy, and interpreted the living creature as a physico-chemical mechanism. We now know from the experiments of Jennings and the patient researches of Driesch, that not the meanest organism that waves its cilia in the waters but employs a force in its vital functions, baffling every mechanistic formula. amœba behaves; it is capable of profiting by and registering the gains of experience, it 'trades with time,' and can learn by the 'method of trial and error' to reject and accept.

progress which so vindicates idealism. . . . Huxley painted nature as a 'gladiatorial show,' William James as a 'harlot' and 'mere weather,' but the moderns have swung over to the other side, not as artists and dreamers, but investigators of facts, and we have Professor Bourne saying: 'This fratricidal war is not so evident—I doubt whether it exists to any great extent—in the animal world.'

"The Darwinians defined competition as the rule of natural life; the modern zoologist listens to Kropotkin's: That is the watchword that comes to us from the bush, the forest, the river, the ocean. "Therefore combine—practice mutual aid!"' The new knowledge that man has conquered the world not by brute force . . . and that altruism, as Herbert Spencer in his day cried to deaf ears, is an integral and increasing part of the order of nature, is a further example. Before this wonderful turnover of opinion, accomplished in so short a period and derived from quarters used to treating sentiment as an irrational bogy, we need feel no surprise at Professor Muirhead's statement that 'it is not too much to say that religion in the wider sense of the word exercises a stronger hold on the mind of the civilized world to-day than it has done at any period since the Reformation.'"

[From "Saturday Night Thoughts" Column in Boston Evening Transcript]

I recognize fully that we are pilgrims and strangers in the earth; but I am thankful that for those who go in faith it may be an unhurried pilgrimage. The goal is so certified to the children of God that we need not take anxious thought. Let us make no mistake about this; he who lives in a hurry is out of step with the purpose of God. For it is evident to any one who looks that God is not in a hurry. It is Christ's saying that we must work while the day lasts, because the night cometh when no man can work. But if you put that in general form it is a warning that we must do things at the moment of their opportunity and not that we are bound to hustle and hurry as we go. And so it is quite consistent with that divine saying reported by Isaiah, "He that believeth shall not make haste."

The daughters of haste are panic and inefficiency. . . . And the father of haste is selfishness. . . .

As card-sharpers like to get their victims excited with drink before they fleece him, as brigands count upon fear as a weapon in their hands, so the genius of blundering counts upon haste as an accomplice in its work. Of course the highest genius must learn to decide instantly in a great emergency. The leader in the field must adapt himself to the changes of the battle as they come. But most of us are not in any emergency that compels decision without consideration. . . . The way of attainment is not deliverance from the affairs of the world but that serenity of heart which comes of faith in God and a genuine and active good will toward men. He who keeps the two great commandments of supreme love to God and a love which puts one's neighbor on a plane of complete equality with one's own self has a good chance of passing through his days of pilgrimage with an unhurried mind.

[From Business Chronicle of the Pacific Northwest]

To be effective, publicity should first of all be truthful. Nothing of an enduring nature can be built on other than a foundation of truth and square dealing.

Church Notices

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From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank

draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and sub-

scriptions for The Christian Science Monitor, Journal, Sentincl, Quarterly, and Heralds, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and appre mately all points west of Billings, Montana; Cheyenne, Chang; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

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Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations an' pursuits. The favorable comment that has been received on those already published ir that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

While studying this question (renewing a subscription), it came to me that I could not possibly be deprived of The Christian Science

Exemplifying the MONITOR

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Monitor, and that I myself must be a monitor as I go about my duties, daily expressing a higher perception of the truth about the world in general and the activities of each country, and the bearing of important decisions or steps by any country on the welfare of all the world—as we find on the outside pages of the Monitor. Then in closer association,

I, too, as does the Monitor, must express each day a higher and clearer appreciation of the great minds of history, of art and literature, of work and play, of music and poetry. And to those who know me best must I express Love, the fulfilling of the law, and so bless all and injure none. Through this experience I appreciate Mrs. Eddy's perpetual gift to the world as I have never done before.

I AM very grateful for the fearlessness with which the editorials in The Christian Science Monitor are uncovering world problems and their ac-

Education and the MONITOR

tivities. It is an inspiration and education beyond human estimation of value. The Christian Science Monitor is my only means of communication with the many different countries in which I have lived and in whose welfare I am deeply interested, and I know that only love can flow through its columns. Its education, written from the stand-

point of Principle, on the League of Nations, universal suffrage, labor problems, prohibition, and many other vital questions of the day and age, is one that must uplift thought to unselfish reasoning, which will undoubtedly lead to individual ideal citizenship. It fills a place in human need that can be filled in no other way.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

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FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

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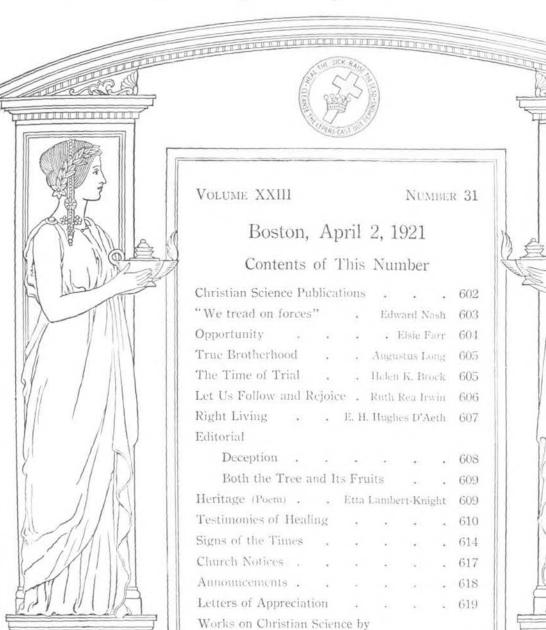
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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal.

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches. Societies, and Reading Rooms; also in the January. April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1800, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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NUMBER 3

"We tread on forces"

THE riddle of the universe! Philosophers have tried to solve it all through the ages. We observe the sun and the stars, the seasons and atmospheric changes, and we assume that the universe consists of material bodies of spherical form to which other bodies of similar form are attracted and around which the latter circle in definite paths or orbits with unceasing, unspent motion. But whence the initial propulsion arises, when it began, how it is maintained, when it will end, and what it is for, no one can explain. The accepted theory is only a supposition which furnishes a plausible temporary explanation of such observable phenomena as varying seasons, night and day, cold and heat, and so on. The theory is an excuse, not a solution of the problem, because it has an unexplainable basis, a basis of fancy, not of fact. It is a theory of relativity, not touching the absolute. The ordinary thinking individual is therefore in the very unsatisfactory position of one who sees no hope of ever arriving at any reasonable explanation of what life and the universe really mean. Like a child who is put off with, "Don't ask so many questions; you will know some day," he has to be content with what the physical scientist gives him from time to time.

If we examine any one of the so-called material laws in the light of modern thought we shall find that there is not one that can hold water. The law of gravitation is one most generally accepted. It decrees that one material body attracts another. That is quite easily believed so long as matter is accepted as substance. We accept the implications of the supposed law of gravitation because every one else accepts them, but we feel instinctively that it is no law. By this false belief man is tied and fettered, and from it he wants to be and can be freed. He wants to find a real law to ring out the false and ring in the true.

To-day the great modern mathematician classes the law of gravitation as a law of curvature. He finds that a moving material body, unopposed by any external resistance, would travel in a straight line. Attracted by gravity it is drawn out of its straight path and begins to form a curve. Now, a curve, however slight, must eventually come back upon itself and inclose a space. Gravity, then, becomes a supposed force of attraction, a secondary force, which interferes with and opposes another initial force of propulsion and tries to limit and circumscribe its action. This is all very interesting and reasonable. But here the mathematician stops. He does not say whence the initial force to which gravitation opposes itself is derived, and we are left in the quandary of not knowing which of these two opposed forces is the stronger. It is presumably a balance of relative forces, a theory of relativity, with no absolute truth in it; a theory which breaks down because it tries to put life, truth, intelligence, and substance into matter.

It is here that the author of the Christian Science textbook, "Science and Health with Key to the Scriptures,"

comes to the rescue. More than fifty years ago Mrs. Eddy was divinely led to discard all consideration of matter in her beneficent work of exploring and discovering a solution of the riddle of the universe. On page 124 of Science and Health Mrs. Eddy writes, "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma." By the simple process of lifting thought out of material sense and bringing it into metaphysical concepts, to its rightful ownership in the one Mind, the problem is solved. Christian Science does not recognize matter as an actual fact, and therefore cannot recognize any material law. It says, in effect, that matter is only a temporary, illusive concept of mortal mind, and then, having accepted the existence of only one Mind, God, it logically discards the existence of any mortal mind, classing mortal mind and matter as an error of statement. From this position it is only one step to the recognition of all actuality as spiritual. Hence Mrs. Eddy's powerful statement on page 469 of Science and Health, "The exterminator of error is the great truth that God, good, is the only Mind, and that the supposititious opposite of infinite Mind-called devil or evil-is not Mind, is not Truth, but error, without intelligence or reality."

Those who follow, even superficially, the results of modern research into physical science, cannot fail to notice the gradual progress in the attenuation of matter as a belief. Matter is losing its reality as substance, and material laws are becoming threadbare,—so threadbare that the real spiritual law, of which they are the counterfeit, can be discerned in place of them. As long as material belief continues, the so-called law of gravity will seem to exist. It is the counterfeit of the real law of Spirit. On page 124 of Science and Health Mrs. Eddy says: "Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, "Thus far and no farther."

Whether he knows it or not the philosopher, whilst searching into physical science, is looking for an actual spiritual law, which he will eventually find as he passes through the apparent material law which hides it. As the dream of life in matter begins to fade, the reality of eternal spiritual existence appears. On page 124 Mrs. Eddy writes: "We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification." Mind, self-existent, creates, governs, and sustains a real, substantial, spiritual universe. There is no other intelligence, force, or substance. The dream of mortal, material man in which, through a veil of error, he sees a universe of matter and for which he is tempted to devise material laws, is a temporary illusion. The

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real man is individual, eternal, without whom Mind would be unexpressed. The divine forces which constitute the life of man and the universe are unlimited, irresistible, unopposed forces emanating from Mind, governed by spiritual law, unalterable, beneficent, and harmonious.

The very moment that this is understood and accepted, even in part, the existence of the mortal is changed. He is "born again." He becomes more healthful and free. His actions are stronger; his decisions more accurate and direct; his powers of observation more keen; his appreciation and estimation of beauty in art and in nature more reliable. Understanding that all the conditions which surround him are mental effects, he can control them through his knowledge of Truth. Extremes of heat and cold need not affect him. The output of his industry need not be controlled or limited by atmospheric disturbance, by mechanical breakdown, by apparent unrest, or by economic failure. He is free, master of his own progress, the child of God.

This knowledge has brought health, peace, and happiness to thousands of men, women, and children in all parts of the globe. It is the truth of being which the Master taught to his disciples, which the ancient prophets of the Bible discerned in part, and which Mrs. Eddy again discovered and gave to the world. The psalmist was aware of it when he wrote, "The earth is the Lord's, and the fulness thereof." He knew nothing of the material law of gravity which would fetter us, pull us down, and deflect us from the straight and narrow way. The mathematician is on safe ground only when dealing with metaphysics, for mathematics in itself is truth. Therefore the wise student will seek for the real spiritual law which underlies every supposed material law. The forces which he treads upon will then sustain and protect him.

Opportunity

ELSIE FARR

THE human mind is prone to make excuses, and one of I the most frequent excuses put forth is lack of opportunity. This person or that person boasts of the remarkable achievements he might have attained had he had the opportunity, while another wastes time repining over a supposed lack of opportunity for progress, missing meantime the great opportunity to exercise his God-given dominion by overcoming the very circumstances which he has been accepting in the false name of lack of opportunity. Such individuals might well ask themselves what opportunity means to them. It might be at first unpleasant to admit that they had been regarding opportunity much in the light of a fairy godmother who in some mysterious way, without any effort on their part, would suddenly surround them with their heart's desire, but after all, might there not be some aptness in the illustration? A child who fretted because his mathematical problems did not "come out right," while he paid no heed to the rules of mathematics, would gain little sympathy, and yet the child's attitude is in many respects analogous to that sometimes shown by older persons. The fullness and completeness of infinite Mind are reflected as Mind's idea, man, and are equally demonstrable to one and all.

Now it is always well to be quite sure in what name a claim is made, just as men in authority, before acting on a claim or petition, if they are wise, first ascertain in whose name it is presented, and this largely determines its validity. If the petition was made in the name of a supposed organization found to have no valid existence, or was made without authority in the name of some one who denied all knowledge thereof, it would at once be declared null and void. The one Ego, divine Mind, being infinite, knows nothing of lack of opportunity, nor does its infinite idea, man, because his very being is infinite opportunity to express the completeness of good. Hence such a claim,-in fact, any argument of lack of any kind,—can only emanate from the counterfeit, the suppositional opposite, of the one Mind, and by reason of its false origin, it is on the face of it without validity; it is merely an excuse for the inevitable limitations of the human mind. But we can at least discover the truth by reversing the material fable. Thus we find that only evil, the suppositional absence of good, is without opportunity, because good is infinite, and therefore there is no place for its unlikeness. Good is All.

The ever presence of true opportunity has been affirmed and reaffirmed times without number, but never more clearly than in the words of the Christ, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The Christ, or Truth, the Savior of mankind, is ever at hand for those who have ears to hear and eyes to see, declaring the true sense of life and freedom and pointing the way to the realization of God's kingdom. The trouble is that mortals are so engrossed in the belief of pleasure in matter that they frequently do not hear the still, small voice of Truth, calling them away from the din of material strife to find enduring joy and peace in the conscious at-one-ment with the Principle of man's being. So absorbed has mankind become in a finite, fleeting sense of life that it actually resists, perhaps unconsciously, the opportunity which is always present to turn away from failure and disappointment to the fullness of Life.

It will scarcely be disputed that there never has been a time in the world's history when the right thinker and doer has had more of an opportunity than he has now to prove the truth he knows. Mrs. Eddy asks in "Miscellaneous Writings" (p. 176): "Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?" Man's inherent capacity, as the idea of infinite Mind, to reflect the infinite qualities of this Mind, leaves not the slightest possibility for doubt as to the nothingness and impotence of evil. Continuing in the same article, Mrs. Eddy asks on the following page, "Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!"

The Christian Scientist knows, of course, that the only practical answer to such a question is the proof of the absolute unreality of error, sin, disease, and death, and he knows, too, that this proof can be given in no other way than by demonstration of the allness of good. Only through the revelation and demonstration of the true sense of life and being can the world be saved from its false sense of existence. Then does it not behoove Christian Scientists to avail themselves to the full of this solemn opportunity by giving practical proof of man's oneness with the one infinite Mind which includes all good? No circumstance nor combination of circumstances can alienate man from the Principle of his being. Even that which the world may interpret as adversity can but test the strength of a man's reliance on good. As Mrs. Eddy says in the textbook, "Science and Health with Key to the Scriptures" (p. 89), "We are all capable of more than we do." And again, on page 204 of "The First Church of

and to victory.'

Christ, Scientist, and Miscellany" she says, "My faith in

God and in His followers rests in the fact that He is infinite

good, and that He gives His followers opportunity to use

their hidden virtues, to put into practice the power which

lies concealed in the calm and which storms awaken to vigor

True Brotherhood

AUGUSTUS LONG

who bases all his actions on God's unchanging law is sure to

find the way of health and holiness, the way of the kingdom

of heaven. Loving one's neighbor as one's self is constantly

seeing man as governed by God's law. Since God is no re-

Is not this an excellent standard for us to adopt? Seeing

Suppose our brother does not see things as we see them;

would it not be well for us to subject our viewpoints to the

closest scrutiny and see whether they measure up to the one

standard, before condemning the attitude of our brother

man? "For they shall all know me, from the least of them

In patient obedience to God, Jesus labored to lift up a

unto the greatest of them, saith the Lord."

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THERE is but one standard of living; it is living in accord I with divine Principle, and is the only life worth while. He

ibe beer specter of persons, one could not possibly have any more good than his neighbor. God's plan is absolute goodness for every one. On page 476 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

man as the reflection of God helps all and helps us to realize man's unity with divine Principle. is this any cause for railing and declaring all evil about him? Such an attitude magnifies evil. "Charity suffereth long, and is kind;" "Charity never faileth." Since all have different concepts of things, due to training or lack of training,

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standard of living for the people. He was meek and lowly, Kr. Com giving God the credit for the good he expressed. He spoke r CC of "our Father," realizing the oneness of man with God. This oneness he demonstrated continually, healing the sick and raising the dead. Wherever he went he refused to see

other than the perfect man. Even his strong rebukes were of evil, while he proved man to be God's image. Can we not go about the world with a heart full of goodness, realizing our ability to do good? Such ability comes from God. Our brother, too, has the same amount of goodness available to him. Evil is impotent to turn us or our brother away from

the goodness of God. If we refuse to declare that evil is, and steadfastly know the allness of God, good, how our hearts will burn within us. Holding steadfastly to Truth

forgiveness? Such an attitude is sure to be right regardless

deprived of its healing power would be worthless to man.

Then, if we would be true Christians, we should give out only the healing truth.

and Love constitutes true loyalty to Principle. Jesus said, "The Father hath not left me alone; for I do always those things that please him." Are we pleasing so-called mortal mind, personal opinion, or mad ambition, or are we humbly

and meekly doing the very things that please God-expressing love, kindness, humbleness, gratitude, joy, charity, and

of what our brother may do.

Healing is accomplished not by admitting the seeming reality of so-called evil, but by utterly refusing to accept sense testimony, and knowing what actually is in place of

what seems to be. Thus we destroy false beliefs and bring to light man's perfect selfhood. Christianity if it could be

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The real man is one with God. He is listening to the angels' song and is never frightened by any foolish suggestions of evil. To magnify so-called evil would be an impossibility to him, knowing as he does the utter nothingness of false beliefs. In this way he is conscious of his oneness with God, the Father. On page 340 of Science and Health Mrs. Eddy says: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; ful-

fils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,-whatever is wrong in social, civil, criminal, political and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can

sin, suffer, be punished or destroyed."

There never has been and never will be more than the one infinite God. The one source of goodness is all the source there can be. It is useless for us to try to attain health or harmony by looking to materiality or seeing our brother in the wrong light. The goodness of God is manifest everywhere. Divine intelligence is the only real guide. Every earnest worker in the whole Christian Science movement must labor to exalt God, and prove the absolute guidance of intelligence. What a glorious world is here, not shall be, when it is viewed in the right way. Sin, sickness, and death have no real dominion, and we should never fear them nor believe them to be real.

Christian Science leads one away from superstition and teaches that man is the reflection of good, the expression of divine Love. If one continually declares evil to be present, that one may be continually frightened at his own false concept of things. The Christian Scientist is alert and is not trying to fasten evil on some one or declaring it to be in God's universe. Our thanks are due to Mary Baker Eddy, the Discoverer and Founder of Christian Science, for uncovering and exposing evil's hidden ways. She proved for herself and others the infinitude of good and the glorious possibilities of man, equipped with a knowledge of divine Science. The fear of evil is disappearing and the "fear of the Lord" is taking its place. The brotherhood of man is nearer than ever before. Christianity is on a firm basis. The little book, "Science and Health with Key to the Scriptures," and the other writings of Mrs. Eddy, shine out as beacon lights to the world, shedding their rays of light on the Bible. The many avenues provided by our Leader to keep this light burning, among which are the Lesson-Sermons, the literature, and the lectures, should be taken advantage of by every one with a deep sense of gratitude. If we are faithful, we shall be counted worthy to sit "upon white horses, clothed in fine linen, white and clean."

The Time of Trial

HELEN K. BROCK

MID the seeming unrest, turmoil, and upheaval which A the world is manifesting to-day, there is much comfort to be derived from the experiences related in the Bible. In the twentieth chapter of II Chronicles we are told a bit of history that illustrates one of the greatest lessons which we need to learn in our warfare with the arguments of error. After Jehoshaphat, king of Judah, had thrown down the idols and places of worship of Baalim, the record tells us that he dwelt in peace at Jerusalem, and sought to serve the Lord in all things. But the children of Ammon and the children of Moab, whose history as related in the nineteenth chapter of Genesis shows them to be children of error, with others whom they had influenced, came against him to do battle with him, and Jehoshaphat was afraid because they seemed so great a multitude compared with his own people. So he

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called his people together and prayed, declaring the omnipotence of God, affirming his confidence that the divine power both hears and helps, and waiting for the word of the Lord.

Then came the answer, through the prophet Jahaziel, in these words: "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's but God's. To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you."

So instead of rushing forth to battle with the enemy, Jehoshaphat set his people to praising God, and to declaring His greatness and omnipotence, and we are told that the enemy began to fight among themselves until all were destroyed. And Jehoshaphat, rising up early in the morning, appointed singers to go before his people praising the Lord and declaring that His mercy endureth forever, and when they came to the tower in the wilderness to look down upon the enemy, "behold, they were dead bodies fallen to the earth." And descending among them, the people of Judah found so much spoil that it took them three days to carry it away.

We who take up the study and the practice of Christian Science find ourselves in much the same position as did Jehoshaphat. When we have begun to realize even a little of the wonderful brightness of His glory, and have begun to reject the various idols that we have been cherishing, we seem to have attained a point where we feel entirely at peace, and it seems as though surely nothing could disturb us any more. But if we are not watchful, there comes a time when we grow a little apathetic and perhaps go to sleep at our post; and lo, when we awake, there are the children of Ammon and of Moab, the erroneous beliefs which never had any excuse or foundation for being, but which are ever seeking an opportunity to assert themselves, waiting outside our gates for recognition, endeavoring to disturb our peace and throw us down from the heights to which we have attained, to undermine and destroy our governments and institutions, and often assuming a guise of great friendliness and profound wisdom to gain their end.

Then is the time when we must remember the words of Jahaziel and know that the battle is not ours but God's; that the power of God is the only power to be recognized, in spite of the hue and cry at our door. There is an old saying that "an empty wagon makes the most noise," and we find error forever clamoring to be heard and to assert itself. Truth works silently, but none the less inexorably, knowing its power to be infinite. Manifestations are of God, other seeming manifestations are unreal. There can be no mixture of the two. Therefore we must not recognize any reality in any manifestation which is not clearly of God, infinite Mind. As Mrs. Eddy declares in "Science and Health with Key to the Scriptures" (p. 468), "All is infinite Mind and its infinite manifestation, for God is All-in-all."

If we stand fast in the presence of our fears, declaring the ability of God to save from all that is unlike Himself, being not dismayed nor led astray by the multitude of arguments that would array themselves on the contrary side, but holding fast to Truth, and praising the Giver of all good continuously, knowing that in our efforts to overcome materiality we shall find like Jehoshaphat that all that is opposed to good destroys itself; and when the uproar and strife of op-

posing argument are over we shall find that we may glean many a precious gem of wisdom, strength, and gratitude from the experience.

When the forces of evil seek to obstruct and destroy the channels through which the waters of truth may flow to the thirsty, to overthrow the citadel and make its laws of no effect, when the dragon roars without the gate, and wolves in sheep's clothing lie in wait for the stragglers, and false prophets arise "to seduce, if it were possible, even the elect," what is more necessary than that we stand firm, knowing that God both directs and protects His own in all circumstances, and that evil has no power but to destroy itself.

We may have to pass through the fire, but we know that it will only purge away the dross, and the pure gold of Christian Science will emerge unharmed. On page 574 of Science and Health, we read: "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." And so we may know that although the present day may seem to be dark and stormy, still the world is being slowly but not the less surely filled with the knowledge of divine Principle, while Christian Science points ever to the truth that Principle governs; and when the morning shall dawn, we shall all go forth like the people of Judah with singing and rejoicing, and find ourselves on the tower of demonstration overlooking the wilderness, in a position to witness the overthrow and destruction of evil instead of being overwhelmed by it.

Let Us Follow and Rejoice

RUTH REA IRWIN

CHRISTIAN SCIENCE is not a religion to be lived on Sunday and forgotten during the week. We do not get anything worth while for nothing, and the things worth something are worth striving for. We gain from Christian Science in proportion as we apply it with consecration. If we work spasmodically or half-heartedly, we must not expect marvelous results. If on the other hand we are awake, earnest, joyful, active, and progressive, and use what we have each day to the best of our understanding, Truth unfolds to us and our growth and strength will be increased. Right thinking thus becomes habitual. Going to church and reading the letter of Christian Science will never heal a case or make error less real unless we live our religion in everyday life and demonstrate spiritual understanding.

Much of my time, since beginning the study of Christian Science, has been spent in the country, far from a church or society. Two years ago last winter, four months were spent in a large city. It was a great privilege to visit the large churches and reading rooms. As the time drew near for my return home, a feeling of sadness and regret presented itself. Then I thought of a stanza from one of Mrs. Eddy's hymns:—

From tired joy and grief afar,
And nearer Thee,—
Father, where Thine own children are,
I love to be.

I turned to the Glossary of Science and Health, to the definition of Church (p. 583): "Church. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle," and realized that I could have Truth and Love at home. The material church edifices of stone or brick did not constitute Church. It is Truth that speaks from the pulpit. Truth that is impartial, universal, healing, purifying, must be expressed as the real service. Divine Love manifest is the real Church. As Mrs. Eddy says in Science and Health

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(p. 113), "The vital part, the heart and soul of Christian Science, is Love." Right at home I could continue to love, and the sense of regret and loss was overcome.

The thought came to me that all churches grew in the first place from one student or a few students of Christian Science who loved and labored for Christ, Truth. We could not all live in the city; some must live in the isolated parts; but there are no places remote from God. Wherever we are we must let our light shine. All can be more loving. If Christian Scientists cannot express true love, who can? The world expects this of us, and it should not be disappointed. The place for each one of us to become more loving is where he is to-day. A more convenient place or time will never be found. A child does not jump from the third grade into the fifth because the third is too hard. He must first learn well the lessons in the third and then he will be ready to advance to the fourth and then to the fifth.

If we find our present environment inharmonious or not to our liking, we gain nothing by running away. Let us look at what claims to be our own consciousness and there find and destroy the error. As our thought changes, so will the conditions. We cannot jump or hate our way out of inharmonious situations; we must work and live our way out. On a long motor trip we have our guide book, signboards along the way, and the advice of those who know the route. Our beloved Leader, Mrs. Eddy, has marked out the highway for us; the Bible, and Science and Health, and all Mrs. Eddy's other writings, show the path. Our Lesson-Sermons for daily study are a guide book, marking each day's travel. The periodicals and other literature for which Mrs. Eddy provided show us the experience of other travelers who help and cheer us along the way. Let us lovingly follow and rejoice. Let us pray, in the words of another of Mrs. Eddy's hymns:-

Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow,—
How to feed Thy sheep;
I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Right Living

E. H. HUGHES D'AETH

RIGHT living is right thinking, and right thinking, when we get down to facts, to the bedrock of things, is love, the expression of divine Love, first, last, and all the time, love of God, love of good. We cannot love God, good, supremely and at the same time harbor evil thoughts. The thoughts may come, but our love for good will cause us to turn from them with loathing, knowing that it is only in the harmonious and true that we shall find peace and joy. No man loves evil. He may not love good, or he may think that he does not, but he cannot love evil. He may think that he finds a certain amount of pleasure in it, but he is never satisfied or contented with it; there is always something lacking, a blank that is never filled until his thinking changes and his whole life is filled with the love of good.

We are told not only to love our friends but to love our enemies, and our enemies often turn out to be our best friends, when we have conquered feelings of resentment, anger, hatred, and these inharmonious conditions give way to thoughts of love. Then, rejoicing in our knowledge that we have conquered evil and are reflecting and glorifying God, we bless our enemies, for they have been the unconscious means of giving us the opportunity of proving our love of

good. We think that we have a hard task before us when we know that we have to love our enemies, but is it such an easy thing to love our friends, to love them with the real love? We may admire them, take pleasure in their society, prefer them to our enemies, love them with a material love, but do we really love them in the highest sense? How often after spending happy hours with them do we not, while thinking of and admiring their sweetness of disposition, clear thinking, all their good qualities, ponder and wonder over that one little failing which we think we have discovered in them? If we loved them as we ourselves would be loved, would we see that little failing? Would not we see the image and likeness of God as the reality of friend?

Loving good we must hate evil; that is, we must see the utter unreality and nothingness of evil. It is comparatively easy for the student of Christian Science to recognize and be prepared for the approach of sin in its more flagrant forms; it is the little sneaking errors that get in their work almost before one knows they are there, that so often cause one to trip. Such are irritability, jealousy, pride, criticism, judging, condemning, and that most insidious of errors, discouragement. In fighting against this last I do not know anything more helpful than a careful study of the life, as far as we know it, of that lovable, headstrong, impetuous man, the disciple Peter. Always the first to act, the first to speak, impelled, as it were, by his great love for the Master to thrust himself forward, often blundering, often failing, yet we never hear of his being discouraged. Bitterly grieved he must have been very often, but always pressing on. What a dreadful rebuke of sin that must have been from a beloved Master, "Get thee behind me, Satan: thou art an offence unto me." How inclined would a man be, with less of Peter's great love, to let discouragement in, feeling that however good a fisherman he might have been he was no good at his present work and that the best thing he could do would be to go back to his former vocation. But Peter was a fighter and would not turn his back on the enemy. And how Jesus understood and helped him. He fostered the great love that he saw was there and checked the impulsiveness. He seems to have kept Peter always near him, watching over him, encouraging him, and rebuking him when necessary. In the last chapter in Mark we read that when the two Marys and Salome saw the young man in the sepulcher he bade them take the message to "his disciples and Peter."

So, if we would gain the realization of infinite good we too must see divine Love universally expressed, for it is only by searching for and realizing this true Love that our own sense of love will grow. Always striving to realize the ever presence of divine Love, we shall naturally fall into the habit of right thinking, and right living will be the result. "Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death" (Science and Health, p. 572). In the fourth chapter of I John we read: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

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How soon forgot, the passing storms
When sunshine brings the rainbow fair;
Let joy shine bright upon your plight,
And lo, you'll find but blessings there!
ANITA G. LITTLE.

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Editorial

Deception

A HALF-TRUTH is worse than a whole lie. It is, to begin with, necessarily more deliberate, and while it lacks the courage of the flat lie, it assumes the pretense of truth. It is, in other words, deception in its most despicable and dangerous form. "A lie," Mrs. Eddy writes, on page 17 of "Unity of Good," "has only one chance of successful deception, to be accounted true. Evil seeks to fasten all error upon God, and so make the lie seem part of eternal Truth." A man who takes refuge in a half-truth, with the intent to deceive, really makes the attempt to extract two chances of deception from his action. He tries to get the full imaginary benefit of his lie by making a partial something instead of an absolute nothing of it. In other words, he seeks to give evil the hallmark of good, in the insane hope that he can make it real and eternal. It is, therefore, the very deliberation and calculation involved in the half lie that makes it so dangerous to its perpetrator, in the long run; for there is nothing hidden that shall not be revealed.

The thing, of course, which the practicer of deception always leaves out of account is the solid, practical fact that in reality he is never deceiving any one but himself. If he is not a metaphysician he may have some difficulty in perceiving exactly what this means, and how it works out, yet it is extremely simple. Nothing that is not true can be real. Consequently, a lie is an unreality. No matter if a man were to say a thousand times a day that two and two make five, it would not make them do so. He might deceive a thousand ignorant people in the course of the day, he might turn their ignorance to his own apparent benefit for some financial end or to bolster up a false position. But what is really occurring all the time is that the perpetrator of the lie is falling into the error pointed out by Paul, when he wrote to the Galatians, "For if a man think himself to be something, when he is nothing, he deceiveth himself." The liar, in other words, in imagining that he is taking advantage of others, is thinking that he is something, when he and his lie are nothing, and thus is deceiving himself. So long as the lie seems to effect its purpose, the deception may seem to be successful. But, unfortunately for such reasoning, life is eternal, and, as time goes on, those who have been deceived through innocence or ignorance, through credulity or willingness, awake to a sense of the truth, whilst the deceiver also slowly awakes to the fact that all that has been happening, so far as he is concerned, is that he has so tangled his own sense of integrity that he finds himself in the position of the foolish virgins when they knocked at the door of the marriage feast, saying, "Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

Therein lies the metaphysical meaning of divine protection. A man can suffer from the malicious intention of a lie only to the extent of his own belief in the supposititious power of evil. Consequently, it is his business to protect himself against every such effort through a clear obedience to the intention of the Manual, where, in Art. VIII, Sect. 6, Mrs. Eddy has written, "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,-and justified or condemned." Now the suggestions of mortal mind, in the effort to counterfeit infinity, are not to be numbered. It is impossible, therefore, that they should daily be denied individually. But in the exact proportion in which a man lives in obedience to Truth, he withdraws himself from the radius of evil, and this effort to devote every moment of his day to the exclusion of evil, by dwelling upon good, is the very surest protection he can afford himself. This is manifestly what Mrs. Eddy was saying to the members of the Church when she gave to them that wonderful counsel, printed on page 210 of "The First Church of Christ, Scientist, and Miscellany": "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness." Would it be possible for the individual to protect himself daily, against the myriad aggressive suggestions of evil in any other way?

Such self-protection must bring to every one who avails himself of it the wonderful assurance of peace unfolded in the ninety-first psalm. Against the defenses of the man who really keeps his mind filled with Truth and Love, the suggestions of evil, whether half-truths or whole lies, will shatter themselves in vain. He will not have to go out and engage in a battle of words with the purveyors of suggestion: all he will need to do is to "be still, and know that I am God." Then, not only is he protected, but he must conquer. And, moreover, he will fight out his battle without a moment of uneasiness. There is one thing, and one thing alone, that ever causes a man's heart to be disquieted within him. It is his belief in matter, and his subjection to the lusts of the flesh. In the degree in which these remain real to him must be his lurking fear of the power of evil, of the influence of a lie, but when he has assured himself, even in a measure, of the unreality of matter, and freed himself, even in a measure, from the lusts of the flesh, his understanding of Truth and Love, of Principle, has expanded sufficiently to make it plain to him that evil is the great red dragon, foredoomed to destruction as he feeds on the whole conception of matter which is real, of lies which have power, and of truths which can be reversed.

Truth, wrote the Roman, is great, and will prevail. Even the pagan mind was capable of realizing that. One with God, Truth, it was insisted, centuries later, is a majority. Why, then, however overwhelming the odds may seem to be, should the man who carries the standard of Truth doubt victory for one moment? The cause of Truth has always been the cause of the minority. That, in the nature of things, is almost a metaphysical necessity. No sooner has one aspect of Truth been recognized than the majority of those who have fought for the recognition go to their tents to rest, or find relief from the strife in a fresh contact with matter. But there is always the irrepressible and troublesome minority. For them the enemy is still ahead, and the banner has to be raised again. "There is always some tumult," Mrs. Eddy says, on page 225 of Science and Health, "but there is a rallying to truth's standard." FREDERICK DIXON.

Both the Tree and Its Fruits

that it is demonstrable. This does not mean, of course, that

a human appearance of improved conditions is a guarantee

that right methods have been used to bring it about. In

Christian Science it is possible to prove the correctness of

both practice and Principle by logical and undeniable rea-

soning. It is also possible to demonstrate by actual works

the exactness of the operation of Principle. For permanent

right results, Principle and practice, cause and effect, must

be understood as spiritual and scientific. As Christ Iesus

said repeatedly, "The tree is known by his fruit." A care-

ful consideration of this statement leaves no room for the be-

lief that the mere physical senses can testify truly as to

fruitage. The evidence that Principle is the sole governing

power must be spiritually discerned. Spiritual understand-

health is understood, the human belief in any limitation or

lack of wholeness disappears. This is the healing process.

It is not the patching of a physical body, but the lessening of

the belief in physicality through the demonstration of spirit-

uality. One may be healed through Christian Science with-

out recognizing much of what this real process is. Con-

tinued study with unfolding understanding is necessary,

however, for the proving of undisturbed freedom always.

In order to be forever free one must be alert to know how

divine Principle manifests itself as right action. Eternal

health can be proved only through the understanding of in-

finite Mind and its spiritual idea. This is the understanding

Scriptures" by Mary Baker Eddy, we read: "Science not

only reveals the origin of all disease as mental, but it also

declares that all disease is cured by divine Mind. There can

be no healing except by this Mind, however much we trust a

On page 169 of "Science and Health with Key to the

that Christian Science is giving to the world.

Real health is spiritual wholeness. As this true idea of

ing must bear witness to the actuality of spiritual cause.

THE great advantage of Christian Science to mankind is

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Truth, Life, and Love can give harmony." From the beginning of one's interest, one can discern that Christian Science is the expression of Truth. With the utmost care Mrs. Eddy has stated and explained Christian Science, and by establish-

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each evidence of such improvement as an example of "the

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drug or any other means towards which human faith or endeavor is directed. It is mortal mind, not matter, which brings to the sick whatever good they may seem to receive from materiality. But the sick are never really healed except by means of the divine power. Only the action of

ing and arranging for the Christian Science periodicals she has provided one of the ways in which the expression of

Truth may reach the world. Mrs. Eddy herself has testified to the improvement which the understanding of divine Principle brought about in her

own experience. She also provided for testimonies of healing

by the many, both in the periodicals and in the Wednesday

evening meetings. Thus she says in the Manual of The Mother Church (Art. VIII, Sect. 24): "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all

thy diseases' (Psalm 103:3)." Science should not, of course, overemphasize the seeming

physical improvement that comes about for them as they turn to Principle for the true help. The right way is to take

demonstration of Christ." There are also many other examples than what appear as physical healings. All sorts of

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better conditions in daily living, realized through the reliance on Principle, indicate that just so much of materiality has

given way to the spiritual idea of Life.

With sincerity and dignity, each student of Christian Science can recognize for himself and for the benefit of others the improvement that is developing in proportion as he accepts the divine consciousness as the reality. One need not dwell unnecessarily on a previous state of unpleasant illusion. In a testimony it is as well to state with gladness the healing that has been proved through the ever presence of the Christ, or spiritual idea of Principle, revealed in Christian Science. It may be helpful for the one giving a testimony to explain briefly for the benefit of readers or hearers something of how the healing was proved and what prejudices, preconceptions, or seeming discouragements were overcome. Testimonies are one way in which Christian Science is bringing to the attention of the world the true unity of Principle and practice, one means of showing conclusively that the "good tree bringeth forth good fruit." They have, therefore, an entirely natural part in the unfoldment of Christian Science for the blessing of all mankind.

Since this is so, one need not have the slightest diffidence in testifying to the power of Principle. Every improvement in living conditions, realized through the application of Christian Science to the seeming circumstances, is evidence that divine intelligence does govern the true man and does manifest itself as right activity. No proof of Principle is unimportant. Every glimpse of divine Life and its manifestation is an experience of healing. Any insight into the infinity of Principle is beneficial to the one seeking health and happiness. The resolute overcoming of self-distrust through the comprehension that the one I AM is the only real selfhood is a step forward. Every step has to be one of demonstration. The giving of a testimony, whether in writing or orally, is a happy experience when it is understood as an evidence of cooperative helpfulness in the turning to Principle that is necessary for all. It is a presentation of facts that must be coordinate with the one Principle which is the only cause. The whole study and practice of Christian Science must be a constant rejoicing in the goodness of both the tree and its fruits. GUSTAVUS S. PAINE.

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[Written for the Sentinel]

Heritage

ETTA LAMBERT-KNIGHT

HAIL, son of God! I know thee as thou art; No faltering step, nor raiment mean and worn, No empty earth-bound dreams which fear impart Can veil the heritage to which thou 'rt born.

Thy noble birth is stamped upon thy face, Thy Father's kingly realm is close at hand, And raptured love awaits but to embrace And welcome thee from distant alien land,

Where, lured by phantom joys of mortal sense, Amid the maze of winding paths alone Thou wanderedst far to seek a recompense, While perfect gifts awaited thee at home.

Awake, thou son of God! and claim thy right To dwell in peace, where Love can see no wrong, Where Truth bestows the robe of purest white, And soul is lifted up in joyous song.

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Testimonies of Healing

I gratefully avail myself of the privilege of testifying to the many blessings which have come to me and mine since I began to study Christian Science. I may say that before this divine gift came to me, I had searched in many directions for the truth. Various denominations, spiritualism, theosophy, and pagan philosophies had been tried but none of these could give me what I yearned for, that is, a solution of the so-called riddle of life. "Why am I here? What is my duty, and what is the end to be?" were some of the questions I wanted answered, and I am indeed grateful to say that Christian Science has supplied the answers and has met my every need.

The first reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy convinced me as to the truth contained therein, and I resolved to study it faithfully and thoroughly. About six weeks after this, our little baby boy was suffering from dysentery. I therefore decided to trust to what I now knew to be Truth. As I sat by his bedside mentally affirming God's allness and denying the presence of any discord, the little fellow fell asleep, which he had not done for forty-eight hours, and slept for just twelve hours. Then he awakened with a clear complexion and a happy disposition which had seemed foreign to him just before. Since then my wife and I have worked out our own problems and those of our children solely through our understanding of Christian Science; and while we recognize the loving and unselfish work done by practitioners, we also realize that it is much more satisfactory if one can work out one's own salvation.

I did not think I needed any healing when I first came to Science, as I thought I was fairly robust, but I am grateful to testify that I have been healed of a poisoned leg; also of the drinking and smoking habits, of the use of obscene language, of bad temper, and of financial troubles. My wife has had many proofs of God's loving-kindness, and our children's discords have all been overcome by the truth, through our understanding of the allness of God, good.

During the influenza epidemic, I, among many others, volunteered to help look after several hundred Kaffirs, who were brought in from outlying kraals for isolation, and although I was advised to smoke frequently, take quinine tabloids, throat lozenges, and the like, I did nothing but rely on the teachings of Christian Science, and am grateful to say that neither my wife, the children, nor I myself contracted it. Once when coming down a flight of steps from a public building, my little boy caught his foot on a step and pitched forward headlong. I at once realized the truth. He gently bumped from step to step until he reached the bottom, when he arose more startled than hurt. A lady who witnessed it exclaimed, "What a brave little boy not to cry." Neuralgia and chronic sore throat have been overcome by realizing the truth of the "scientific statement of being" as given on page 468 of our textbook.

I am grateful for membership in The Mother Church, also in a branch church. I find the various activities, including distribution work, a great help. I am also grateful for the Sunday school and for the periodicals which our beloved Leader worked so bravely to provide for us. I find I have no inclination, time, or need to read any other newspaper than The Christian Science Monitor, and our children are also greatly interested in the Children's Page. It is my earnest desire to be a faithful and loyal follower of the Wayshower, Christ Jesus, through the teachings of our Leader, Mary Baker Eddy.

Тномая Joseph Аввотт, Pretoria, South Africa.

We took up the study of Christian Science nearly five years ago and have depended wholly on the truth ever since for our every need. I have been healed of nervousness, and in our little family of four children many ills have been overcome, some of which were measles, colds, chicken pox, and whooping cough. The two younger children have never had medicine and the two older ones have not had any for nearly five years. They are well, and know how to meet their own little problems.

The Wednesday evening meetings as well as the Sunday services have meant much to me, and we could not get along without the daily study of our Bible Lessons from *The Christian Science Quarterly*. For the many, many blessings we have received we are indeed thankful to God and grateful to Christ Jesus the Way-shower, and to our dear Leader, Mary Baker Eddy.

(Mrs.) PEARL GOENS, Indianapolis, Indiana.

I wish to express my gratitude for the blessings and benefits I have received from the study of Christian Science and through the help of practitioners. I have been healed of many physical ills, including a severe case of throat trouble. I have also been helped in a business way. Christian Science has brought about a wonderful change for the better in my life, and I am certainly grateful for the spiritual awakening as well as for the physical healings I have received. I am indeed grateful to God for His goodness, and to Mrs. Eddy, for revealing the truth to the world.

LAWRENCE H. BESS, Glendale, California.

At the beginning of my study of Christian Science I remember reading in one of the Christian Science periodicals of the simple trust of a child in the omnipotence of God. The incident related contrasted the attitude of this child with that of an adult who did not know how to trust. I knew as I read, that that woman's difficulty was my own, that I also did not know how to trust. Material sense argued that one was either born with a trustful thought or one was not, and that if not there was no way out. But I knew there must be a way out and that the power which had brought me to see and acknowledge Christian Science as a healer of the body would show the way of escape from fear. Experience in the endeavor to put into practice what gradually unfolded of the idea of man's unity with God showed that to believe in a lack of trust was simply to believe in a suggestion which never at any time was part of one's self. Viewed in this way, lack of trust was as powerless to prevent demonstration of God's omnipotence either for one's self or others as any other supposition of error. This knowledge came by degrees, but looking back over a stretch of years it is clear that freedom has come in proportion as fear has been proved incapable of making one afraid.

One of the first conditions which Christian Science enabled me to face was that of home and authority. The need of healing was very great and it was only after some strenuous facing up to conditions—such as would have been simply out of the question but for Christian Science—that freedom was won and the fact that the truth blesses all was abundantly proved. Many a time since the period when I first began to look to Christian Science in every difficulty I have experienced the quick manifestation of God's presence in moments of extreme need. I have had help from a Christian Science practitioner time and again while going through what the human mind regards as dangerous and protracted physical conditions, and I have also had instantaneous and overwhelming proof of God's saving presence when no human aid

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was near. Little by little, through experiences which have often been trying to the last degree to human sense, I have learned how to turn to Principle and watch for the appearing of the Mind that is in the Christ, instead of watching my own thought processes in the attempt to correct them. Christian Science alone could enable one to face this condition of self-mesmerism and come out of it triumphantly. No other experience brings so clear a proof that it is the divine Mind that heals, while it is the human mind with its personal and illusory sense which leads into captivity. With this healing came also freedom from irritability and the continuously unfolding experience of work done happily instead of laboriously.

(Miss) Helen M. Inman, London, England.

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With thankfulness to God from whom all good comes, and gratitude to Mary Baker Eddy for revealing Christian Science to this age, a religion whose teaching is practical and can be used in our everyday problems, I give this testimony of the many benefits received from this wonderful teaching. When I first became interested in Christian Science, and while reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the first few times, I was cured of the tobacco, gambling, and swearing habits of many years' standing. An attack of influenza was overcome in a few days through the application of what I understood of Christian Science, and chronic nervous indigestion of several years' standing was cured with help from a practitioner.

While I am thankful to be rid of these bad habits and diseases, I consider the understanding of God and man's relation to Him a far greater blessing. Before becoming interested in Christian Science I never allowed my thought to dwell much on God or the subject of religion. Not that I did not believe there was a God, but I thought He was far removed from our daily affairs, and any knowledge I ever hoped to gain of Him would probably be in the hereafter. I am thankful to say that through the teaching of Christian Science my thought has been cleared to a great extent on the subject of religion and it has given me an understanding of God that I can apply to my everyday problems.

Not only am I grateful for what Christian Science has done and is doing for me, but I am grateful for what it is doing for the whole world. I am grateful for all the periodicals, including the *Monitor*, and that all who wish may avail themselves of these guides to the truth which does indeed make free.—J. C. CRAIN, Gerlach, Nevada.

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It is with a heart full of joy, love, and gratitude for benefits received through Christian Science, that I testify to this living truth. It was brought to me in time of great need, when it was proved that "man's extremity is God's opportunity." I had been in bondage for years and had tried many material remedies with only temporary relief, and was growing worse. The doctor finally gave up the case, and it was at this point that Christian Science was asked for, treatment was indeed lovingly given, and resulted in my rising from my bed the next day a well woman and able to attend to my duties, which I have done ever since. This was almost six years ago. The study of Christian Science was begun in earnest; every moment that could be spared was given to reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, then the reading of the Lesson-Sermons was begun, and through almost constant study and striving to know more of this blessed truth, for it was what I had been seeking and longing for, my heart was filled with gladness as it unfolded to my thought. It freed me from bodily ills, and I was, in some measure, able to help others as well, and I now know that the truth is ever operating in accordance with the law of God, which changeth not.

I have learned that we are not brought into Science to gain ease to material sense, nor to look for faultfinding or shortcomings, but so to manifest and reflect Truth and Love as to lose sight of every material seeming and to attain to the heaven bestowed harmony and liberty that belong to the children of God. I have been healed of stomach trouble and lifelong nervous headaches, which were supposedly inherited, the grip, neuralgia, and many other ills too numerous to name. I sometimes wonder if I can ever be grateful enough for what Christian Science has done for me and mine. I cannot express what it means to me and what I feel for our Leader, who stood with Principle for the redemption of all mankind. On page 242 of Science and Health she says, "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,self-will, self-justification, and self-love, - which wars against spirituality and is the law of sin and death."

(Mrs.) Christine M. Moenck, Omaha, Nebraska.

I wish to express my sincere gratitude for the many blessings that have come to me through the study and application of Christian Science. I was healed two years ago of a nervous breakdown after having exhausted all material means. This condition seemed difficult because of the many phases of fear manifested, but I earnestly and persistently studied "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and in one month's time I was healed. One by one the fears left, until all was peace.

My little daughter was healed of whooping cough in a comparatively short time and had no ill after effects. This to me was an absolute proof of the healing power of Christian Science. I have also proved God's protection in the case of accidents, for which I am very grateful.

I am more grateful each day for Christian Science, for the loving practitioners, for all our helpful literature, and I have deepest regard for our beloved Leader, Mary Baker Eddy. I earnestly desire that I may gain more of this glorious truth, and that I may let my light so shine that I may glorify my Father in heaven.

(Mrs.) ADA M. ROGERS, Chicago, Illinois.

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I first heard of Christian Science seven years ago, and though almost from the very beginning I knew in my heart that it was the truth, it seemed to be too much trouble to study a religion which I then thought would mean the sacrifice of many material things which were dear to me. However, after the birth of my first child, when I really learned for the first time how to love unselfishly, I felt the need of a knowledge of the protection of the loving Father-Mother God for the baby, and so turned to Christian Science.

The truth has been a great help and comfort to me in every problem which has arisen, especially with regard to the children. My little daughter has had wonderful healings of croup, influenza, dysentery, and of many other ailments; and it has been so comforting just to place the child in the loving care of the Christ, Truth, and to know that she would be healed. Later I was taken ill through my unloving attitude toward another. I was seized with great pain. My sister, who was in the house, at once helped me and telegraphed to the Christian Scientist who was treating me. I very shortly fell asleep, and awakened quite well the next morning. For all the love in my life and for the many bless-

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ings vouchsafed to me I can never thank God enough, and my desire is to be a real student of Christian Science, and to help others as lovingly and patiently as I have been helped.

(Mrs.) Molly K. Young, Simla, Punjab, India.

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"Science and Health with Key to the Scriptures" by Mary Baker Eddy first entered our home in the spring of 1905, it having been lent to us by a friend, who is a Christian Scientist. From this time until the following August I spent hours with this book, covering its text three times before purchasing my first copy. Previous to this reading, I knew what it meant to lie in bed for six weeks at a time with muscular and inflammatory rheumatism and to spend as many more in my room convalescing.

Soon after becoming interested in Christian Science, symptoms of rheumatism were again manifested. A practitioner was called on Saturday, and, although it was difficult for me to move about that night, on Sunday morning I attended a Christian Science service several miles from my home, to which I went in a drizzling rain. I had two absent treatments, and the result was healing. Our Leader, Mary Baker Eddy, says in Science and Health (p. 411), "The procuring cause and foundation of all sickness is fear, ignorance, or sin." I rejoice that fear of rheumatism has been destroyed in my thought and that I know I live and move and have my being in God.

Rheumatism in my feet had made it necessary for me to have my shoes made, one of which was two sizes wider than the other. Christian Science enabled me to wear mates. Three fingers were severely burned nearly the entire length, and I was told that my hand would be disfigured. The healing through Christian Science was perfect; not even a scar remains. Two large warts also have disappeared.

I am grateful to God for this healing truth and to Mary Baker Eddy, who revealed to us its ever operative Principle, the understanding of which, rightly applied, demonstrates harmony. In Science and Health we read on page 3: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." Being identified with the cause of Christian Science, as a member of The Mother Church and of a branch church, the pleasure and privilege of serving in the Sunday school are mine, and in the degree that I respond to each call to go forward, I express my gratitude for Christian Science.

(Miss) ALMIRA F. CHACE, Warren, Rhode Island.

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It has been something over three years since this wonderful truth, Christian Science, came to my notice. I was a weary wanderer in a desert land, seeking something that would heal me and make life worth while. I had been in bondage for several years to an internal trouble, grasping at everything that I thought would help. I moved to another town, where my sister lived, and learned that she had had many healings through Christian Science. I told her that if there was any good in it, I wanted it, as I had not found what I wanted in a denominational church. She gave me a copy of the Scntincl, and I at once began to read it. Only those who have experienced the healing know how happy I was, for I was healed before I knew it. For all this I am very grateful, and that Christian Science is enabling me to do unto others as I would have them do unto me.

I am thankful to God, and grateful that Mrs. Eddy had such a wonderful understanding of the truth as to be able to impart it to others.

(Mrs.) O. L. Brantley, Brownwood, Texas.

Almost all my life I had been a semi-invalid, always having to give up the things I most wanted to do, on account of illness. From a child I was troubled with indigestion, and later with chronic bowel trouble. Doctors of various schools treated me, until I lost all faith in their curative powers, as well as in drugs. I then turned to osteopathy and experienced some relief, but nothing permanent. About three years ago I began losing weight very rapidly, although I had always been underweight, and became very emaciated. Unable to get any relief from osteopathy and having no faith in drugs, I tried dieting as a last resort. Less than a year ago I was taken to a hospital; at that time I weighed only eighty pounds, was afraid to eat anything, and had almost constant bowel trouble. I was told I had a floating kidney, a prolapsed stomach, and gallstones. I had no faith in anything, not even in religion, although I was a member of the Congregational church, which I had attended for years.

A friend of my sister persuaded her to try Christian Science for me, and sent me some literature. Knowing nothing of what Christian Science really is, I told them I was so weak in both body and mind that I did not think anything of that kind could help me, but they could try if they wished. I had tried so long, and failed, that all hope had gone and I was filled with fear of everything. After the first absent treatment I could see some improvement, greatly to my astonishment, and a little hope revived. After two more treatments I was brought home, where the improvement continued very rapidly. I was soon out of bed, eating anything I wished, and was fast gaining in weight and strength. Now after nine months I have gained fifty pounds in weight, and can eat anything I wish. I have no knowledge of stomach, kidney, or bowel trouble, and can work all day with almost no fatigue. But wonderful as the physical healing has been I feel that I am going through a mental and spiritual healing more wonderful still. I am so thankful for the literature. It seems as though every periodical has an answer to some problem I have been working on. I hope by my life to show my gratitude for the wonderful teachings of Christian Science.—(Mrs.) HATTIE H. THORNE, San Jose, California.

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On page 254 of Science and Health our Leader says, "When we wait patiently on God and seek Truth righteously, He directs our path." This has been my experience since the day I inquired at a bookstore for a copy of Science and Health and was directed to a Christian Science reading room. This was in March, and the following November I had conclusive proof of the healing efficacy of the truth. Awakening one morning with a sore throat and the grip, but, thinking only of the seeming incongruity of a trained nurse telephoning for absent treatment, I resolved to defer the request until the household had retired for the night, in the meantime clinging steadfastly to the "scientific statement of being" (Science and Health, p. 468), the Lord's Prayer and its spiritual interpretation, and the twenty-third and ninetyfirst psalms. Early in the evening, after reading an article in a copy of the Sentinel I fell asleep, awakening a few moments later not only healed but with a sense of peace and joy I had never known before.

The same discord has since been manifested, but only to disappear into its native nothingness, as have resentment and other discordant conditions, as well as the desire for tea and coffee. Although studying Christian Science constantly I seemed to pass through a veritable "slough of despond" covering a period of many months. A visit to a practitioner, however, always enabled me to substitute "the garment of

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praise for the spirit of heaviness." Many fears have been overcome, and I have learned how to rejoice. My desire is to be "not a forgetful hearer, but a doer of the work," likened by our Master to "a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house. and could not shake it: for it was founded upon a rock." Christian Science teaches one how to "dig deep" and eradicate hate, malice, revenge, and every evil thought. "Casting down imaginations," as Paul says, "and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "Good thoughts," Mrs. Eddy reminds us on page 210 of "The First Church of Christ, Scientist, and Miscellany," "are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."

Our periodicals have been of inestimable value to me. They are indeed joyfully anticipated and welcome guests. I humbly thank God for every activity of the Christian Science movement.

(Miss) BETTIE M. PARSONS, Seattle, Washington.

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Christian Science has given me a reason for the hope I From childhood I loved to read the have always had. Bible accounts of the healings and miracles which Jesus and his disciples performed, and I had a firm conviction that if we only knew him better, we too would be able to prove that "with God all things are possible." When I was an infant my mother's prayers had saved me from becoming a cripple, and when the physicians despaired of my life her strong faith overcame the last enemy for me, to the doctor's amazement. This may account for the faith I had, which enabled me to put aside crutches later, when after an accident, followed by the most rigorous treatment at a sanatorium, I was obliged to use them for a time. The attending physician prophesied the gravest consequences for this action,—and my healing, which was not founded on understanding but was simply the result of faith coupled with will power, was not permanent; the things foretold and unconsciously feared seemed to come upon me. I put up a brave fight but at times suffered much and had dark visions of becoming an invalid. It was at this time that I became interested in Christian Science, not as a therapeutic agent, however; but having heard it discussed and criticized most severely by people not in favor of its teachings and very poorly defended by one who knew very little of it, I became desirous to know what it taught. While staying in the country, "Science and Health with Key to the Scriptures" by Mrs. Eddy was lent to me and from the first I realized that it was the truth I had always searched for. Fear of invalidism and the pain I had tried so hard to will away, vanished; what I read filled me with joy, and the thought of being able to be of service to my fellow man was a source of happiness and an incentive to strive for the letter and the spirit of Christian Science.

Extreme nervousness, insomnia, heart trouble, fainting spells, a tendency to take cold, throat trouble, supposedly inherited, and pneumonia, are some of the physical ailments of which I have been healed. One of my limbs, which was somewhat shorter than the other, was elongated, and whereas formerly a short walk fatigued me I have been able to participate in strenuous mountain trips and to walk miles, fully enjoying the exercise and the freedom of man's God-given dominion over such things as palpitation of the heart and fear of high altitude. I was also freed from intense self-

consciousness and the fear of meeting people, through the understanding that all are God's children.

But more than all the physical healings, for which of course I am grateful, knowing that they are but the outward sign of growing spiritual understanding, I value the fact that Christian Science has given me a purpose in life. It has answered the many questions about mortal existence that formerly tormented me, it has changed blind faith into understanding, and is teaching me to know myself and to replace the false beliefs of life in matter by the truth about the real Life of man, which is God; it has taught me my relationship to God and man, and has made the Bible a new book for me. The truth of Mrs. Eddy's words in her Message for 1901, "Rest assured you can never lack God's outstretched arm so long as you are in His service," has been proved many times for me. These words have sustained me in moments of great exertion and given me strength to stand firm in the understanding of God's presence when suggestions of sin and disease, fear and death, seemed overwhelming, especially during the war and the influenza epidemic. It is my earnest desire to be ever found in His service.

The periodicals which our Leader has given to the world have ever been angel visitors, bearing their message of encouragement and healing to a sin tired world, and I have had many occasions to be thankful for their blessing to myself, and to witness the healing they brought to others. When I first learned of Christian Science I had a great desire to express my gratitude to Mrs. Eddy for the good she has given to the world. Since then I have realized that I can prove how truly grateful I am by living in accordance with her teachings, ever mindful of the fact that my progress is in exact measure to my faithfulness. My gratitude to Mrs. Eddy is due to her consecration and devotion to her noble purpose of revealing the law which enables us to demonstrate the ever presence of divine Principle, the Father-Mother God, who is the source of all good and to whom all praise belongs .- (Miss) Louise FANNY BODMER, Boston, Massachusetts.

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I wish to express my gratitude for what Christian Science has done for me. I came to Christian Science many years ago for the healing of a closed tear duct, when threatened with total blindness of one eye, the ball of the eye being seriously affected. I was under the treatment of a specialist for a year or so and had had many operations. At one time I felt that the condition had been improved, though not entirely cured; and the specialist told me he had done all that could be done, so I tried to be content to go through life taking special care of my eyes and being a slave to glasses.

I finally suffered a relapse; the trouble seemed more aggravated than before and in desperation I came to Christian Science, the result being a complete cure. The healing was slow but I think it was accomplished long before I would acknowledge it. Fear seemed to hold me; but when I did awaken to the fact that I did not have to bow down to that mortal mind law, and that God's law is the only law and ever operative, I was absolutely free and have been ever since. This experience is only one of many, and while I am grateful for the physical healing I am still more grateful for the spiritual awakening; for the unfoldment of the truth which is being manifested to me every day.

I wish also to express my deep appreciation of the message of good which the Christian Science literature is bringing to me regularly. My desire is that I may become a better transparency for the truth as revealed to us by our dear Leader, Mrs. Eddy.

(Mrs.) CARRIE T. SLEEPER, Los Angeles, California.

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Signs of the Times

["Primitive and Civilized"—The Christian Science Monitor, Boston, U.S.A., February 8, 1921]

The frequency with which we hear, since the war, of the "failure of civilization" is evidence of the passing of a god which the human mind has been worshiping more and more complacently for many centuries. Civilization has no succinct definition even in dictionaries, but it is generally understood to be the process by which primitive man, so called, is cultivated and refined, or at least subdued and chastened. Up to very recent years primitive has been a derogatory term when applied to peoples, nations, or conditions, while to be civilized has been considered highly desirable. For many years novelists describing the virtues of their heroes and heroines have spoken of them as elegant, refined, cultured, and these novelists have only reflected the thought of the civilized countries in which they lived.

Then comes a tremendous event which reveals even to the most unthinking that primitive man, so called, has not been educated away, but is apparently with us in all his starkness. And this discovery has led to deep and universal interrogation of that which we have called civilization. It is recalled that even before the war there was some question about it. So-called civilization brought drink, and drugs, and disease to primitive peoples. In one of those widespread reactions which are of its essence, mortal mind begins to wonder whether, after all, simple peoples are not more virtuous and admirable than their more sophisticated neighbors. It begins to bow down to the primitive. Those sensitive recorders of the popular thought, the novelists and reviewers, begin freely to use such adjectives as elemental, primal, and primordial. The machinery for worshiping a new god is being set up in the world.

But Christ Jesus, whose words have not passed away, declared: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." The student of Christian Science does not bow down to, nor react from, nor condemn any human concept, but seeks through his apprehension of the true idea of all things to destroy the false beliefs about them. He does not balance the human sense of civilization against the human sense of primitiveness nor seek to escape from the one in the other, but endeavors to see and experience the truth about them both and thus to "save the world" from all it can be saved from, false concepts.

Primitive is defined as that which pertains to the beginning or origin. So long, therefore, as the premise that man originates in matter is accepted, it is correct enough to term any emotion, condition, or activity which is not far removed from the animal, primitive, and it is not surprising that we should frequently read statements such as "the primitive in man is a beast which it is hard to chain." But the premise that man begins in matter either wholly or in part, which is being challenged by natural scientists to-day, is, as revealed by Christian Science, a false hypothesis. It is a misstatement of the truth set forth in the first chapters of Genesis and the gospel according to John: "In the beginning God created the heaven and the earth," and "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Then if the word primitive is used correctly it can be used only in referring to God, Spirit, and His eternal and original idea, man. Mrs. Eddy uses the word in this way on page 102 of "Miscellaneous Writings," where she says: "God is like Himself and like nothing else. He is universal and primitive. His character admits of no degrees of comparison." He is "like nothing else." He is not, then, like finity, ignorance, materiality, and since he is primitive, these supposed conditions are not. "God is like Himself," like good, like infinite intelligence, like perfection. These qualities reflected constitute primitive man and nothing else does.

It is not necessary to "chain the beast" in this man; "relative advancement"-which is one of the dictionary definitions of civilization—is not necessary to him, since, like his Maker's, his being admits of no degrees of comparison. His are always the intelligence, the refinement, the breadth and richness which constitute true civilization. Civilization is not, then, a gradual removal from or control of the primitive, but is in reality inseparable from it. Man in reality is primitive now and has always been civilized. On page 10 of the Message to The Mother Church for 1902 Mrs. Eddy says, "Rev. Hugh Black writes truly: 'The birthplace of civilization is not Athens, but Calvary," because it was at Calvary that the complete and eternal truth about man was first and finally demonstrated. It was there that man's everlasting freedom from ignorance with all its sequela, to death itself, was triumphantly proved. That process which, figuratively speaking, may be said to have had its birth at Athens, or in Greek philosophy, of consciously attempting to refine the belief of a mind other than God while leaving the belief itself intact is what has so recently and cruelly failed. True civilization has not failed. In proportion as the momentous event at Calvary and the orderly steps which led to it are understood to-day, the belief of a mind apart from God is being actually destroyed and true civilization is becoming more and more manifest. There is no need, then, to be troubled by gloomy forebodings as to the ultimate of civilization. We sometimes hear it predicted that humanity is doomed to lapse into the elements from which it is supposed to have sprung, but does not this hint a great and joyous truth: that the world is inevitably returning more and more to the true primitive, is realizing more of what Mrs. Eddy meant when she wrote of man on page 63 of the Christian Science textbook, "Science and Health with Key to the Scriptures," "Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being."

[From "A Philosophy of Social Progress," by E. J. Urwick]

I have tried to show that social science, or the science of social phenomena, cannot be regarded as a science in the same sense as the sciences of natural phenomena; and that prevision of social change is therefore impossible. And part of the argument used in support of this position involves a denial of the paramount importance of intellect as the directing faculty in human affairs. . . . [The] spiritual element I regard as the reality of the individual, and the clue-if only we could read it-to each individual's character. . . . The wise social philosopher knows that the spiritual forces which lie behind the reforming impulses and determinations and which are of the essence of the will to reach out and attain an ideal are far mightier than any of the natural forces with which science has to deal-very much as the really religious man knows that faith can remove mountains, though the engineer doesn't believe, or at any rate does not take that fact into account.

It is a good thing, no doubt, to be better off and happier, just as it is a good thing to be healthier, but only as a means to something beyond happiness and health. But both the socialist and the eugenist will by this time have become scorn-

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fully impatient. Is not the realization of their aims the essential condition of the attainment of any other ends? Filth, poverty, misery, and disease—are these the friends of virtue, or are they the sure breeders of vice? Till they are put away, what progress can come? I hope I am not so foolish as to dispute the verdict of common sense in these things. We will and must work to make any one healthiernot in order that he may be a more efficient person or a more fully satisfied self but in order that he may be better equipped to be a victor in the fight against the world, the flesh, and the devil. . . . Both the methods and the results of reform differ enormously according as we think of an evil as merely a preventable barrier to increased satisfaction, or as a barrier to the attainment of a good life; and the distinction underlying the difference is that between the conception of ourselves as beings capable of enjoyment and the conception of ourselves as instruments capable of perfection. . . .

We think that by our hygienic and therapeutic ingenuities, we are going to make society healthy; by our economic ingenuities, to make it better off; by our political ingenuities, to make it contented. If these desirable results occur, it will not be from these causes, nor from any ingenuities whatever. Most probably they will not occur. We may escape from cholera and typhus only to find our health threatened by greater nervous instability; we may increase wealth tenfold, only to find a growing consciousness of want permeating our whole community; we may establish good government and good management, only to find unsuspected forms of social unrest producing new and harder problems of social adjust-For that is the way with our ingenuities; they are never quite ingenious enough to solve any of the problems of life. But in the face of good will and honest effort guided by true purpose, the problems one by one disappear; or, if they remain, perhaps remain rather as safeguards than as hindrances. And this is the philosopher's final lesson: to learn that what is of importance is not the reform but the will that prompts it; not the improvement of social machinery but the resolve that machinery shall be improved until all are helped by it; not the results achieved by our devices, but the effort to achieve something good for the use of our fellow citizens. If the reformer dislikes this doctrine, let him remember that it is after all but a corollary from the assumption which we took as our foundation, namely, that the supreme purpose of human life, whether individual or social, is a spiritual purpose, even as the sole interpretation of its significance is a religious interpretation. For this means that all actions derive their value from the part they play in the working out of the spiritual process, not for their immediate or apparent effects upon the social process.

[Turning Swords into Plowshares—From the French Information Service of the Bankers' Trust Company of New York]

Two thousand workmen's homes, an agricultural exposition building, and a city university are among the structures to be erected on the sites of the old fortifications of Paris. Rapid progress is being made in the work of razing the forts. Workmen's cooperative societies are demolishing Forts 61, 62, and 63, whose sites will soon be put at the disposal of the Minister of Agriculture. On one of these sites the palace for agricultural expositions will be located. Two bastions of Clignancourt already have been leveled and construction of modern homes for workmen is to be begun at this place within a year. Parks, squares, landing places for aeroplanes, and open grounds having three times the present area of parks within the city will be provided through the removal of the forts. The Municipal Council has approved the project for

a Cité Universitaire adjoining one of the outlying parks. The protecting moats of the old fortresses will be used as reservoirs and the space between the fortification walls and the present military zone beyond them is to be occupied by a boulevard which will circle Paris entirely.

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["Fear"-From The Duluth (Minneapolis) Herald]

There is sound testimony for the assertion that in time of plague fear kills as many as the plague itself. Wars are often if not usually the product of some nation's fear that some other nation will get ahead of it if it does not cripple it by a war. Poverty frequently is the result of fear that prevents the timid from undertaking, at a risk, an enterprise that might free them from poverty. . . .

Life's greatest victory is the conquest of fear. All the great pathfinders, all the great leaders, all the great doers of history, were men and women who refused to be shackled by fear. They led on, while those who let themselves become helpless victims of fear cowered timidly in the rear.

It is worth thinking about that the most ignorant are the most fearful. The ignorant are afraid of a thousand things that are harmless commonplaces to the enlightened. To the savage an eclipse of the sun is a fearsome thing, presaging the destruction of the world; while to a civilized person it is only an interesting phenomenon. We should have confidence enough in the tenderness and mercy of the creator of all things to believe that if there could be such a thing as a man who knew all things, he would not know fear. Most fearsome things dissolve into harmless nothingness when they are boldly faced. Fearful anticipations of evil cause more suffering than any real experienced evil can cause. . . .

To make the most of life, conquer fear. And those who find their strength not great enough to conquer fear—as most do find—may discover a ready and exhaustless fountain of courage and strength in that love of which John the apostle wrote his inspired words: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

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[From "The Significance of Jesus' Hope." by Charles Henry Dickinson in The Journal of Religion]

Jesus' gospel of the kingdom offers not only inspiration to an attainable goal, but guidance no less. . . . His dominant beatitudes are to the hungry, who shall be filled; for them that mourn, who shall be comforted. The earth is the inheritance of the meek, even the lowly and oppressed. These announcements are not figurative. Does one offer rescue in a figurative sense to drowning men, or figuratively promise bread to starving children? Nor is he pointing to heaven, as we have indolently and supinely misunderstood him. He is speaking of the establishment of the Father's kingdom upon the earth. Those who groan under the intolerable yoke of tyranny, inequality, inhumanity, and are hungering and thirsting for God's righteousness on the earth, shall have their longing satisfied. . . . God's workmen have no time off. Sleep and food, recuperations, and replenishments of exhausted powers, play, . . . books and art, joy and love, prayer, meditation, and the cultivation of the spiritual life, all are for the world's work that we have to do, and implicit in it; and the sternest demand of the work, which is the life, is that it shall somehow and every way direct itself and concentrate itself upon Jesus' great purpose of ministry to the last and least. When this is done, the care and fret and exhausting self-regarding ambition, with slavish dependence upon the world's estimates of success, fall away, leaving it all a delight in the spirit and purpose which now occupy even its least details.

Perfection, it is urged, is unattainable and undesirable. It would turn to evil if attained. A perfected earth, with all its problems solved, all its ambitions accomplished, with nothing to do except the same old things, nothing left to strive for, to amend, would be a Lubber-land, a garden of Eden, a blank, an extinction. But it is a deeper thought that perfection is not static, but dynamic, an energy of holy love that fulfills itself and accomplishes evolving tasks always and from more to more. No lower, idler perfection than this is in Jesus' thought, nor is anything unworthy of this in his hope. Hope does not contradict the energies that form it. . . . And when we feel ourselves transcendent of these limitations, for God hath set not the world only, but eternity, in our heart, we may see our earth task flashing its signals beyond the orbit of Mars. They are responsive signals. God's work of redemption is everywhere in His encircling skies, accomplished by those who in every lot attainable by them work together for His kingdom in the works appointed them.

[From "Thought," by Charles D. Bornwasser in The New Age]

The gift of gifts which the Father of lights gave to man was thought—. . . It is easy to picture the cave man of prehistoric days wandering about, perplexed no doubt at what must have seemed truly supernatural happenings, but which to us of to-day are thoroughly accounted for because of the trend of thought which urged men on to think and reason out the whys and wherefores of day and night, of calm and storm, of cold and heat, and then, when thought had mastered these mysteries, how comparatively easy it was to harness the phenomena to the wants of man. From such time as history has record, let us recall briefly as we jump through the centuries, how thought has accomplished all. . . .

With thought such a potent factor, then, is it any wonder that cunning and contriving despots and priests, both modern and ancient, have vainly sought to stem the tide of thinking men. . . . It would seem, however, that at least our children will see the end of this struggle, and man, free to think as God would have him do, will think.

[Raymond G. Fuller, in The Survey]

The progress of child labor reform is much concerned with the substitutes for child labor, particularly suitable schooling, suitable play, and suitable work. The establishment of these substitutes is both a method and a goal of child labor reform. Not an unoccupied but a well occupied child-hood is the aim. Society, as one of its contributions to its own difficulties, has failed to make a serious constructive attack on the problem of children's work, as distinguished from child labor. That is, it has not sufficiently interested itself in discovering what work children ought to have and in seeing that it is provided as part of their education. In consequence, we have had too much child labor and too little children's work. Child labor will not be over until children's work has taken its place.

[From an Introduction to a Christian Science Lecture in Phoenix, Arizona]

From the beginning of time mankind has sought the way to happiness in material things. He has looked for it in the movements of the stars, searched for it in far-off lands, tried to distil it from strange herbs, and endeavored to procure it by accumulating great possessions. But in the words of the Preacher, the result has always been "vanity and vexation of

spirit." The reason for this is that, man being in truth the image of God, of Spirit, spiritual things alone can bring him satisfaction; the Son being the likeness of the Father, only that which is of the Father can possibly be natural or good to the Son. At this day there is a growing perception of this truth and a yearning for that apprehension of God and man which is eternal life.

Just as a study of the science of numbers brings to us an understanding of the fundamentals of mathematics, so the study of that Science of Christianity which Jesus taught and practiced and which Mary Baker Eddy has rediscovered and made plain to this age leads us into a knowledge of the Principle of all reality and good, which we name God.

[From Intercollegiate News Service. Intercollegiate Prohibition Association, Chicago, Illinois]

"The closing of saloons is sending many young people to college." Thus declared William Jennings Bryan in a recent interview with a reporter for the Ohio State University Lantern. "Five years ago we spent three times as much money on intoxicating liquors as we did on education. A part of that money at least has been diverted to educational channels. Five years ago less than ten per cent of all the pupils in the common grades entered high school, and not over two per cent ever went to college. If only four per cent now go to college, we can see why the university halls are filled to overflowing."

[From a Letter in The Globe, Toronto, Ontario]

The Globe of January 1 contained an article by Tertius, in which he commends Dr. Cody for his sermons against Christian Science, and condemns Christian Science "as not only non-Christian but anti-Christian." And why? Because Christian Science does not teach the doctrine of atonement, according to Tertius. The Popular and Critical Bible Encyclopedia has this to say on the subject of atonement: "Three prominent views have been entertained of the atonement: (1) View of Anselm; (2) view of Abelard; (3) view of Grotius. . . . Between these three views the church of to-day is divided." If we knew which, if any, of these views Tertius accepts, we might conjecture which one, in his estimation, Christian Science denies.

The Discoverer and Founder of Christian Science parted from the theologians when she perceived God to be divine Principle and Love, and thereby swept away at one stroke the necessity of explaining a God of wrath who was propitiated by the sacrifice of a sinless one for the sins of the "Atonement," Mrs. Eddy writes in Science and Health (p. 18), "is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." On the next page she says, "It was therefore Christ's purpose to reconcile man to God, not God to man." And again: "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,-the law of divine Love." This understanding of the atonement shows the mediatorial Savior to be the truth which Jesus brought to mankind, and so he became the Mediator or Messenger reconciling man to God. If Tertius can and will set forth the Biblical doctrine of atonement by quotations from the Bible alone (and this should be possible), without any elaborations of that doctrine which may have been added from the time of Anselm to Tertius, we can safely promise that Christian Scientists would generally and gladly subscribe to such a statement.

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[From an Editorial in The Baltimore (Maryland) News]

The latest achievement of the theory of relativity is the discovery that our universe, after all, may have finite bounds. The New York Times publishes an interview with Einstein elucidating this theory, which, according to Professor Eisenhart, of Princeton, who comments upon it, is now given to the public for the first time, although scientists have already known of it as one consequence of the general Einstein hypothesis. Science, then, is offering a new answer to the agelong question of what lies beyond the stars. The idea of an infinite space stretching out endlessly in all directions was not an easy one to evolve. Human experience has never known infinity. . . .

Space is something in which physical and mathematical laws hold good. But man has for ages known of other laws than the merely material and mathematical. Is it any more reasonable to suppose that space goes on forever (an idea quite unsupported by any material observation) than to suppose it to come to a definite spatial end, beyond which are to be found realms whose nature, like that of the spiritual realm, is totally foreign to all material experience? . . .

At the dawn of modern science, two centuries ago, men welcomed or feared it as the destroyer of the spiritual world that the ages had worked out. Science was to unlock all secrets by the key of reality, it was to laugh the spiritual out of court, to disprove God. Men light-heartedly became atheists on the strength of it. And now, where has it brought us! Following the most rigidly practical investigations, concerning themselves with the most material of things, the scientists have brought us to conceptions as impalpable, as baffling . . . as those of the mediæval mystics!

[Rabbi Kopald, as Quoted in The World, of New York City]

The war evidenced the fact that religion had succeeded in creating everything but God. All the peoples of the earth have sought to find God, but the way of each and every one has failed. The way of the Jew has failed. The way of the Christian has failed. The way of the Catholic has failed. The way of the Protestant has failed. They have failed, and failed ignobly; and the moral maelstrom, the spiritual chaos, the social reactionism of the moment are the children of their creation, because religion has proved itself to have created everything but the reality of God in life. Religion will fail again unless God becomes to us more than a name, an idea, a fetish, a prayer, a cathedral, a church, or synagogue. We need God in a new way.

[From The Christian Science Monitor]

King Albert of Belgium offered a cup for the trans-Atlantic race to decide the sailing championship of the seas chiefly because he wished to make a valuable contribution toward international amity. He realizes the extent to which such an international sporting event can spread understanding and good will among nations. He has witnessed the effective manner in which the America's Cup races have promoted friendship between Great Britain and the United States. And by providing an impetus for an international race with scarcely no restrictions he signifies his hope that the most valuable result of such a contest will be an increased amity among all the nations which take part. This view of the announcement of the King's offer was stated to a representative of The Christian Science Monitor yesterday by the Belgian Consul here, at whose office entries for the race will be received.

Asked whether the King's chief purpose was not to promote international amity, the Consul replied: "You are quite right. The King wishes to do what he can to further inter-

national friendship. His visit in your country convinced him that the more different peoples see and know of each other the longer they will refrain from fighting each other. When mutual understanding is promoted, through sporting events as well as through other channels, for a century, then the possibility of war between such friendly nations is unthinkable. Your paper surely understands that. We see the necessity of heightening reciprocal interest among the nations as a world community, and the trans-Atlantic race will surely contribute vitally to this end."

[From Our Dumb Animals]

Through our field representative we learn that resolutions to the effect that "the presiding bishop and conference give place in their thought and effort to our humane responsibility and stewardship," have been adopted by the African Methodist Episcopal, the Colored Methodist Episcopal, and the Methodist Episcopal churches, at their annual conferences, held recently in the state of Texas. These resolutions were all unanimously adopted, and elicited favorable comment by the presiding bishop and others in attendance.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank

draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and sub-

scriptions for *The Christian Science Monitor*, *Journal*, *Scntincl*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of The Christian Science Monitor and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I CONSIDER it no exaggeration to say that THE CHRISTIAN SCIENCE MONITOR is the most wonderful newspaper ever printed, covering as it does every conceivable clean subject the world over. Its editorials are scholarly in the highest degree and the Wednesday literary page is a constant delight. Bound volumes of this paper constitute an invaluable library, containing as they do reproductions of the best in English literature from the beginning, and will be read with as much profit a hundred years hence as now. To my mind the paper is of greater educational value than the textbooks of the schools, and we regard it as a privilege to preserve it, well bound, in our library.—From a librarian.

FROM the standpoint of accuracy of information and of grammatical construction the Monitor as a newspaper cannot be equaled. It is a paper that meets every need and is welcomed by all classes of people. I have sent the copies with the book reviews in them to a fine English scholar, the art pages have been gratefully received by an artist friend, and the copies containing the Children's Page have been eagerly looked for by my little friends.—From a teacher.

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AM so glad the way has opened so that I am able to subscribe for our paper again. My appreciation for The Christian Science Monitor is growing more and more. As I sat reading it this evening I felt that I never wanted to be without it again. I was much helped and uplifted through the reading of it. I feel that we can never be too grateful to our dear Leader for these beautiful gifts to our church.—From a general reader.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 103/4 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in The Christian Science Journal from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in bit of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in The Christian Science Journal and Sentinel, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. taining Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six

or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1:50; six or more, each \$1.15.

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Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more,

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more,

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

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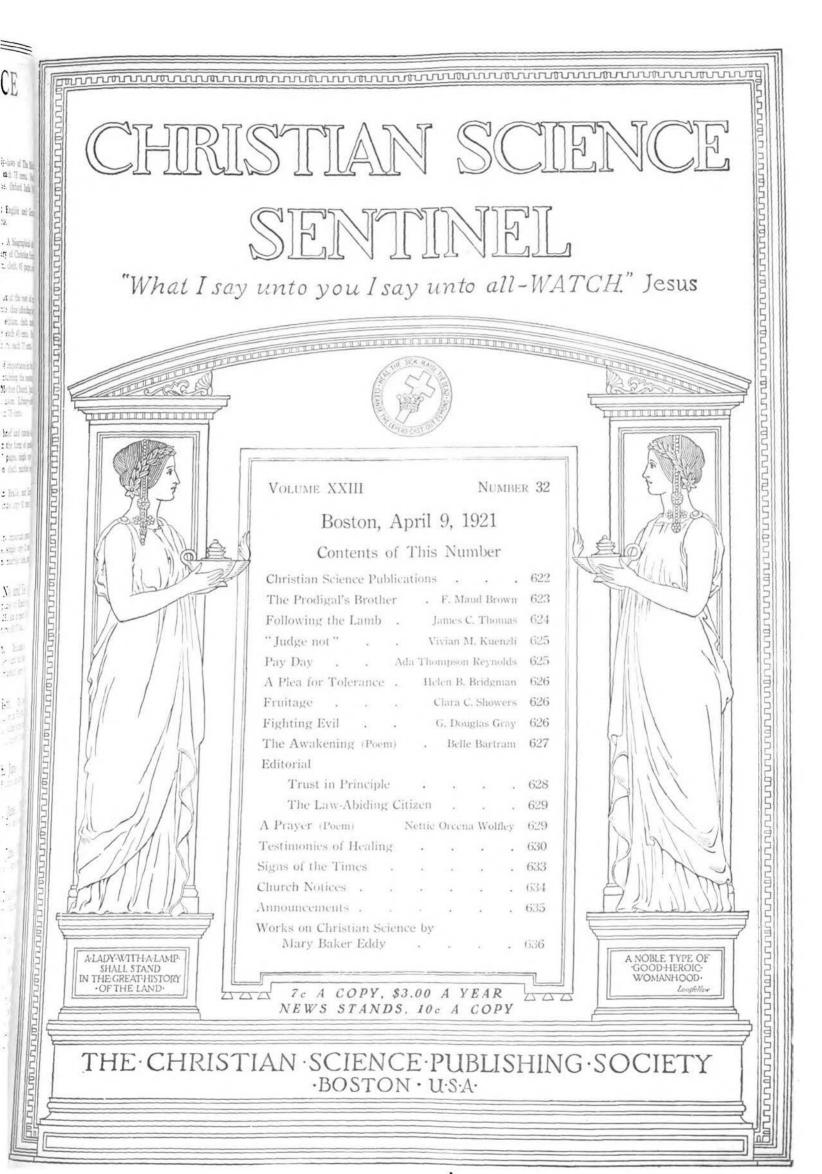
This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature



Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sential.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year. \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single copy. 5 cents. copy, 5 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly Authorized, 1903, by Mary Baker Eddy. A periodical published montain of German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

—By Frank Bell.

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY

—By Hon. Clarence A. Buskix.

CHRISTIAN SCIENCE: "THE RESURRECTION, AND

THE LIFE"—By Clarence W. Chadwick. Also printed in Dutch.

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in Dutch.

GOD IS GOOD—By George Shaw Cook.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE—By Frederick Dixon, Also printed in French, Norwegian, and Swedish.

CHRISTIAN SCIENCE HEALING vs. MENTAL SUGGESTION—By Frederick Dixon. Reprinted from the "Weekly Budget." London, England. Also printed in Norwegian and French.

CHRISTIAN SCIENCE: THE REVELATION OF CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY—By Clarence C. Eaton.

CHRISTIAN SCIENCE: PURE METAPHYSICS—By Dr. Francis J. Fluno.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM—By Willis F. Gross.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM—By Willis F, Gross.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE—By Edward A, Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND—By Edward A, Kimball. A London lecture. Also printed in French and Russian.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL—By Edward A, Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY—By Bliss Knapp.

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CHRISTIAN SCIENCE: GOD'S LOVING-KINDNESS PROVED TO MEM-By William P. McKenzie. Also printed in German.

CHRISTIAN SCIENCE: A MESSAGE WHICH HEALS AND SAVES—By Edward A. Merritt.

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NUMBER 32

The Prodigal's Brother

F. MAUD BROWN

WHEN the multitudes gathered around Jesus and he taught them, it is probable that none listened so attentively to all that he said as did the Pharisees. In spite of this attentiveness, however, none failed so completely to grasp his meaning. This was because they did not come to Their whole energies were bent learn, but to condemn. toward discovering some word or deed which might prove him guilty of breaking the law, and so rid them of the man they considered a dangerous enemy. Thus, without knowing it, they were expressing mortal mind's inevitable antagonism to the truth which destroys it. Jesus' direct and unflinching method of dealing with this antagonism is well illustrated in the fourteenth and fifteenth chapters of Luke's gospel. We read that, although he had gone to the house of one of the chief Pharisees as a guest, even there they watched him with the same evil purpose in their hearts. They did not have long to wait for something unusual to occur. Jesus, seeing in front of him a man with the dropsy, healed him, and then refuted the Pharisees' unspoken censure because he had healed on the Sabbath, by asking which of them would not save his ox or his ass if it fell into a pit on the Sabbath day. Jesus not only healed the sick right in his enemies' midst and fearlessly defended his actions, but, when he noticed how the guests on their arrival at the house sought out the chief rooms, he rebuked them by means of a parable, and pointed its moral with the words, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

After this feast great multitudes followed Jesus, and the ever watchful Pharisees, mingling with the crowds, remarked that publicans and sinners thronged around him. This they thought gave them an opportunity to condemn him, and they murmured, doubtless to any one ready to listen, that here was a man who received sinners and ate with them. Jesus allowed this criticism no opportunity to spread its poison among the people; he answered it immediately. In the beautiful parables of the lost sheep, the lost piece of silver, and the prodigal son, he exposed the selfrighteous sense of the Pharisees and revealed God's unfailing care for all. The father in the parable of the prodigal had two sons. One of them, claiming his share of the inheritance, set off for a far country and spent his substance there in riotous living, while the other stayed quietly at home. It is not very difficult to see why the prodigal's name has been given to the parable, as though he symbolized the whole of its teaching; for the loving welcome which awaited this son when, penitent and humbled, he returned home seeking forgiveness is so appreciated by every one who hears or reads the story that it seems to overshadow somewhat the lesson which the story of the other son teaches.

When the prodigal's brother came in from the fields and learned that the sounds of dancing and feasting which he heard were in celebration of his brother's home-coming he was angry and would not go into the house. The same loving father who had gone to meet the prodigal, when he saw him coming from afar, now came out to entreat this son to enter; for he made no distinction between his children. This son, however, could not enter. Self-will and self-love made it impossible, and, a sense of his own wrongs surging up within him, he said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

No words could have revealed more clearly how little he knew of true service. Exceedingly well pleased with himself because he had stayed at home and worked in the fields, he had yet to learn that his father's real business lay in bringing consolation to those in trouble and in replacing their sorrow with joy. If he had been sharing this work with his father, then he must have rejoiced with him at his brother's home-coming. The boast that he had never broken his father's commandments only proved that he did not know enough of their true meaning to make him conscious of his oft-repeated failures; while the complaint, "Thou never gavest me a kid," was the cry of jealousy and covetousness. Lacking enough generosity and enterprise to make merry with his own friends, he yet begrudged his brother his new-found happiness, and, worst of all, would have burdened him with the stigma of past sins. His father answered this outburst with the perfect rebuke of love. Already one son had turned from his folly, and would not the other awake also and, realizing his true sonship, forget himself in the service of others? So he simply said to him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

The brother who had stayed in his father's house and according to his light worked faithfully, had failed as well as the prodigal. Why was this? It must have been because his motives were wrong. Filled with pride in his own dutiful obedience and comparing himself favorably with his renegade brother, he went his way, oblivious of the true nature of the work to be done in his father's house. He had not yet begun that task of self-denial which all must undertake and of which Mrs. Eddy writes in "Science and Health with Key to the Scriptures," on page 242: "Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death."

There is something of the prodigal's brother which has to be rooted out of each one of us. It is not enough to feel sure that we are doing the right work or taking the right stand; we must ask ourselves continually from what motives we are acting. No matter how much progress we may appar-

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ently make, no matter how much praise friends may bestow on us, if our motives are not right we accomplish nothing at all. We are building on the sand, and the next tide will sweep all our labors away and leave no trace of them. It demands and will continue to demand constant watchfulness that our motives may become pure, free from self, from materiality, and sin. Pride and vainglory wait ready to take possession of our thoughts if we give them entrance, and we only bar them out by remembering that glory belongs to God alone. Knowing this, Paul asked the Corinthians, in his first epistle to them, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

The Pharisees might well have asked themselves these same questions. The carping self-sufficiency which made them so critical of Christ Jesus that they missed his message of love was the exact opposite of the compassion which the father in the parable bestowed on both his sons. We cannot guard too carefully against this fatal fault of self-complacency and superiority, for we are all of us sons of one Father, making the same journey, all of us learning and ofttimes failing. When we are tempted to criticize or to condemn one another, let us remember that Mrs. Eddy wrote of those that love God (Miscellaneous Writings, p. 10): "Their God will not let them be lost; and if they fall they shall rise again, stronger than before the stumble. The good cannot lose their God, their help in times of trouble. If they mistake the divine command, they will recover it, countermand their order, retrace their steps, and reinstate His orders, more assured to press on safely."

Following the Lamb

JAMES C. THOMAS

ALL men must eventually follow the Lamb, whether this year or next year, this century or next century, and that they must do so sooner or later is inescapable. The Lamb is a term used in the Scriptures and accepted and further explained in Christian Science as the spiritual idea of Truth. Truth is the Almighty which knows not error, "neither shadow of turning." The idea or representation of such All-power must be and is the exact reflection of its cause and so is also without shadow of turning. In other words, this idea is one thing alone, whole or infinite good. Its wholeness and its simplicity make it entirely intelligible to men, so that they may follow good or the right without turning aside in any way to half good, half right, or indeed, to anything less than what expresses Principle. Since Truth is another name for good, and the spiritual idea is what expresses Him, and is what He has created, this idea is the Son of God, or Christ, the blessed activity of Spirit always present.

Following the Lamb, therefore, is the willingness to leave material pursuits in all their countless forms of false ecclesiasticism, lust for bodily satisfaction, greed for commercial success based on questionable practices, and any desire whatever to temporize with evil and to pursue it just a little longer. It is the willingness to abandon wrong things, and the acceptance of the battle that ensues when a man strives to turn his willingness to do good into good deeds actually done. Following the Lamb, or obeying the more and more clear-cut demands of Principle in this age is not an easy thing for the materially minded person, but it is increasingly easy for the one who desires to do right and who is therefore as spiritually minded as his desire is deeply founded. But

doing right is simple, and there is nothing in the process of doing right or following the Lamb, the idea of Mind, that is not clear and direct. It is the winding way of wrong that is devious, complicated, and deceiving. It is not hard to do right. The difficulty comes in having the willingness to turn, and in the actual turning from evil things.

The Lamb, being the expression of infinite good, or Principle, is infinitely gentle, but unyielding in its rightness. The willing man obedient to the demands of the Christ, or Truth, will find the true idea thus communing with him, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." To sup thus is to enjoy the green pastures and the still waters of the twenty-third psalm; but it is also to take part in that "war in heaven" which results when the goodness that men accomplish displaces the suppositional evil that continually disputes progress and denies the salvation of men and of the world. And the goodness that men achieve, they achieve as they perceive that omnipotent good is right here now, and that the Christ or spiritual idea expresses it, and, further, that it is only their false trust in another presence than God and His idea that prevents the demonstration of harmony for them.

The spiritual idea, then, always leads upward, and they who follow whithersoever it goeth ascend in their comprehension of it and what its demands are, namely, the unqualified wiping out of the myth that there is material mind and material activity. In every day in every month, continually, the spiritual idea will require more and more testing of the world's inhabitants and their systems. "Whithersoever he goeth," whatsoever new demand for progress is made, those who are willing, and ready, will welcome it gladly and will not groan or complain over the hardness of the road. Indeed, their very willingness and readiness will make the road, and are making it now, radiant with the freshness and peace of green pastures and still waters even in the midst of apparent waste and waterless places. And such as these are "they which follow the Lamb whithersoever he goeth." Mary Baker Eddy, writing in Science and Health of "three classes of neophytes," describes the last of the three in this way: "A third class of thinkers build with solid masonry. They are sincere, generous, noble, and are therefore open to the approach and recognition of Truth. To teach Christian Science to such as these is no task. They do not incline longingly to error, whine over the demands of Truth, nor play the traitor for place and power" (p. 450). Who can say where the spiritual idea goeth; that is, where the unfoldment of new things for the systems of the world will lead to, and what new-old demonstration men will be called upon to make as the result of the demands put upon them by their increased spiritual understanding? All must be ready when this unfoldment comes and not "whine over the demands of Truth," for this unfolding idea is wonderful in promise, and they who, like the wise virgins, are waiting and ready, will have the blessing. In fact, the unfoldment of good is taking place always, and Principle alone determines what it shall be.

The spiritual idea in its destruction of evil in the world may appear to be met with opposition that at times seems unconquerable, but, as Mrs. Eddy says: "Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil" (Science and Health, pp. 567-68). The story of Cain and Abel, of Pharaoh and Moses, of the Syrian

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king and Elisha, of Herod and the babe Jesus, and later the chief priests and the Master, the story of Wycliffe, Luther, and other leaders in the Reformation, and the dense materialism that they opposed, as well as other and later examples of the continual attempt to destroy, are matters of history. But through it all, unconquerable healing has gone on. Moses drove back the sea so that dry ground appeared for his people; Elisha took captive those sent to capture him, he healed leprosy, and raised the dead; the Master healed all manner of diseases and raised himself from death; Wycliffe lifted the Scriptures out of the dead Latin into English and they never again were lost; Mary Baker Eddy discovered Christian Science in 1866 and gave to the world the key to the Bible in "Science and Health with Key to the Scriptures." And in this age the healing of all known diseases, the destruction of sin and dead beliefs, have taken place and are now occurring, thus proving that healing is the effect of ever present Truth or God, and therefore can never in reality be absent.

"Judge not"

VIVIAN M. KUENZLI

"THEREFORE thou art inexcusable, O man, whosoever I thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." This fearless declaration of Paul's is a "Stand and deliver" to mortal mind, which is always seeking opportunity delicately to insert a suggestion of self-righteousness, where a grosser temptation might never find entrance. Surely there is greatest need to watch and pray that we be not led into temptation but delivered from evil, remembering in all gratitude that temptation cannot, without our consent,

. (30. One phase of fear which besets many beginners in the study of Christian Science is first manifested in a desire to "treat" every person and condition, in season and out, later to be evidenced in the effort to refrain from thinking at all, lest it infringe on man's right of self-government. This apathetic condition is corrected by earnest study and practice of the teachings of our Master and their elucidation by Mrs. Eddy, for it is merely a matter of getting wisdom, "and with all thy getting, get understanding." There is no limitation in this getting, other than we ourselves allow, although it is not enough passively to desire improvement. An active striving for good, against every suggestion of evil is essential, even to the overcoming of self.

In this striving, one early learns that the truth regarding every condition and concerning every situation must be realized. This is far from "treating" another, but is a vigorous mental effort to save ourselves the inevitable pain resulting from belief in a lie. We are given instances throughout Mrs. Eddy's writings in which healings took place without a conscious effort, as touching the hem of Jesus' garment produced marvelous results. We know that there was no healing in merely touching the garment itself, but it is very evident that the wearer of that garment must have been so clear in thought regarding the allness of God and the perfection of His spiritual creation, as opposed in belief to that which we must call the counterfeit, that some degree of healing inevitably took place wherever a receptive state of thought was found.

There need be no fear of wrongdoing, when we are reminded through some unpleasant or painful circumstance or surroundings that it is our privilege to know the truth that no such condition or environment can obtain, since God fills

all space. Our reluctance to make the necessary effort to do this ofttimes makes the process by which Truth compels a change of thought seem a chastening to our suffering sense. In any case, an alert awareness of what Paul expresses in the verse quoted above is most essential in order that the needful healing be not delayed.

Beginning on page 261 of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we find this statement, "Good demands of man every hour, in which to work out the problem of being." Only through individual application of this demand can the joy of work well done be realized. Every day opportunity is given to each of us to demonstrate in the sight of men that Christian Science is religion expressing divine Love; that despite differing degrees of understanding and varying conditions of thought, Christian Scientists do stand shoulder to shoulder in an unwavering and unbroken line of loyalty and allegiance to their highest conception of good. This conception is developed and strengthened as it is tenderly cherished in purity of thought, in loving-kindness, and consideration one for another, and in prayerful effort to refrain from condemning anything other than evil. Thus each will be able to declare with gladness of heart, "My soul doth magnify the Lord," and the Christ revealed as never absent will be nourished in our hearts and lives.

Pay Day

ADA THOMPSON REYNOLDS

PAY day is practically a universal belief. Few escape its phases. The employer must reckon with it, the employee expects it, and beyond him there is almost certain to be some one anticipating it, either as a so-called dependent or some one from whom he will buy. Pay day is not peculiar to industrialized nations; some peoples meet at regular intervals to barter, others not so advanced have an aspect of pay day in their dependence on seasonal returns of food. Thus pay day persists among all people.

The beliefs of mortal mind about conduct following pay day hold among all races. The Eskimo pays his gambling debts, the miner his rent, or the high salaried person may write out checks, but through it all the belief survives that at one time man is freer to act than at another. This outlined conduct points to the finite character of a pay day resting on a lapse of time for its occurrence. This sort of pay day is a finite arrangement because it is based on a belief in material activity. Some one works in a way that can be measured and is paid by something that can be seen by mortal eyes: this is indeed a part of the Adam-dream wherein a man sleeps in the erroneous thought that he earns his living materially, ofttimes by much sweat of his brow. Furthermore, the human belief about pay day is finite because it may be here this week but taken away next week, or a general scarcity of pay days may seem prevalent, as during a period of economic adjustment.

Moreover, mortals have another pay day than that which involves compensation by a medium of exchange, that is, the time for the collection of sin's wages, payment in terms of discord for wrong thought. The world has granted that punishment for a criminal is his rightful reward, that is if he has committed against society an offense that can be seen by mortal eyes; but it is not so ready to admit that there are wages for all phases of sin. A man may earn a calamity, his pay for untrue thinking, and he is commiserated. Yet the calamity is but the concomitant of error. Every thought of ungodly character brings its pay. Through seeking Truth one learns that, as Mrs. Eddy says on page 240 of "Science and Health with Key to the Scriptures," "In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth."

Mrs. Eddy discovered for us that everything must be translated back into Mind. The work of translating consists of reversing the testimony of sense. By contrast to the payment for wrong thinking and to an economic pay day, there is the true pay day. It is not related to time but is constantly with God's children. His pay day is always at hand, for He is always giving His idea the infinite spiritual necessities. He is always knowing the needs of His creation and is, with no interruption, sustaining His idea with divine supply. Jesus told his followers that a laborer is worthy of his hire. This points to the fact that there is work to be done and that compensation is inevitable. When the only employer is known to be God, then every day is pay day, reward comes hourly, even thought by thought. Mrs. Eddy indicates the joy of such reward in "No and Yes" (p. 3), where she says, "How good and pleasant a thing it is to seek not so much thine own as another's good, to sow by the wayside for the way-weary, and trust Love's recompense of love."

A Plea for Tolerance

HELEN B. BRIDGMAN

IN speaking of Jesus the Christ, Mary Baker Eddy has written in "Science and Health with Key to the Scriptures" (p. 54): "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error." This is not only a rare and beautiful triad of spiritual graces, revealing the complete and abundant proof of the wholeness of divine Principle, but it is also a very possible model for mankind to follow. Sometimes we are apt to hold aloof from individuals because of their differences of religious expression and because we suspect in them a spirit of unfriendliness; this also fosters in ourselves an attitude of clannishness far removed from the teachings of Jesus. This point of view has led many of us astray, often preventing that opportunity of divine proof wherein we have the privilege of displaying a magnitude of thought and beholding the offspring of God, instead of recognizing only the contrary expression, thus gaining the mortal's confidence and trust.

Such was the compassion and affection of Jesus of Nazareth, who wept because humanity could not understand his love and divine message; but he continued to teach and heal, knowing full well that the following would be inevitable when the Spirit of truth, the holy Comforter, became recognized. As Christian Scientists we must befriend all, substituting for the conception of friendship so commonly accepted a friendship that is always spiritual and loving, a friendship that is always true, with the motive of pure justice, and a friendship that is always compassionate, founded upon divine Principle, which is "the same yesterday, and to day, and for ever." Consecration to this practice brings us into a larger and finer realization of the sweet and abounding amplitude of pure affection. It also gives us a deeper appreciation of the complexities and perplexities of error, and establishes in our thought that oneness of idea and unity of manifestation resulting in freedom from a sense of mortal selfhood in ourselves or others. To those who are richly supplied with this affluent truth there can never be any sense of cleavage or of separation.

Fruitage

CLARA C. SHOWERS

WEBSTER defines the word fruitage as the state or process of bearing fruit; the product or result of any action; effect, good or ill. It is within the province of each one to study diligently the effects of his doing, and where he finds it necessary to make changes in order to reap better results. he should do so without reluctance. In all kinds of vegetation man expects to reap according to the kind of seed planted and every tiller of the soil looks well to the qualities of seed and the preparation of the soil that no stone or clod may hinder the growth. All students of Christian Science have learned that we live in a mental realm, and our pursuits, our purposes, and their success are determined by the quality of our thoughts. On page 272 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read: "The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are houst, unselfish, loving, and meek. In the soil of an 'honest and good heart' the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it."

When we learn that holiness cannot be rooted in or grafted upon unholiness, we perceive that if we would reap good fruit we must permit only accurate thinking and refuse to indulge in exaggeration of speech or the use of meaningless words. To learn to think without regard to personality will cause one to steer his course according to the guidance of divine wisdom. What Paul gave us in these words, "God is not mocked: for whatsoever a man soweth, that shall he also reap," is as true to-day as when he wrote them, because the truth never changes. By looking to the sowing and reaping, one may know the way he is walking. Mrs. Eddy gave us many pages in Science and Health showing the fruitage gained from the study of the book, and as all work, or mental activity, has its fruitage, we have only to look and see what has been sown. Let honesty of thought direct the preparation and the sowing, and let the cultivation be with sincerity and an earnest desire to glorify our Father in heaven, and harmony will be the fruitage, seen in all the various walks of life.

Fighting Evil

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G. DOUGLAS GRAY

THE active Christian life is a continuous warfare, and if we are not active, then we are going backward. It is impossible to stand still or mark time. We have either to go forward spiritually or to risk being carried backward by the ever moving current of materialism. Some people may seem to be standing still, but this is not so. In religious things, as in everything else, there is no middle course without danger. Life is action, and if we are truly reflecting the all-acting God we must be up and doing something, not necessarily for ourselves only, but for the world. We cannot get unless we give; we cannot be blessed unless we bless others. The beautiful thing about Christian Science is that every victory won over sin and sickness claiming to be our own mentality is a victory gained for all, because it lessens the sum total of error in the world.

Jesus' life was a constant fight against materiality. It is noticeable how often during his recorded ministry he retired for prayer, evidently to gain spiritual strength in order to meet some difficult situation as its master. If we imitate him in this we, too, shall never fail to demonstrate the all-power of good over evil, for we shall be able to utilize wisely the sword of divine Truth which destroys error. When fight-

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ing against our belief in evil we must hit it quickly and keep on hitting; it is folly to dally with it.

Mrs. Eddy says, "Emerge gently from matter into Spirit" (Science and Health, p. 485). But "gently" is not a synonym for slowly. Gently means softly, meekly, mildly, according to one dictionary; it never means slowly. If we do not get our blow in first, depend upon it, the belief we entertain of evil will hit us again. The more quickly we resist, the sooner we win. James writes in his epistle, "Resist the devil, and he will flee from you." We have also Jesus' example given us in the fourth chapter of Matthew. His replies to each temptation were instant and decisive. He did not argue or beat about the bush. He simply hit evil with each mighty utterance of the truth, until the error was utterly vanquished, and we read that the devil (or evil), baffled and beaten, left him, and angels came to minister unto him. The fighting ground is what claims to be one's own mentality; once we have got complete victory there we are unassailable. Mrs. Eddy explains this very clearly on page 323 of Science and Health, where she says: "This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good."

Every object in material thought, every unreal thought that proceeds from mortal mind, has to be reversed and replaced by the spiritual reality. Whenever inharmonious conditions in others appear to us they have to be seen as false, and we must continually see man as the perfect image and likeness of his Maker. When the conversation going on around us is about sickness and sin we must mentally deny it and be strong enough to show that we do not sympathize and assent, even if by our silence alone we indicate this. When we walk through the streets and error is presented to our eyes in the form of a cripple or a blind man, we should instantly deny the error and know that what our corporeal senses have seen is a lie and a counterfeit of that perfect health which God has bestowed upon every child of His perfect creation. As we persevere with a right understanding of the facts we shall gain strength and by degrees replace the material lie by the eternal truth of the spiritual creation and begin to see that everything in God's universe expresses Him alone and is therefore perfect and immortal like God.

Are we striving for victory against error in its various forms? Then we must be constantly alert, always on the lookout to prevent evil getting a footing in any way. We must hourly watch and pray lest we enter into temptation; this requires constant spiritual activity, the activity which is a conscious reflection of divine intelligence. As long as we rely upon Truth alone to fight against evil we shall win in the struggle, for all the evil there seems to be comes from the corporeal senses and is a lie, always a lie, and nothing else but a lie. "Seeing this, we should have faith to fight all claims of evil, because we know that they are worthless and unreal" (Science and Health, p. 529). The myriad disguises of evil will not deceive us, for we shall see through them if we apply the light of Truth to every false claim of evil. Each victory will leave us stronger and better able to fight again, for we shall have proved or demonstrated the power of Truth. Thus each victory, however small, should encourage us to go forward surer than ever of the complete victory. "If God be for us, who can be against us?" We have the glorious Scriptural promise, "My presence shall go with thee."

Those great victories recorded in the Bible by others may seem altogether impossible for us to emulate, but if we carefully examine the Scriptural record we shall find that

they were only the culmination of many previous and lesser victories. David had met and defeated several smaller Goliaths before he vanquished the great Philistine champion. Daniel did not begin his spiritual warfare by facing the lions. He already knew and had proved Him in whom he believed, and was confident that He was able to shut the lions' mouths. Jesus' definite statement, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," removes any limit from the healing power of infinite Truth and Love. If, therefore, we do not demonstrate this power, then the fault lies in our lack of spiritual understanding, for the healing of sickness and sin is just as possible to-day as it was in Jesus' time,-God, divine Principle, being "the same yesterday, and to day, and for ever." So we, too, shall go on from strength to strength, always gaining by each experience and never satisfied till we are able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Such spiritual victory will not result in any human feeling of exultation, for all vanity of victory will be lost in adoration of Him whose power it is that such overcoming reflects.

Let us remember that every sharp experience is an opportunity for us to exercise greater strength and cannot rob us of anything. Did not Jesus say distinctly that his followers must take up his cross if they desired to follow in his footsteps? But this same cross leads to a glorious crown of rejoicing and strength, as it brings us closer to our Father-Mother God, and our faith becomes a spiritual understanding of Him to know whom is eternal life. Let us, then, take up the cross patiently and rejoice that we are counted worthy to fight with that glorious band of Christian warriors who, through much tribulation, have overcome evil, and for whom is laid up in true heaven a harmony which is ever present, an everlasting crown of righteousness, joy, and peace.

[Written for the Sentinel]

The Awakening

BELLE BARTRAM

WHEN in an early morning hour I gazed across the sky, Reflected there I saw the power Of Him who reigns on high.

As broke the sun's first morning beam Forth from the shades of night, I seemed to waken from a dream; My beart was filled with light.

I stood and watched the rising sun As brighter grew the morn, And praised the Lord for victories won, For thoughts of Love new born.

And as I gazed across the skies,

The love reflected there

Touched my cold heart, tears filled my eyes,

Love chased away despair.

Dear Christ, as we at early morn Awake from dreams of night, May we each day awake new born, More clearly see the Light

Which quickens hearts new filled with Love, And render every hour True gratitude to God above Truth, Life, and Love, All-power.

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Editorial

Trust in Principle

THE books of the world are full of aphorisms about doing right, but not many of these aphorisms take it for granted that, if there is such a thing as Principle, doing right is the veriest self-preservation, and doing wrong the most practical form of suicide. An excellent example of the failure to understand this is to be found in, of all books, "A Priest to Temple." There Herbert writes, "Do well and right, and let the world sink." Now if Herbert had meant by the world the flesh and the devil, had he understood something of the unreality of matter as unfolded in the pages of the New Testament, there would have been considerable wisdom and much foresight in his saying. As it was, Herbert was as sure of the personality of the devil as Archbishop Dunstan, and as convinced of the reality of matter as Francis of Assisi. The fact is that until the world realizes that the devil is just mortal mind, it will be in no position to as much as smile at Dunstan for the effort to take him by the nose, as the chronicler assures us he did, with, of all things, a red-hot pincers, whilst, as long as it believes in the reality of matter, it has no excuse for taking exception to the Franciscan doctrine of "my brother the ass." Therefore, will it continue to fear evil, and to proclaim the reality of matter, instead of insisting upon the infinity of good.

The only way, in plain English, in which it is possible to let the world sink with any scientific expectation of fulfilling the Christian exhortation to overcome it, is by realizing its material nothingness, in the light of an understanding of its spiritual reality. The great scholars may quarrel, that is to say, over the structure of the Book of Job and its exegetical meaning, but unless the Book of Job is explaining to mankind the supposititious nature of the universe, and the consequent domination of Spirit, even in a universe of concepts derived from mortal mind, it degenerates into a mere human work of art, and is divorced from any metaphysical message for the enlightenment of the race. But take the Book of Job metaphysically; let the reader once grasp the fact that when the writer made Job say, "Yet in my flesh shall I see God," he intended nothing so foolish as that the carnal minded animal, named Job, should appear clothed in the flesh in the realm of Spirit, but rather just what Christ Jesus demonstrated when he raised Lazarus and healed the centurion's servant, and the extreme practicality of the Gospel becomes instantly apparent. Then the world may begin to see how it was that Canute, believing in this reality of matter, in vain ordered the tides to retreat from his throne, whereas the writer of Job, convinced of the dependence of the supposition of the counterfeit upon the existence of the reality, could say, of the stars in their courses, that it was Principle which brings forth Mazzaroth in his season, and guides Arcturus with his sons.

It is precisely because of this that Truth, as the Roman saw, must always conquer. Therefore, the only power that

any one needs, in any circumstance, is reliance upon the only power there is, Truth. Canute, to do him justice, up to a point understood this, and staged his seashore drama for the specific discomfiture of the materiality of his courtiers. But he had not, of course, begun to dream of the Science of Christianity, and would not have known how to set about the simplest of demonstrations. He would, without a question, have reinforced his faith with all the arguments and expedients which would have defeated the end he had in view, by proving that he did not absolutely rely on Truth. Yet any appeal to anything less than Truth is, in itself, a sign of weakness. In every attempted demonstration, it is as Mrs. Eddy says of healing, on page 167 of Science and Health: "The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible. Only through radical reliance on Truth can scientific healing power be realized."

One demonstration is exactly like another. And in every one of them, if Truth is understood and relied upon, the result is inevitable. There are no such things as difficult demonstrations, or, to put it rather differently, the difficulty is in the ratio of individual materiality. There is no such thing as long odds; the odds are in proportion to individual understanding. "Who did hinder you," Paul demanded of the Galatians, "that ye should not obey the truth?" whilst Christ Jesus told his listeners upon the Mount, "Blessed are the pure in heart: for they shall see God"-Truth. A man, however, cannot see Truth, God, clearly if he is not living in obedience to Truth, purity. Thus practice must always coincide with theory if demonstration is to be effective. When, therefore, the human being falls back upon remedies, aids, or maneuvers, which are in the nature of a departure from a radical reliance upon Truth, it is obvious that he is weakening his hold upon Truth, and so lessening his chance of success according to the extent in which this concession is inspired by necessity or unfaithfulness. It is a necessity, for instance, that a man should feed himself and clothe himself; it is not a necessity that he should give way to appetite or vanity. It may be necessary for him to fight, but never to lie; to be considerate, but not to be diplomatic. "During the sensual ages," Mrs. Eddy writes, on page 254 of Science and Health, "absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand. But the human self must be evangelized."

All this, surely, is why Mrs. Eddy wrote, on pages 170 and 171 of "The First Church of Christ Scientist and Miscellany," "In parting I repeat to these dear members of my church: Trust in Truth, and have no other trusts." If any man has this trust in Truth, he will find himself able to pass through all the storms which may beset him, without a single doubt and without one moment of disturbance. If he doubts, if he finds himself disturbed, it is because he is taking himself into consideration instead of resting absolutely secure in the certainty that Truth governs, and, therefore, that if everything has been trusted to Truth, the result, whether contrary or not to his own preconception, is Truth's way of working out the problem. This was exactly what Christ Jesus meant when he said, in the garden of Gethsemane, "Not my will, but thine, be done." FREDERICK DIXON.

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The Law-Abiding Citizen

THE orderly expression of divine Principle is spiritual law. All true activity, therefore, operates as genuine law in perfect harmony. Necessarily the spiritual idea in Mind is orderly. True cause and effect cooperate in thorough concord. Christian Science reveals that this concord is the verity of immortal existence now and always. The real man, as spiritual idea, is orderly and harmonious because his whole being is in accord with Principle. Hence the real man is law-abiding in the best sense of the term. Immortal man simply continues to live forever in harmony with divine intelligence. Divine intelligence, or Principle, creates and maintains spiritual law and order. The infinity of divine intelligence unfolds, of course, as all the growth that is real. On page 206 of "Miscellaneous Writings" Mrs. Eddy says, "Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God."

For progress in the study of Christian Science, one must turn continually to the divine Mind and its spiritual law. Healing in Christian Science is the process by which human beliefs, limitations, and discords are replaced with divine order. The basic point to understand is that infinite Principle governs the real man and produces only right activity. This is the ideal and real government. Each one is entitled to demonstrate that this is the fact for himself. All of Mrs. Eddy's writings show to the seeker the way to demonstrate this truth.

In this connection it is interesting to read Article VIII, Section 26, entitled "Uncharitable Publications," in the Manual. Here Mrs. Eddy says: "A member of this Church shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the courts, or the laws of our land." What are called national or state laws represent the attempt of each commonwealth to arrange activity harmoniously. The demonstration of Christian Science can in no way interfere with the public welfare. Indeed, Christian Science is revealing to the world the true Principle of welfare. As Mrs. Eddy says on page 87 of "Retrospection and Introspection," "Genuine Christian Scientists are, or should be, the most systematic and law-abiding people on earth, because their religion demands implicit adherence to fixed rules, in the orderly demonstration thereof."

The understanding of divine Principle is bound to improve human concepts of law. If the legal code of any nation has inadvertently permitted injustices, those defects in the human sense of law can be remedied in proportion as the actual order of infinite intelligence is discerned. The knowing that there is one true Principle governing the real man in perfect order is what replaces any seeming imperfections of human law with the healing truth. When a state law is seen to be manifestly unjust, it can easily be repealed. Until it is repealed, it must be considered intelligently, and any steps to enforce it or improve it must be taken in accord with regular legal procedure. The democratic system of government provides that all have the equal right of justice and the equal privilege of proving what essential justice is.

A law-abiding citizen, in the true sense of the term, must be first of all one who abides in the understanding that divine Principle is the source of real law. To know and prove that infinite Principle is the supreme authority requires constant alertness, kindliness, and patience. Sooner or later all must learn to cooperate in this reliance on Principle, for in this way only can the perfect balance of right activity be manifest throughout experience. The happy warrior for Principle is, indeed, well described in Wordsworth's lines:—

—'Tis he whose law is reason; who depends Upon that law as on the best of friends; Whence, in a state where men are tempted still To evil for a guard against worse ill, And what in quality or act is best Doth seldom on a right foundation rest, He labours good on good to fix, and owes To virtue every triumph that he knows.

The best type of human government is that in which all turn together to Principle as the supreme governing power. This is the genuine democracy.

The unfolding demonstration of divine Love, Principle, as the ruler of man is the fulfillment of all that Mrs. Eddy taught. With this fulfillment, there is no room for a single one of her precepts to become null and void. All that she has written for the benefit of the world, to show what the practice of Christian Science is, must be considered as a whole. Through prayerful, consecrated study of all her writings in connection with the Bible, each one can discern and experience for himself the manifestation of divine Love in daily affairs. By this quiet and honest study, the seeker finds his interpretation of spiritual good constantly broadening. Absolute dependence on Principle shows to each one a continually renewed meaning to all that Mrs. Eddy has provided for the progress of the student of Christian Science. The one infinite divine Mind actually does manifest itself infinitely. Thus the true law and order must express the infinite Mind. It is a joy to know and to prove this, for in proportion as one realizes the omnipresence of spiritual law as the evidence of divine Love, one finds true healing as here and now. In the Sermon on the Mount Christ Jesus declared: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Students of Christian Science rejoice to comprehend the spiritual meaning of this statement, for they are learning that divine intelligence fulfills all good by giving the divine idea in place of any seeming. GUSTAVUS S. PAINE.

[Written for the Sentinel]

A Prayer

NETTIE ORCENA WOLFLEY

DEAR Father, tend the garden of my thoughts,
Thy dearest care,
And uproot every weed and flower Thou hast
Not planted there.

Give me, to keep my paths and borders straight,
Thy Golden Rule,
To fashion them like his who left for men
No sharper tool.

Teach me to know at sight, in any guise,
One noxious weed,
The "root of bitterness" which, springing up,
Bears evil seed.

Warm with the sunshine of Thy love the soil
Around each tree
That, looking from the earth up toward Thy light,
Bears fruit to Thee.

Testimonies of Healing

It is with some measure of the compassion Jesus had for his fellow man that I write this testimony, knowing that there are thousands upon thousands who are in need of the truth which makes free from sickness as well as from sin. I am unable to find words with which to express all the gratitude I feel for the many good things that God has done for me through Christian Science. My thoughts are overflowing with gratitude to Mrs. Eddy, who has given to us "Science and Health with Key to the Scriptures," which is enabling us to interpret the Bible spiritually and to know God as He is. By reading this wonderful book my thought has been changed from despondency to hope, health, and happiness.

Two years ago I was healed through Christian Science of diabetes which was said to be incurable; hence it is no wonder that my heart is full of joy and gladness for this wonderful healing, since which I have received sufficient understanding of Christian Science to overcome many minor troubles, and I have not only been healed physically but morally. The only regret is that I did not find Christian Science years ago, but I am truly thankful that I found and accepted it when I did. The Christian Science periodicals have been a great help to me, and it is my earnest hope that this testimony may be the means of helping some one to the realization that Christian Science is the same practical religion taught and demonstrated by Jesus, which heals all manner of sickness and sin. Christian Science has proved to me that "God is our refuge and strength, a very present help in trouble."

EDWARD A. WILSON, Metropolis, Illinois.

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In the hope of helping others I wish to tell what Christian Science has done for me. About eight years ago, when very ill I was advised by one of my sisters to try Christian Science treatment, which she said would help me. I had had medical advice, and although I carried out all instructions I became no better, but rather worse, and was very depressed and weak, not being able to do anything that my sisters enjoyed doing. When it was first recommended I said nothing, as I had always disliked the sound of the name Christian Science, although I had never read anything about it. As time went on she again asked me to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, saying it would certainly do me no harm, so I consented. I have never ceased to be grateful for that day, for at once my whole outlook on life was altered and Christian Science gave me hope. The trouble, however, did not leave me at once, but I steadily became stronger. I then had help from a practitioner who was most loving and patient with my slow progress.

I was instantaneously healed of influenza and a strained ankle; although my foot was quite black and very swollen the pain left in a few hours and I was able to walk about as usual. I was healed of ringworm in quite a short time. I had great fear and a feeling of disgust over it; directly that sense was destroyed I was healed. I was healed in a most wonderful manner of a very serious illness. I asked for help, and the symptoms which were many and very alarming were at once held in check and in a few days overcome and with the exception of one day, which was spent in bed, I was able to attend to my daily duties. In a little over a week I was well. Another time I had great fear regarding one of my eyes. It seemed to have something at the back of it which looked like a growth. I could not see well with it and was very much frightened about it. I

asked for help, and in three weeks the eye was quite normal. For all these blessings I am indeed thankful and, as I said before, I have never ceased to be grateful for the day when I first commenced the study of Christian Science, which will set all those free who turn to it with an honest heart.

(Miss) CHRISTINE SMITH, Stroud, England.

I have much pleasure in bearing witness to the truth of the above testimony, and at the same time I should like to say a few words on my own account. When Christian Science first came to my notice I accepted it at once as the most logical form of Christianity I had heard of, but oddly enough, though its demonstrations of healing appealed to me most, I have personally not had any instantaneous cures of sickness, although in one unforgetable instance the little knowledge I possessed instantaneously cured a very sick little dog. I had always considered my health very good before reading Science and Health, but afterwards I realized I had been in bondage, more or less, all my life to rheumatism. It was "in the family," and I had become so used to the complaint in various mild forms that I took it as a matter of course. But having learned that all discord is the result of wrong thinking I could no longer just go on passively enduring, without at least trying to think rightly about it. One sudden and severe attack of lumbago disappeared in a week through the help of a friend, but stiff knees, which made hill climbing and strain a trial, took about two months. Then came the time when my ankles were so stiff first thing in the morning that I could scarcely stand on getting out of bed, and suffered very much in going downstairs. This would pass off in an hour or so, only to return the next morning. At the same time my hands felt twice their usual size, without appearing to be swollen in the least, and I was unable to grasp anything. This also was only on first waking and generally passed off by the time I was dressed. These unpleasant conditions lasted so long-quite three years-that sometimes I despaired of ever being healed of them; but one never need despair in Christian Science. Hands and feet are once more normal, though the cure was so gradual that I do not know when it occurred. I mention these details in the hope of giving encouragement to any one else similarly afflicted. In all other respects my general health has greatly improved, also my physical strength. The most noticeable benefit, however, is undoubtedly mental. An abnormally sensitive disposition, which seemed to leave my peace of mind entirely at the mercy of any one who chose to be disagreeable, is absolutely cured. For that alone I can never be too grateful to Christian Science, and I have also found it a wonderful support in times of great mental shock and strain. Another very satisfactory result is the complete absence of worry over all financial affairs and the constant daily supply when left to the guidance of the divine Mind.

(Miss) MARGARET SMITH.

For several years before I heard of Christian Science I had suffered from nervous exhaustion in a very severe form, so severe that for the last three years of that time I was quite unable to do any work of any kind. I spent my days wandering from one health resort to another, both at home

and abroad. I was then living in England, and was trying different kinds of curative treatments, so called, but without gaining even temporary relief.

At last, when I had apparently exhausted everything. Christian Science was presented to me. At first I would have nothing to do with it, holding "all such things," as I

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classed it, in the utmost contempt. In the end, however, when almost without hope I decided to try it on the basis that it could at least do me no harm.

My healing was slow and was attended, at times, by bitter resentment, but it was none the less sure. Some nine months after I first commenced treatment, I was back again at work, and since that time, now some twelve years ago, I have been absent from my work for one short half day because of sickness.

HUGH A. STUDDERT KENNEDY, Boston, Massachusetts.

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Seven years ago I was a sick, miserable woman; to-day, through Christian Science, I rejoice in health and happiness. I first came to Christian Science for help for valvular heart trouble which was healed in one treatment and has never returned. Dropsy, from which I suffered, was not healed until all other means had been exhausted and I came to realize that God is my only help; then in one month's treatment the dropsy also disappeared. I have had many other healings, including tonsillitis in the most severe form, poisoning of the kidneys, sore and aching feet, and many other minor troubles.

While I am very thankful for these physical healings I am more thankful for the great peace of mind which Christian Science gives to those who apply it to their everyday problems. Worry, a sense of financial lack, and oversensitiveness have been conquered to a great extent, and though there are still problems to be solved I know divine Love governs and that all discord will be overcome.

MRS. F. E. TUTTLE, San Jose, California.

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Christian Science came to me, through a demonstration in our family, at a time when there were many doubts and misgivings in my thought as to the divine order of things. While I had always been quite a close student of the Bible, I was prone to interpret it literally and to note seeming contradictions; in fact it was fast becoming to me a sealed book and I was taking a more material view of life as a result, and found more discord was manifested in my daily experience, until the morning usually found me awakening with doubts and fears and wondering what great calamity would befall me that day.

I was in this condition, honestly groping for the light but seeing nothing ahead but "chaos and old night," when, out of the seeming darkness, like a beacon light, the demonstration above referred to was made. I immediately purchased a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and slowly began to unlearn and empty thought of things material and to fill it with the truth as revealed by our Leader. The process was slow and there were many misgivings but I am so grateful that through Mrs. Eddy's teachings and the Bible I have been led out of a wilderness of belief into the blessed understanding that, as Mrs. Eddy says on page 468 of Science and Health, "All is infinite Mind and its infinite manifestation, for God is Allinall"

About a year later I was called upon to examine a mining property located across the divide of the Rockies. Access could only be had by mountain trail on horseback. I became lost in a blizzard but finally, after many hours of exposure, the horse found its way back to camp. Upon awakening the next morning I found that one side of my face was paralyzed. Fear began to manifest itself, and urged on by my friends not in Science I was rushed to one of the most noted nerve specialists, who pronounced it a form of paralysis, stating there was nothing that could be done and that my face would probably be better within three or four months.

As has been said, "Man's extremity is God's opportunity," so I returned to the practitioner through whom the demonstration previously referred to had been made. The next morning I went to the practitioner, and words fail to express my gratitude for this demonstration which was practically instantaneous, although I returned for treatment once or twice after that. This experience revealed to me a fuller understanding that God is our only source of supply in all things, in business, in the home, and in every walk of life. Since that time the seeming difficulties and problems have vanished into the nothingness from which they came, and each morning unfolds to me more of love and harmony, and I rest in the assurance that all that God made is good. For this and many other demonstrations that have come to me and my loved ones I am truly grateful. A knowledge of Christian Science brings harmony and removes every discordant element, bringing a realization of that Mind "which was also in Christ Jesus."-O. A. King, Denver, Colorado.

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Having received so much benefit from reading the testimonies of others, I send mine with love and gratitude, and in obedience to the command, "Freely ye have received, freely give." I was healed in two weeks, through absent treatment, of nervous indigestion and a weak heart. Before taking up the study of Christian Science I suffered from toothache and neuralgia. My teeth were in such condition that it seemed necessary to have them all extracted. After an unsuccessful attempt I became so nervous that I gave up, and continued to suffer, until I was healed through Christian Science treatment. I later returned to the same dentist and, much to his surprise, had the teeth removed without an anæsthetic. There was almost no pain and no after effects.

I do not have the privilege of church services very often as I do not live very close to a church, and I am indeed grateful for the Lesson-Sermons, also for the literature, which we find helpful in our home. I have had many other blessings too numerous to mention and am indeed grateful for the understanding gained through the study of Christian Science, also to the loving practitioners and many friends who have been so helpful to me. I am thankful to God and grateful to our revered Leader, Mary Baker Eddy, for this great truth that makes free.

(Mrs.) EMMA HARDEE, Grimesland, North Carolina.

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I was considered a very nervous child, being subject to nightmares and fears too numerous to mention, and when I entered womanhood I became weakly. I took tonics but received little relief. At fourteen years of age I suffered a stroke of paralysis and at eighteen a second one. At the birth of my first child I got on very poorly and was unable to be on my feet for any length of time. I was treated by a number of doctors but my condition became more critical. In the year 1914 I underwent two operations, and during the last one was under the influence of an anæsthetic for over four hours, and it was claimed that my system underwent a great shock. The head surgeon said I could never be a well woman, and I shall not try to tell what I suffered. A kidney trouble was manifested soon after the operation, which was diagnosed as Bright's disease. I spent many days in hospitals under treatment. In February, 1919, I was prostrated, and having lost much confidence in medical treatment refused to call a physician, although I used several kinds of medicine daily. A neighbor who is interested in Christian Science lent me a copy of Science and Health, which I read, and she also read to me. On the fourteenth of April I decided to give up all medicine and to rely on God

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alone and I arose and walked alone for the first time in more than two months. I took a bath, dressed myself, and was whole. In eight days I took charge of all my housework, and could have done so sooner only my family thought it better for me to rest. My healing has been permanent and Mind has since been my only medicine.

When fourteen I united with a denominational church. I read my Bible a great deal and often prayed God to heal me, and wondered why He desired me to be sick of an incurable disease when my life meant so much to my family. Through reading Science and Health I gained a truer conception of Deity. It is such a joy to know that God is Love and that He did not send my affliction. I have never had an opportunity to attend a Christian Science service, as I live on a ranch twenty miles from a railroad. I have "Science and Health with Key to the Scriptures" and "Miscellaneous Writings" by Mrs. Eddy, and I take the Journal, Sentinel, and Quarterly, and hope to subscribe for the Monitor soon. I study the Lesson-Sermon every day and feel that I am growing in grace and in the knowledge of Truth. I hope this testimony may encourage others who are in need of Christian Science, as I was.

(Mrs.) CORA LOBB, Sedan, New Mexico.

4

Out of love and gratitude I wish to give my testimony for all the good and love of which I have been a recipient through Christian Science. Five years ago I heard of this beautiful teaching for the first time, when I was so downhearted that I thought I could never be happy again. My only daughter passed away at the age of seventeen. This loss made me nearly desperate. A dear friend called my attention to Christian Science and gave me a copy of Der Herold to read. After reading it through I had a deep desire to know more of this beautiful teaching. A dear Christian Scientist helped me with great patience and love to overcome the deep sense of sorrow and through Christian Science I learned to know that there is no pain, no separation, no sorrow, and I experienced rest and peace.

I also wish to testify to another healing. I had lost all my hair, and was completely bald. This condition had existed for over two years and all the material remedies applied were without result. I believed that it would continue to be so for the rest of my life, but through Christian Science treatment the condition was overcome and to-day I have a full growth of hair. I desire to express heartfelt thankfulness to God for all the blessings I have received through Christian Science. I am grateful to Mrs. Eddy, who did not avoid any sacrifice in order to give to the world a demonstrable understanding of the teachings of Christ Jesus. I thank all who have stood by me and have helped me in word and deed. I hope that my testimony may encourage others to seek a knowledge of God so that they, too, may find peace, harmony, and healing.—(Mrs.) TRINA METTLER-ABDERHALDEN, Hundwil, Kt. Appenzell, Switzerland.

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Many years have passed since my first healing through Christian Science. In sheer desperation, and after fighting against it for some time, I at last turned to it hoping to find relief from weak eyes, and as Mrs. Eddy says of the disciples of old, "Convinced of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side" (Science and Health, p. 35), so I turned from matter to Spirit. The understanding gained from the first interview with a practitioner enabled me to see

in a small degree man's relation to God, his creator, which resulted in my laying aside glasses, which I had worn for five years but have not worn since. This was but the beginning of a firm stand for Truth. My gratitude to God for His loving care, and my appreciation for the unselfish devotion which made it possible for Mrs. Eddy to reveal to us this glorious truth can be expressed only in small measure, for it is almost impossible to put into words the gratitude and joy one feels for the benefits received through Christian Science.

(Mrs.) HARRIET H. ABBOTT, New York, New York.

4

I should like to say how grateful I am for Christian Science and for the healing of a very discordant condition in one of my ears. Quite suddenly one morning there was a deafening sound in this ear, and both ears seemed full of water. I had to go to work as usual, to an occupation in which good hearing seemed an essential, and I felt very deaf.

The slight knowledge of the truth which I had helped to keep fear away to a great extent, but I could not get rid of the discordant sounds in my ear. I then asked help from a practitioner, which was most kindly given, and some little time afterwards the discordant conditions entirely left me. I felt as if I had awakened from a bad dream. Words can but feebly express my gratitude to God for this healing, and for this wonderful truth as taught in Christian Science.

(Miss) GERTRUDE BIDDLE, Wimbledon, England.

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Having so many times received help through reading the testimonies in the Sentinel, I wish to express my gratitude to God, to our revered Leader, Mary Baker Eddy, and to the friends who so lovingly helped me in taking my first steps. In the four years since I have learned to know God as divine Love, perfect Principle, and man as the reflection, made in His image and likeness, I have had many beautiful demonstrations of Love's healing power. I have been healed of a weak heart which I had experienced since childhood, also of neuritis, from which I had suffered for ten years and had no hope of ever being well. My daily desire is to overcome a sense of criticism, to know nothing unlike divine Love, and to manifest more of that Mind which was in Christ Jesus. For all the good that has come and is coming to me daily I am truly grateful.

(Mrs.) NELLIE V. PROBASCO, Lankershim, California.

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I would like to express my gratitude for the many healings which have come to me and to my family through the study of Christian Science. My two children have had several of the so-called children's diseases,—measles, mumps, and chicken pox,—and in each case there was not more than one hour's sickness; although the outward manifestations remained for a few days, there was no other inconvenience. In the case of the older boy, whooping cough was entirely healed in three days with the help of a practitioner. Through these healings and many others which we have experienced, some of equally short, and others of longer duration, I have indeed proved that Christian Science heals. God is no respecter of persons, and the truth is available to all who earnestly seek it.

I am grateful for the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and for all the other publications and the help received through the faithful work of practitioners.—(Mrs.) SARAH F. BLANCHARD, Shrewsbury, Massachusetts.

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Signs of the Times

["Face to Face"-The Christian Science Monitor, Boston, U.S.A., Feb. 3, 1921]

Christian Science may be said to be a religion of seeing face to face. Through an application of its teachings all phenomena are scientifically traced to their true source. All false beliefs, which are responsible for the bondage in which humanity finds itself, are dissolved by an understanding of the truth. Sickness is thus replaced by health, sin by holiness, and discord by harmony. Thus does the light of true knowledge, born of the divine Mind, dispel the darkness of mortal beliefs. And one sees, perhaps for the first time, that success in Christian Science is to be gained in the measure that one abandons the utterly false beliefs, predicated on life in and of matter, and puts on the new man, "which after God is created in righteousness and true holiness." Thus does a man strip off his disguise, as of the earth earthy, and he sees himself as man, the perfect image or reflection of God who is infinite Mind, Principle, and therefore not subject to any of the ills and limitations imposed by the so-called carnal mind. He is commencing to see face to face, to maintain his knowledge of God as infinite Spirit and man as the expression of Spirit, and therefore wholly spiritual. Scientific discernment alone lifts him into spiritual understanding, which he supports by actual demonstration. This true knowledge enables him to detect the chaff of ignorance, or materiality, and to separate it from the wheat of spiritual perception. Thus he finds that God is the sole activity, the one and only cause. He will rejoice, for he will have awakened to see himself as man, spiritual, and not material, created in the likeness of Mind, God, not theoretically, but actually and practically. He will recognize further what he previously failed to grasp, while accepting the testimony of material sense,-that, being a spiritual idea, man has always dwelt, is now dwelling, and will forever dwell in the domain of divine consciousness or Mind, and nowhere else. Through this metaphysical knowledge, or direct seeing, he will soon behold the fruits of the Spirit, expressed through love, peace, contentment, health, and harmony. He will know, for all time to come, that in reality the kingdom of heaven is here and now, on earth "as it is in heaven." And all the beliefs that have hampered his growth Spiritward, he will see, have no existence, in fact, for they must be outside of the realm of infinity, the one reality, which is impossible.

It is little wonder, therefore, that those who have been taught to believe that God is anthropomorphic, an enlarged material personality, should "see through a glass, darkly," and that their entire vision of God, or Principle, who is infinite, invisible, and incorporeal, should have been obscured. From the beginning of his study of Christian Science, the student is immeasurably helped by its elucidation of the fact that the Bible must be spiritually discerned. Mary Baker Eddy, the Discoverer and Founder of Christian Science, has made this extremely simple, and has pointed out this realization as a prerequisite to all healing. "The Bible teaches transformation of the body by the renewal of Spirit," writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 241). Then follow these significant words: "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice." And thus the Christian Scientist is ever at work gleaning from the Bible its spiritual meaning. In this connection as in all others the Christian Science textbook and Mrs. Eddy's other writings are of inestimable value.

This struggle to improve a man's spiritual vision, until he finally sees God face to face, is by no means peculiar to this day and generation. It is as ancient as the ancient of days, and can be traced throughout the entire Bible record. It is described in many incidents, and wherever men's vision was elevated to a better understanding of God, strength and spiritual power measurably increased. And similarly, he who has gained the loftiest vision of Truth is proving most abundantly that the Christ is as available now as when the master Metaphysician preached and practiced, through healing, among the multitudes in the streets of Capernaum and in Jerusalem.

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It will be remembered that when Jacob wrestled with the angel, his name was changed to Israel, and he called the place Peniel, "for," he said, "I have seen God face to face, and my life is preserved." He had caught a vision of the Christ, or Truth. The significance of this incident is completely lost unless the incorporeality of God, infinite Mind, is clearly recognized. For without this realization one would fail to understand what the experience of Jacob was designed to reveal, that is, the struggle of the human mind in overcoming its own beliefs and the ultimate recognition of the ever presence and infinite power of Mind, divine Love. Mrs. Eddy writes, "Jacob was alone, wrestling with error, -struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains,—when an angel, a message from Truth and Love, appeared to him and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science" (Science and Health, p. 308), and finally, we read on the next page: "The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man."

And thus the experience of Jacob typifies the continuous effort of mankind, daily striving to work out of the flesh and its enslavements. And in some degree, at least, every one is struggling to put off the old man which is corrupt according to the deceitful lusts. That is to say, every one is laboring, consciously or otherwise, to put on the Mind of Christ. He will, at length, put on the new man, clad in the vestment of immortality, fully conscious of his unity with Principle. And there will be great joy, for he will have awakened from the dream of life in matter, by the rejection of every suggestion of imperfection and impotence. He will rejoice, for he will see God face to face.

[From President Harding's Inaugural Address]

Mankind needs a world-wide benediction of understanding. It is needed among individuals, among peoples, among governments, and it will inaugurate an era of good feeling to mark the birth of a new order. In such understanding men will strike confidently for the promotion of their better relationships, and nations will promote the comities so essential to peace. . . . The earth is thirsting for the cup of good will. Understanding is its fountain source. I would like to acclaim an era of good feeling amid dependable prosperity and all the blessings which attend. . . . There is no short cut to the making of these ideals into glad realities. The world has witnessed, again and again, the futility and the mischief of ill-considered remedies for social and economic disorders. But we are mindful to-day, as never before, of the friction of modern industrialism and we must learn its causes and reduce its evil consequences by sober and tested methods. Where genius has made for great possibilities, justice and happiness must be reflected in a greater common welfare.

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Service is the supreme commitment of life. I would rejoice to acclaim the era of the Golden Rule and crown it with the autocracy of service. I pledge an administration wherein all the agencies of government are called to serve and ever promote an understanding of government purely as an expression of the popular will. One cannot stand in this presence and be unmindful of the tremendous responsibility. The world upheaval has added heavily to our tasks, but with the realization comes the surge of high resolve, and there is reassurance in belief in the God-given destiny of our Republic. If I felt that there is to be sole responsibility in the Executive for the America of to-morrow, I should shrink from the burden. But here are 100,000,000, with common concern and shared responsibility, answerable to God and country. The Republic summons them to their duty and I invite cooperation.

I accept my part with single-mindedness of purpose and humility of spirit and implore the favor and guidance of God in His heaven. With these I am unafraid and confidently face the future. I have taken the solemn oath of office on that passage of Holy Writ wherein it is asked, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) This I plight to God and country.

[From Kolnische Zeitung, as Reprinted in The Living Age]

Our old materialistic philosophy has departed with the brilliance of the imperial era. Our faith in what is merely earthly, in what we call "real," in liberal dividends and modern sanitation, as the true view of life, has been shaken like many other of our convictions. We have overturned not only thrones, but also what seemed securely rooted creeds. People are filled with a longing for things which are not of the visible world—things which we cannot see, but whose power we feel. . . . Christian Science, which had some vogue here before the war, gathers many adherents in quiet West End meeting rooms.

[From "Foundations of Faith," Anniversary Address at Union Theological Seminary, by the Rev. John Kelman, D.D.1

Materialistic scientists had supposed that their foundations were secure down to the very bottom of things, and that believers in spiritual realities had no such foundations beneath their convictions. Yet, when we come to think of it, no claim could be less valid than this. Take matter itself, of which people speak as if they knew all about it, and let us try to define it. The attempt takes us back through many successive theories which have arisen and subsided, even within a lifetime. The atoms have journeyed through a longer course than the Israelites, and have encountered more adventures than Ulysses, without reaching a promised land of definition. Even to-day they elude all search, and indeed Bishop Berkeley, who denied the objective reality of matter altogether, has never yet been finally and convincingly answered. Force is in no better position, nor motion. Electricity is known simply so far as the utilizing of it for practical purposes goes, but no one knows what it is in itself. Until recently the law of gravitation seemed to be a matter thoroughly understood and probed to the bottom, until Einstein suddenly arose and relegated gravitation to the same category of insoluble mystery as the rest. We can utilize them all but we cannot know them, and we seem to be no nearer the knowledge of their ultimate nature than our fathers were.

The problem of life is in no better case. Biology has given us wonderful accounts of the facts as they present

themselves to the observer, and physiology has disclosed the marvels of the mechanism which lies behind all these phenomena; but when a definition of the ultimate meaning of the fact of life is demanded of it, science is no nearer a solution to-day than it was of old. Indeed, Herbert Spencer's word remains still as good as any that has been spoken, defining life merely as the sum of the forces that resist death. . . . Hugh Benson has translated the scientific confession into popular form when he says that . . . "the highest possible outcome of human knowledge, in any line almost, consists in this—that one can state with something like correctness, not the key to the mystery, the answer to the riddle, but the riddle itself." . . .

There are times when the anxious believer discovers that faith's foundations are out of sight and have apparently vanished. At such times it is not surprising if he should be tempted to ask, What if it be not true after all? Nor will it be surprising if, in his attempt to answer that question, he should discover that he has no argument by which he may effectually silence doubt. At such a time there is but one thing for it. He must fall back upon his own experience and find there a sufficient ground for believing. Whatever floods of mystery the doctrines of Christianity are ultimately founded on, here in actual present experience there is solid ground beneath them, a sufficient platform for faith to stand upon. Religion does not mean that we profess to know what God is and are able to define Him. It means that we know God as an actual potent factor in our own lives. . . . All human faith ultimately rests on experience, either direct or transmitted, and the real strength of the faith is measured by the directness and immediacy of its connection with the believer's own experience.

[George Eastman, as Quoted in The American Magazine]

The man who thinks he has done everything he can do, has merely stopped thinking. He is what might be called "up and out," and excepting that he has more money his case is not really very different from that of the man who is "down and out."

[From The Lewis, Bulletins Published by Campbell-Ewald Co.]

There is nothing to efficiency but truth at work—and there is nothing so practical and profitable as truth.

Church Notices

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Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

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From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society. Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings. Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Scntinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

APRIL 16, 1921

NUMBER 33

Good Alone Is Real

NINA GRANT

IT is sometimes surprising, even to the student of Christian Science, to find how belief in the reality of both good and evil permeates human thinking, even in what are considered its best aspects. Men and women who are earnestly desirous of helping their fellow creatures and alleviating the suffering around them, handicap their efforts through a fixed and illogical belief in the reality and divine permission of the evil which they are attempting to destroy.

Another curious illusion of the human mind is the belief that personal experience of sickness or sorrow is helpful, if not positively essential in order to be able to help others to be healthy and happy. A remark recently made to the writer to the effect that a man could only learn through suffering how to help and cheer his fellow man, showed how much reason we have for gratitude to Christian Science for an understanding of what happiness is, and how it can be realized here and now. Any erroneous statement made is only an opportunity for knowing the true fact, and it was gratefully realized, in the instance alluded to, that the man who best helps his fellow man is he who knows most about God. He is also the happiest man, for he is daily proving, in healing sorrow, sickness, and sin, that Spirit, divine Mind, is the only creator, and man in the image and likeness of Spirit reflects infinite Life, Truth, and Love, and therefore is spiritual, deathless, perfect. For the one demonstrating this glorious truth there can be nothing but rejoicing.

Any one who has experienced in the slightest degree the joy and peace of knowing that God is ever present Love, and that the only law governing man and the universe is the eternal, unchanging, supreme law of divine Principle, good, knows that true happiness is forever independent of any material sense of wealth, fame, or even personal affection, and is experienced in spite of the presence or absence of these conditions, and quite irrespective of them. Indeed, if we cling to the mortal sense of joy in persons or things we but sentence ourselves to suffer the doom of this false sense as satisfaction in or with matter gives way, as it inevitably must, before the unfoldment of the ever present consciousness of true being.

On page 96 of the textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy has written: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears." It is worthy of note that she points out that while on the one side will be discord and dismay, on the other side there will be Science and peace. We are all of us free to choose Science and peace, if we desire the truth of spiritual being, rather than the thorny road of suffering as the result of resistance to Truth. A man does not need to believe in or suffer from a lie in order to be able to

demonstrate Truth for himself or another. We do not read that Jesus, the greatest healer the world has ever known, had to experience sin, sickness, or death in order to heal all who came to him. True, he "was in all points tempted like as we are," yet he was "without sin," and the man who knew enough of God, infinite, omnipotent good, to be able to feed the multitude, purify the sense of the Magdalen, and finally prove for all time that life is eternal, could never have suffered from nor accepted poverty, sin, disease, or death as anything but falsities of belief, to be corrected with the fact of ever present Life, Truth, and Love.

What we need, then, in order to heal the sense of discord in ourselves and others, is to displace the belief about happiness as depending on riches, environment, worldly success, or popularity, with the fact of man's eternal inseparableness from good. Because Spirit, God, is all there is, man can never for an instant be separated from the consciousness of true spiritual substance, for there is, in fact, nothing to come between God and His spiritual idea, or expression, man. The understanding of this fact eliminates the false sense of separation between man and his Maker which finds expression in the belief of mortality, or life in matter, governed by material conditions, and replaces it with the consciousness of the ever presence of the only Life, Spirit.

This realization is not gained to-day, any more than in Jesus' time, by the one who wraps himself in the mantle of self-righteousness or callous disregard of the seeming sufferings of others, nor by the one indulging in unjust censure or condemnation of others. Instead of complacently remarking that "so-and-so cannot expect to be well so long as he is so unloving or fearful or prone to criticize," let us turn the searchlight of Truth on our own thinking and cast out the belief in evil as causative intelligence, so that we see the Christ so clearly that we can prove for our brother the glorious truth that cause and effect, Mind and idea, are forever good and harmonious.

If we love God sufficiently to recognize as real and potent only that which reflects the divine Mind, we shall gain the purity of vision that detects error and corrects it without believing in it as reality, and instead of believing in a mortal material mind resulting in a sick and sinning mortal man we shall begin to realize the joy of coming "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Bullying

ALEXANDER F. PRIMROSE

BULLYING is unfortunately not confined solely to boys' schools, though it is usually looked upon as being the ill-treatment which boys sometimes receive at the hand of bigger and stronger ones. Where it occurs in other walks of life, it is usually called by some other name. Bullying is always looked on with disapproval and steps are taken to stamp it out when it is discovered. The reason for this is simple. A bully is always a coward at heart, and never dares

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to hurt any one if he imagines for a moment that there is any chance of his not being able to do so with impunity. No one has ever any use for a coward, and bullying has always bad results for those who are not able to resist it.

When asked what a small boy is to do who is being bullied, some people sometimes glibly advise his fighting the bigger boy who is tormenting him. Though the advice may be well meant, if acted upon literally it usually has rather disastrous results. The proper way to overcome bullying is well given in "Tom Brown's School Days," that delightful description of life at a big boarding school. The advice given in this book to those who are not able to protect themselves by physical means is to "grin and bear it." This is a sure remedy for bullying, because once the bully sees that his efforts are not causing fear he transfers his attentions elsewhere. He thinks he does so because there is no fun in tormenting some one who does not mind it; but really it is because he has an instinctive fear of being hit back. Fear is like the darkness which vanishes into its native nothingness before the light of Truth.

There is no one, however, who does not encounter bullying in some form or another, although he may call it by some other name. In fact, whenever a man is afraid, he will be bullied, because fear is the belief that there is some power in the world besides Love. If therefore a man believes in an illusion, he will suffer the effects of his belief; and as any belief as to the existence of a power opposed to God who is infinite Life, Truth, and Love, must be the opposite of these divine qualities, the effects of his belief must of necessity be very unpleasant. It may be said that the baneful results of entertaining these erroneous beliefs are the only good thing that can be said for them, as sooner or later they make one seek to rediscover what God, Principle, is. In other words, ceasing to be afraid of the bully, whether it is called ill health, business misfortune, unhappiness, to mention only a few of the ills which seem to cast their shadow across the path of mortal existence, gives one immediate freedom.

"But how can I get rid of my troubles?" is the question which is continually being asked. "I have tried to resist them bravely and to fight against them, but it is no use. Things only go from bad to worse." Now this is very like the position of the little boy at school who tries to fight the bully by using physical force. The bully only becomes infuriated and makes things very much worse for his victim. What is happening is simply this. The sufferer thinks that he is fighting against a reality instead of against an illusion. The result is that he only makes the lie seem more real, and consequently himself gives it the only power it could ever seem to have to harm him.

But once let a man begin to understand, through Christian Science, the truth, even a little of the facts of existence as they really are, and he will begin from that moment to free himself from the shackles of his own belief in the lie which has bound him with so many fetters and hindered his best endeavors. Gradually he begins to see that at the bottom of all his troubles is the belief that there is some power besides God, which seems to influence his actions and haunt his footsteps. Most people will admit that God is all-powerful and allwise and that His power cannot be challenged, but they do not realize that the "something" which seems to challenge this allness of Deity is only a counterfeit of the truth. Now this "something," which people call devil or evil, counterfeits infinite Life, Truth, and Love in every way possible. It is essentially a cheat and a deception, but so long as one goes on thinking that it is true, it will never let him alone or give him a moment's rest. It will seem to haunt him at every turn. He

will be just like the little fellow at school trying with his inferior strength to fight the bully; the task seems impossible. Sooner or later everybody will be forced to see that the only way to stop being bullied is to cease being afraid of the bully. Now this becomes easy once it is realized that there never was and never can be a power apart from God. The struggle at first may not seem an easy one, but that is only because one does not unravel all one's snarls of fear in a day. The path, however, is straight and direct, if one will keep going right ahead. The method of treating every problem in Christian Science is the same, and one has only to apply it faithfully. As Mrs. Eddy says on page 410 of the Christian Science textbook, "Science and Health with Key to the Scriptures," "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'"

True Courage Established

MAY JOHNSTON HALE

THE foundation for true courage is a right understanding Tof God, which eliminates fear. In the history of all peoples we may discern the striving to worship some superior power, but mortals seem always to be attempting to deify something as near like themselves as possible, something that can be understood humanly, and so when Jesus gave his Christ-teaching with its wonderful proofs of the supremacy of Spirit, the people were disappointed in not finding him a material ruler. To them, as to most of the human race, the material world seemed to be the real, and the spiritual world appeared distant, vague, and shadowy. Human beings are in constant dread of something. Foremost is the fear of death, the belief that life is in matter and can be destroyed. And this great fear leads to many lesser fears,-of poverty, sin, disease, and accidents. Even the food eaten and the air breathed seem laden with dangers.

One of the first results of the study of Christian Science is the lessening of these fears in the thought of the student. When it is learned that instead of being a far-off deity seated upon an imaginary throne in the heavens, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," as Mrs. Eddy says in Science and Health (p. 465), and that this God is all-powerful, allknowing, and ever present with His expression, man and the universe, the foundation for true courage is established. Since God, good, is supreme, infinite, and omnipotent, there can be no other power; therefore evil has no place in reality. so there is nothing to fear. The study of the Christian Science textbook reveals also the "scientific statement of being" (Science and Health, p. 468), which to so many students is a veritable rock of salvation when they are tempted by fear: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." This statement is a direct deduction from the definition of God.

The most wonderful fact about the Christian Science definition of God and the "scientific statement of being" is that they can be proved true by any one sincerely seeking Truth. Little children often show their understanding and consequent courage more readily than their elders, and we remember that Jesus said we must become as little children to enter the kingdom of heaven. The simplest proof of the healing power of right thinking brings the assurance of the ever

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presence of divine Mind, as in mathematics the successful solving of one problem encourages the student to have confidence in his ability to reason out another by the same rule. Again as in mathematics, one can advance in Christian Science only by working out problems. Gradually the many fears that hold mankind in bondage begin to yield to this better understanding of the divine Principle of the universe. The enlightened mother gives the necessary care to her children, but ceases to worry and be anxious about them, because she has learned that as she realizes that God's idea, spiritual, not material, guided and governed and protected by the loving Father-Mother God, is the reality of child, she is placing them in the kingdom of heaven. What wonderful encouragement is brought to the sufferer by the assurance that disease is unknown to God and comes not by His will, that the so-called disease is an unreality. For when we remember that God, good, creates and governs all, we know that the only reality there is, the idea of Truth, must be spiritual and good, incapable of producing inharmony and discord, and with this understanding there is nothing to fear. Dreaded poverty is the excuse for much discouragement. In Christian Science one learns that since God is the one creator He must be the one source of all supply, and, since God is infinite and ever present, supply must be like Him, infinite and ever present. By persistent application of this understanding to problems of seeming lack, many grateful students can testify that an abundant supply for all rightful needs is assured. To the man in large business enterprises come moments for great decisions. The human mind with its doubts and fears, thinking one way to-day and another to-morrow, often hesitates to take great responsibility, but as a man learns to submit all problems to that Mind which governs the whole universe, timidity and fear give place to courage equal to any right action.

Only the realization of perfect protection could have upheld Mary Baker Eddy, the author of the Christian Science textbook, in her efforts to give to the world the benefits of her discovery, for the teaching founded upon the truth as taught and lived by Jesus was so contrary to human beliefs that it aroused great opposition and resentment. She writes in "Retrospection and Introspection" (p. 30), "As the pioneer of Christian Science I stood alone in this conflict, endeavoring to smite error with the falchion of Truth." The remarkable courage and brave persistence of this noble woman have blessed all mankind. Many of the soldiers and others in the service during the recent war can bear witness to the protecting power of divine Love and have given grateful thanks for the courage born of their right understanding of God which enabled them, often under the most trying circumstances, to work out the many difficult problems which confronted them.

Just as in any other study we progress by earnest effort, so in the study of Christian Science, by persistent application and the proving of its rules, the foundation for true courage is established in our individual experience, for, no matter what the seeming difficulty may be, one has only to hold fast to his understanding of God and of man as His image and likeness to find the solution for every problem that may confront him, and to realize the truth of what our Leader has written on page 99 of Science and Health, "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man."

Only One Right

THOMAS JOSEPH ABBOTT

IN Christian Science a plurality of rights is impossible. There is only one right. Outside of Christian Science there are as many rights as the suppositional human mind may suppose or opine. But the right or truth does not have its being in the human or carnal mind but in the divine and only real Mind, even that Mind "which was also in Christ Jesus." It is therefore passing strange that one should hear students of Christian Science, when there occurs a difference of human opinions, remark, "Both sides think they are right."

In Article VIII, Section 7, of the Manual of The Mother Church, Mrs. Eddy has placed a rule for Christian Scientists which reads, "In accordance with the Christian Science textbooks,—the Bible, and Science and Health with Key to THE SCRIPTURES,-and in accord with all of Mrs. Eddy's teachings, members of this Church shall neither entertain a belief nor signify a belief in more than one Christ, even that

Christ whereof the Scripture beareth testimony."

Christ Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Now Christian Scientists understand this statement to mean that no scientific and correct conclusion can be arrived at or demonstrated unless the premise is based upon spiritual truth. The supposititious human mind, being made up of erroneous beliefs, vanities, pride, self-righteousness, and the like, becomes enraged and indignant at the simplicity of the plain, unvarnished statements of the truth. It is therefore obvious that if one is sincerely desirous of knowing what is right about any question or problem, this human mind with its beliefs and opinions must be put off or cast out in order that the verities of the divine Mind may be seen.

Christian Science does not admit of any human theories, contentions, speculations, or hypotheses, but this divine Science, being the unchanging law of God, good, Spirit, can only admit the omniscience, omnipotence, and omnipresence of Spirit. All questions or problems, therefore, which may come to the student of Christian Science should be placed under this spiritual microscope, and any false claim to power, presence, or knowledge, when detected, must be destroyed as a lie by the spiritual truth. A student may feel tempted to follow the reasoning of some teacher, practitioner, or older Scientist, without himself having given the question under consideration much individual metaphysical thought, or probably because he thinks these people should know more than he does. Our Leader saw the need of individual thinking, and on page 467 of Science and Health she shows how this may be accomplished when she gives the spiritual interpretation of the First Commandment as follows: "The first demand of this Science is, 'Thou shalt have no other gods before me.' This me is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual." Christ Jesus also saw the need of individual thinking when he said, "Many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after This also justifies our Leader's rule, already quoted, with reference to the belief in one Christ, Truth.

It must be quite clear to all Christian Scientists that if we wish to know what is right or true we must follow Mrs. Eddy's advice, given on page 129 of Science and Health, where she says, "If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable pro or con,-be it in accord with your preconceptions or utterly contrary to them." This will reveal to each one the only right.

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A Beatitude

CHARLOTTE WOOLLINGS

WHEN Jesus said, "Blessed are the pure in heart: for they shall see God," he was calling the world to Christian Science, to the understanding of pure metaphysics. As the student of Mrs. Eddy's inspired writings gains even a glimpse of the grandeur and joy of knowing God as ever present good, he begins to see God; and to see or know God is to demonstrate and prove His allness. It is scientifically impossible to think of the flesh or matter as real and God-created and at the same time to be "pure in heart." In reality there is only one consciousness, and that necessarily must be pure and perfect, because it is our Father-Mother God.

Harmonious consciousness is manifest as the law of harmony. Paul's confident assertion to the Romans that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" is a bulwark of inspiring strength to every student of Christian Science, and as certainly "a stone of stumbling, and a rock of offence" to any one clinging to the belief of mind in matter. Let us, therefore, with willing and joyful humility pray earnestly and unceasingly for that Mind to be in us "which was also in Christ Jesus." No other mind knows anything of true, scientific, Christian healing. There is in reality no mind but the divine Mind. To be pure in heart we must make it our first desire and duty willingly to put away all our educated, intrenched beliefs of a human mind of one's own, in order that we may be able to begin to comprehend the Mind of Christ.

Mortal mind, or the belief that brain controls man, can always be overcome and destroyed by facing courageously all its falsities and wickedness with the steadfast understanding of the real or spiritual man's absolute dominion. And this is indeed our birthright. Let us not sell it for a mess of pottage! These words of Mrs. Eddy on page 192 of "Science and Health with Key to the Scriptures" are most helpful: "The belief that a pulpy substance under the skull is mind is a mockery of intelligence, a mimicry of Mind." It is the One "altogether lovely" who has given man the right and ability to speak with authority to all manner of sin and disease.

Every healing in Christian Science proves that the asserted evidence of physical sense is not true, and must never be accepted as true, otherwise purity of vision is at once clouded and mystified. The aim of every earnest student of Mrs. Eddy's writings is to prove the utter unreality of matter. To do this successfully by healing all manner of disease and sin, one must prayerfully heed these vitally important words of the great Way-shower, "The flesh profiteth nothing." This truth was the basis of all Jesus' healing work. In Science and Health (p. 241) Mrs. Eddy says, "We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity." The flesh, or the Adam-man, is never anything but a dream of life and intelligence in matter. Can we conceive of Jesus, whose sayings were always, "Verily, verily," calling any God-created thing of no profit? What God made is imperishable and eternal, therefore the only logical conclusion even for one unacquainted with the teachings of Christian Science is that the flesh is not of God. Students of the Bible and Science and Health and the other writings of Mrs. Eddy know that the belief in a material creation is an attempted infringement by the human mind of God's perfect and absolutely pure creation of Spirit.

A mental attitude of full and joyful surrender to Spirit will reflect the truth and love which alone heal the sick. When it is really our chief desire to know the true purity of consciousness, or divine Love, we shall certainly see God, or good, in all the minutiæ of daily living, thus proving the absolute supremacy of Spirit, "who healeth all thy diseases." Let us therefore sing and rejoice that our great Master knew so well the immortality of his words and that he so perfectly demonstrated the truth of the beatitude, "Blessed are the pure in heart: for they shall see God."

Are You Rejoicing?

FRED W. JANVRIN

O the extent that we rejoice in understanding Principle, I we are delivered from the harrowing beliefs of envy, jealousy, resentment, anger, self-pity, and the torment that always accompanies these false concepts of God's creation, as by rejoicing we approach in some degree the true vision of man seen by Jesus, which enabled him and his disciples to heal sickness and sin and raise the dead. What was it but rejoicing when, at Lazarus' tomb, Jesus spoke these wonderful words: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always," before Lazarus appeared to the material sense of those present? He proved his understanding of the allness and ever presence of God, Life, Truth, Love. We can always rejoice if we are faithful to our Leader's teachings, for we can know at all times, under all conditions, in every place, that God, divine Love. surrounds, sustains, protects, governs, and directs us, and is just as available to us as He was to Jesus when he said, "Lazarus, come forth," and the Bible record states that "he that was dead came forth."

Jesus was enabled to make that demonstration by rejoicing in the understanding that omnipresent God is man's Life and that there is only one place where man can be, and that is with God; only one place to go and that is to God. What problem can we have that will appear more real, or more difficult to demonstrate than raising Lazarus? In the Sermon on the Mount Jesus said: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

Mrs. Eddy, closely following Jesus' example, has given us many proofs that she rejoiced at all times, and perhaps nowhere more clearly than in "Mother's Evening Prayer" (Poems, p. 4), which begins:—

O gentle presence, peace and joy and power; O Life divine, that owns each waiting hour, Thou Love that guards the nestling's faltering flight! Keep Thou my child on upward wing tonight.

When we realize the gentle presence of divine Love we are sure to be at peace, and this feeling is one of joy; we are rejoicing, and surely no one can reasonably doubt that one who realizes God's gentle presence, which is always accompanied with peace and joy, is able also to understand the power of divine Principle which heals all manner of sickness and blots out sin.

This realization, which results from a consecrated study of the Bible and Mrs. Eddy's writings, helps us to understand these divinely inspired messages. Jesus made many clear statements for our guidance, and none were more unmistakable than his promise, "Ask, and it shall be given you." And James' statement, "Ye ask, and receive not, be-

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cause ye ask amiss, that ye may consume it upon your lusts," explains why prayer at times appears to be unanswered. There can be no failure, however, if we pray understandingly, not to bring God's standard down to ours but to elevate our desires nearer the divine by declaring: Never mind what I may think I want to gratify pride, selfishness, or physical comfort, "Thy will be done;" and to just the extent that we honestly put away personal sense in our endeavor to measure up to the divine will, do we experience an ever increasing cause for rejoicing.

How well are we doing this? Every problem is to each one a stumblingblock or a stepping-stone to a higher spiritual understanding, and it becomes an individual problem, Which shall it be? If we grumble, criticize, condemn, or in any way attempt to avoid doing our full duty, we make the problem a stumblingblock, but if we accept the problem as another opportunity to prove that God can and does overcome all claims of evil, we shall always find cause for rejoicing.

Many hours have been devoted by me to the study of the poems written by our beloved Leader, and none has received more consideration than "Satisfied" (p. 79), and this has never failed to be a cause for rejoicing. Some part of this poem can be applied in connection with any problem, and if our desire is to know more of God and to follow more closely in the footsteps of the Master, then we prove our claim that we have qualified to be included in Jesus' saying, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." When this is accomplished, it will be unnecessary for any one to ask us, Are you rejoicing? for this fact will be apparent to all who come in contact with us. What is there to fear if we really rejoice?

On page 185 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy gives us great cause for rejoicing in the following statement: "Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written,-in the pulpit, in the court-room, by the wayside, or in our homes. They are the victors never to be vanquished." This clear statement contains no such words as "but," "if," "sometimes," "perhaps." It leaves no room for belief in or fear of the power of animal magnetism, mental malpractice, mortal minds, unfairness, dishonesty, or any other evil. Every student of Christian Science has unlimited cause for rejoicing that our Leader blazed the trail for us so clearly that none may lose the way if faithful. When discouragement attempts to talk to us, we can think that a little over fifty years ago Mrs. Eddy stood alone with God, facing a jeering and abusive world, but how different our condition, thanks to Mrs. Eddy, who, as God's messenger, through her inspired vision, in addition to her writings, established the Christian Science Sunday services, Sunday school, Wednesday evening meetings, Christian Science lectures, the reading rooms, The Christian Science Journal, Sentinel, Monitor, Der Herold der Christian Science, and The Christian Science Quarterly Bible Lessons.

Every word written by Mrs. Eddy and left as a part of her divine mission was inspired and controlled by divine authority. In other words, every word is divinely authorized. Let us rejoice that we have so many ways to gain a clearer understanding of Principle and that we can apply this understanding to our everyday problems, until we can realize the truthfulness of Whittier's statement:—

Henceforth my heart shall sigh no more For olden time and holier shore: God's love and blessing, then and there, Are now and here and everywhere.

Getting Away from Things

E. R. BARAGER

T is sometimes a matter of wonderment that there are so many people who fail to realize how much of their lives is utterly wasted in trying to "get away from things." Men and women who, both in business and social life, are even more than ordinarily successful, still carry with them daily this undefined sense of doubt as to the result of this or that venture, and plans are made that comprehend and provide for a chance to "get away," should certain, or uncertain, contingencies arise. That this unfortunate mental proclivity is not new, the result of environment or development, is plainly apparent, for you will remember that Job, in his extremity, complained, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." The fact of the matter, however, is that this concept of life has no justification in the Scriptures and is wholly without evidence to show that it should have a place in our experience. That the fears of mortal man can have effect upon the real man is absurd, however much those who have not yet attained to that measure of understanding which is their right and inheritance may accept and put their faith in such erroneous belief. The real man is spiritual and, as Mrs. Eddy has said in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 276), "Material beliefs and spiritual understanding never mingle. The latter destroys the former."

This idea of material escape also implies the getting away from, or the evading of, responsibility. It does not alone mean that one may put away, or escape from, all thoughts or elements of harm, but it opens, as well, the door through which may be admitted the errors of procrastination, neglect, as the and perhaps willful wrongdoing. To "get away," term is ordinarily used, will never accomplish the destruction of error any more than to flee from material danger will remove the danger. We may, to be sure, put ourselves for a time beyond the immediate influence or effect of some particular error or danger, but the elements of those conditions still remain. Nothing but the rejecting of error and the obliteration of fear from our thought through the unfoldment of divine Love and spiritual understanding will ever really bring us to that point where we can say with Paul, "I have fought a good fight."

The bookkeeper may force a balance in his accounts and delude himself, even for several months, with the thought that the error will not be revealed, but at last the discovery comes, bringing with it humiliation and punishment. So it is with the student of Christian Science who tries, even though it be unwittingly, by evasion or flight to escape from the consequences of error and sin rather than to meet discouragement and doubt fairly and openly upon the broad battle ground of righteousness and Christian endeavor. What, then, is the remedy? Shall we cower helplessly behind the ineffectual barrage of mortal thought and material delusion, or shall we advance step by step to where our every desire, being spiritual and holy, shall have its highest fruition, no matter how simple or how complex it may be? There is no chance for quibbling, no room for doubt, no getting away. In the words of Paul and John, "Now is the accepted time;" and, "Now are we the sons of God." It naturally follows, then, that since we may not avoid the consequences of error, we are entitled to rewards of right thought and Christlike As sorrow and pain inevitably come after disregard of divine law, so do satisfaction and joy follow perfect trust in and complete obedience to infinite Principle.

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Editorial

The Oil and the Wine

THE great difficulty with the ordinary commentary on the Book of Revelation is that it will take a material instead of a spiritual view of the meaning of the writer. It is perfectly true that the material view usually taken is one which the commentator would describe as a spiritual view, but it is rather more material than less for this very reason. The church typified by the writer of the book is the church universal, precisely what Mrs. Eddy means when she defines Church, on page 583 of Science and Health, as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." For this reason the history of this church is something apart from time, it dwells in the eternal now. Thus the great allegory, with which the Bible closes, is applicable to the conditions of the Christian church of all countries and in all ages. When, therefore, any commentator tries to confine the meaning of the book to a certain epoch or to a particular episode, he reduces the church universal to a local conception of a church, and takes the whole meaning out of the text for the enlightenment and direction of all men in every age.

Thus the episode of the opening of the seals and of the appearance of the horsemen is one the significance of which has been perceived, again and again, by the Christian church fighting its way upward to a clearer perception of Principle. The riders on the red, the black, and the pale horses guided their steeds across Europe in the days of the Reformation and the Thirty Years' War as certainly as they have in the twentieth century; whilst the rider on the white horse has always been in the van, going forth, like the church militant, conquering and to conquer. What is true of the sixteenth century and of the twentieth has been true in all times of acute chemicalization; and what Mrs. Eddy means by chemicalization she has pointed out carefully on page 401 of Science and Health, where she says: "What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid." At such periods the violence of the chemicalization is in proportion to the dynamic force of the truth realized. It is then that men's passions explode in war; it is then that human hatred finds its expression in famine and pestilence; and it is then that fear makes death seem victor for the moment. Yet all the time the rider on the white horse is in the very van of the fight, and the victory is never in danger for a moment. "Marvels, calamities, and sin will much more abound," Mrs. Eddy writes, on page 223 of Science and Health, "as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until 'He come whose right it is.''

It is in the interval between the opening of the third seal and the fourth seal, when the rider on the black horse is already scattering famine broadcast, but before the rider on the pale horse has come with the additional terror of death,

that the writer inserts the remarkable passage, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." The meaning of the passage is, of course, quite simple, and it has come to encourage the Christian church fighting its battle against evil, in a seemingly hopeless minority, in every period of history. The Roman denarius was, of course, not the equivalent of the English penny, nor was the penny of King James the equivalent of the penny of the twentieth century. What the writer was insisting upon, but what the translation scarcely impresses on the reader, was the tremendous scarcity when food was offered to the world at many hundred per cent above its normal cost. The prices, in short, were virtually famine prices, since famine, on his black horse, was abroad in the land. And yet immediately following this announcement comes the command that the oil and the wine, the oil of gladness and consecration, and the wine of inspiration, the food of the church, are not to be hurt.

No matter how terrible the conditions about it, the Church, "the structure of Truth and Love," will remain unaffected. While the great majority, relying on its strength to overwhelm the little minority, was rushing upon its doom, the minority, the oil and the wine, was to remain unharmed. "On one side," as Mrs. Eddy says, on page 96 of Science and Health, "there will be discord and dismay; on the other side there will be Science and peace." This is the record of every chemicalization the world has ever seen. It was so in the days of the fiery furnace of Nebuchadnezzar, and of the den of lions of Darius, and it has been so ever since when men have trusted to Principle instead of to policy, to Truth instead of to lies, and have not halted between two opinions. War, famine and pestilence, and death, are only phases of the belief in material appetites and passions, which are stirred into violent commotion whenever truth is spoken with sufficient incisiveness and understanding to threaten the existence of these appetites and passions. The true church is the understanding of Principle which rouses error into moral chemicalization, and so causes it to pass away in destruction, and not, as the writer of Revelation very well knew, the human beings who crowded into the church in Sardis, but who nevertheless had defiled their garments, nor those who in the church at Laodicea were so wise and politic that they were neither hot nor cold, nor those who held to the doctrine of Balaam in the church at Pergamos. In other words, the oil and the wine were not those who attended the church and who, while seeming to be living, were really spiritually dead. but those who understood Truth, and lived in obedience to Truth sufficiently to be able to demonstrate Truth.

The great barrier to the acceptance of Truth is always fear and sensuality, fear in the shape of pure physical timidity, and sensuality in the unwillingness to break away from convention and all that convention means. The majority remains a majority just so long as this fear and sensuality combine to keep mankind from thinking for themselves, and then rising to the courage of their conviction, for it must be remembered that the church has always been a very slender minority in the world. To keep the world from thinking for itself, such instruments as the "index" have been established, and to chain the world with its own sensuality everything has been done to induce it to make what are termed its human footsteps the size of Gargantua's. Ultimately, of course, physical fear itself is seen as a phase of sensuality, so that eventually the struggle narrows down, as always, to the perpetual conflict between the lusts of the flesh and the fruits of the Spirit. Out of this comes the necessity, so insistently dwelt on by Mrs. Eddy, for realizing the powerlessness of

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evil and the nothingness of matter, through an abiding sense of the allness of Principle. It was the necessity for this which Jesus made so clear to Nicodemus, when the Pharisee came to him, by night, in Jerusalem. It is the distinction drawn in the two stories of creation with which the Bible opens, and it is continued down to the closing words of the Book of Revelation. And in all that period the oil and the wine have never been hurt.

FREDERICK DIXON.

The Unlimited Idea

People sometimes seem afraid to give up their limitations for the unlimited truth. Their main fear is that they will lose something. Christian Science, however, takes nothing real away from any one, but always gives the fullness of true good. Actual good is divine Principle expressed. It is infinite in vigor and variety, for it proceeds from infinite Mind. Once a man perceives this, he cannot be afraid of it nor be reluctant to accept it as the only experience to be desired. The goodness which consists in manifesting Principle is not a drab and dreary existence of repressed activity. To be genuinely good, living must be glad with the spiritual animation of the divine consciousness. The real vitality is controlled in perfect order by one intelligence. This is the unlimited

Christian Science shows that immortality, which is the only real living now and always, is entirely spiritual. Immortal man lives as idea in the divine Mind, altogether untouched by any dream of materiality. If a man will but stop to think what is most worth while, he must recognize that it is divine intelligence itself, which is far more than human intellect. The quality of intelligence is what constitutes spirituality. Existence as idea manifesting intelligence is not illusive or visionary. Idea is the reality of living. Idea is wholly spiritual and quite unlike any human concepts. The unlimited is necessarily altogether different from a limited mortal sense of things, even though mortal belief in all its aspects counterfeits the truth. Immortal idea, in order to be unlimited, must be the unified expression of infinite Mind. This unified idea is what must replace any supposition of discord, whether physical, moral, or of any other sort. The divine Mind, being infinite, must be spiritually expressed in just the right way to give the true idea in place of any seeming human conditions whatever.

This reasoning is fundamental in Christian Science. Yet it need not be stated in just these words, for the proper statement and interpretation of the truth are boundless. When one turns to the truth and finds that it heals the inharmony from which he has seemed to be suffering, he is not concerned mainly with words. He need not, however, be afraid of any words that may be used to express the truth. The practice of Christian Science is entirely unlike speculative philosophy. The understanding that divine Principle governs man and maintains joyous order is the knowing of divine Love. This understanding is tangible, practical, and energetic. It actually heals. All sorts of words, both short and long, simple or conveying careful distinctions, may be used for the explanation of the healing truth. The basis of the explanation must be so plain that even a child can grasp it and use it. One divine Mind, Principle, or Love, is the sole cause and causes only good. This is the fact which all must sooner or later accept and prove for themselves.

To give the name "idea" to the goodness caused by the one Mind is a way of making the explanation clear to the one who wishes actually to reason out the truth for himself. Idea is the boundless activity which the divine Mind knows.

It is the conscious experience of Life, not vague nor abstract but spiritually definite and complete. Any one's human interpretation of the divine idea, however, is by no means all there is to the spiritual manifestation of divine Love. The true activity cannot be humanly outlined. It is to be experienced without limit. It is the living truth which, with all the vigor and loving-kindness of Principle, replaces human beliefs with the unlimited reality.

On page 160 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says: "Most of us willingly accept dead truisms which can be buried at will; but a live truth, even though it be a sapling within rich soil and with blossoms on its branches, frightens people. The trenchant truth that cuts its way through iron and sod, most men avoid until compelled to glance at it. Then they open their hearts to it for actual being, health, holiness, and immortality." People who have seemed afraid to consider the absolute Principle of Christian Science will find, as they put aside their prejudices and their fears, that it is the fulfillment of all their real hopes and desires. The unlimited idea of Truth is, indeed, the remedy for all human limitations.

When one considers the infinity of Principle and its application to all living, the task of demonstrating this infinity may seem tremendous. Yet the fact is that the spiritual idea, harmonious activity, has been and is throughout eternity the only real manifestation, in spite of mortal illusions. Many in all times have caught glimpses of this truth, and each glimpse has meant just so much freedom from the supposedly confining concept of matter as reality. Meanwhile, the true man has ever remained unconfined, as immortal idea, untouched by the delusion of matter. As Mrs. Eddy writes on page 323 of Science and Health, "Beholding the infinite tasks of truth, we pause,-wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory."

The work for students of Christian Science is always to "push onward" together in the proving of the truth that one infinite Mind infinitely manifest is the only reality. There is one true aim, one true motive, one true purpose. The way for the achievement of the one right desire is not filled with human suspicion, fear, or dismay. The Christ, to-day as always, is one unlimited idea, replacing every mortal sense of things with right activity. To the Christ we all have to open our hearts for "actual being, health, holiness, and immortality." As we do so, we follow the appeal of Paul to the Ephesians, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice," for the true Love expressed casts out all fear.

GUSTAVUS S. PAINE.

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[Written for the Sentinel]

I Thank Thee

JOHN HOWARD RUSSELL

I THANK Thee, Father-Mother God: I know Thou always hearest me. All praise to Thee, for Thine the power, The glory, and the majesty.

When I resigned what mortal sense Proclaimed was pleasant, I began To know the joy of seeing Thee; To learn the truth of Love's pure man.

What I know of Thee, O God, Is all that's real, or true, of me. Earth's shadows slowly melt away Before my consciousness of Thee.

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Testimonies of Healing

About five years ago my son was thrown from a motor truck, falling face downward on the track some fifteen or twenty feet away, and was seriously injured. The right side of his face struck the rail with such force that the upper jaw was crushed and the lower jaw was broken in two places. His shoulder, hand, arm, and foot were also injured. They brought him home, saying he would last only a few hours. The First Reader of our little church worked for him until the railroad company, for which he worked, sent him to a hospital in another town, where we engaged a practitioner.

I went to the hospital and nursed my son from early morning until late in the evening, knowing that God is all Life, Truth, and Love. While he seemed to understand all I said to him, he could not remember anything until the following Friday afternoon, and then for nearly three weeks he was rational only at intervals. No one gave us any hope for his recovery, but our faith in God did not waver. Nine days from the time he was injured the doctors set his jaws and put his head in a cast, the upper jaw being so badly crushed they feared it would never knit, and still gave us no hope for his recovery. We are so thankful to God that he lived and suffered none of the many ills which were predicted for him. The hospital records show that he took no medicine, had no fever, and slept well. He did not suffer pain at any time, at which the attendants expressed surprise. When I told them we were Christian Scientists they seemed to understand and were encouraging. The surgeon who did the surgical work was a kind, good man, but God healed the boy, and the cast could have been removed in a short time, but we were willing to obey the doctor's orders, although my son could use his jaws in two weeks from the time the cast was put on. He has his sight, is clear mentally, and is not disfigured, although it was said the opposite would be the result.

About four months afterwards he moved his little family to another state and began work for an express company. No one expected him to be able to work for at least a year. Words cannot express what this wonderful manifestation of God's love meant to us, as well as other beautiful demonstrations which we have experienced.

My daughter's little girl, not two years old, was taken sick quite suddenly and seemed to lose the use of her body from her waist down and could not sit up. She seemed to be in great pain and her temperature was very high. With the help of a Christian Scientist she was able to walk at the end of a week and by the following Sunday she was well. My life was not worth living before I found the truth as taught in Christian Science. I thank God for the peace it has brought and for the strength it gives us to meet every problem.

(Mrs.) Anna Muthart Baker, Fairview, Oklahoma.

 \boldsymbol{I} am happy to affirm the attached statement, as \boldsymbol{I} am the person referred to.

WILLIAM C. BAKER, Omaha, Nebraska.

4

It is five years since I took up the study of Christian Science, not for physical healing, but through the recommendation of a friend. After studying "Science and Health with Key to the Scriptures" by Mrs. Eddy for a few months I caught the first gleam of truth, which made me very happy. I had read the Bible since childhood, but did not comprehend the spiritual meaning of it. I watched the progress of the wonderful healings of two friends which proved to me that the teachings of Christ Jesus were not lost and that what I read in Science and Health could really be demonstrated,

which seemed the greatest wonder of all, as I did not know anything of the great works of Christian Science.

After studying for some time I was seized with a severe attack of heart trouble, from which I had suffered for some years, and I had been told by a physician that it could not be cured. The attack was so severe that I could not move or make any sound, and my body seemed to get stiff. After overcoming the great fear which came over me I repeated the "scientific statement of being" (Science and Health, p. 468) and after what seemed a long time I was able to move again. I went to the telephone and called for the help of a practitioner. On returning to bed I slept the rest of the night, and after six treatments I was entirely cured of the condition which I had been told was incurable. I thank God for this and many other healings, both for myself and my son, who has the privilege of attending the Christian Science Sunday school, which is a great blessing. I am also grateful for the harmony in my home life, and for the many proofs I have had that God is the source of supply, for many of my needs have been met through complete reliance on Him.

I thank God for Christian Science, and I am grateful to Mary Baker Eddy, our revered Leader, whose life work is blessing humanity. I am also grateful for the loving help of a practitioner.

MRS. A. E. BARDELLI, New York City, New York.

4

I have often felt that I ought to make more widely known the first physical healing which we had in our home through Christian Science. When about four years old our little boy sustained a fractured skull. I had not long known of Christian Science and thought this would be a splendid opportunity for testing it, and it was proved to be indeed the same truth our Master practiced.

Half an hour after the practitioner was asked to take his case, the suffering ceased entirely, and the wound disappeared within twenty-four hours. The doctor who had been called was very much surprised to find the boy dressed and playing the morning following the accident, and the next morning he examined the skull very carefully and said the diagnosis had been correct, the child had had a compound fracture of the skull, and it was then healed, and he also said it had no business to heal so quickly, and if the child showed certain symptoms he must be notified immediately; but there were no after effects. Nine years have elapsed since this healing and the boy is exceptionally alert and intelligent. We shall always remember the relief from fear which we experienced on this occasion.

In "Science and Health with Key to the Scriptures" (p. 494) Mrs. Eddy says, "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good." We are very grateful for the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for help received through the testimonies in the Christian Science Sentinel and Journal, and for the patience and love shown to us by Christian Scientists on many occasions.

THOMAS BROWN, Eccles, Lancashire, England.

4

Inspired by a deep sense of gratitude for many and varied benefits received, first through the acceptance of Christian Science and later through the study and application of the truth gleaned, I am writing this testimony. In this way, I am in some measure paying a debt I owe to Christian Science, expressed by two living testimonies of

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physical healing that came to my attention. Though inclined to disbelieve current rumors of Christian Science healing, these two cases were proved works.

Several years later, following a series of difficult situations in the school in which I held a responsible position, I found my usual recourse to will power of no avail, when the long nervous strain began to make inroads on my health. I made every human effort to win in this, as I had in other school situations, but instead there was a rapid decline that put me and my will power in complete bondage to what materia medica terms multiple neuritis. After many months of suffering, in a hospital, I was given no hope of complete recovery and the best offered was a wheel chair experience, with no active work whatever. The hours that followed this sentence were so dark and storm tossed that the proverbial drowning man clutching at a straw seemed again to be exemplified. This straw came as a sweet memory of a friend who had been healed through Christian Science of tuberculosis of the spine after seven years in bed; then of another friend who had been released from perforation of the bowels, both of whom I knew to be well and about their Father's business.

My trouble seemed slight in comparison with theirs, and Mind again spoke, when these words came to me, "God is no respecter of persons." That included me. Such a wonderful sense of peace seemed to envelop me that I knew the straw had become a raft and with that wonderful sense of peace I was being guided by the Christ, Truth, into the haven of health. Through the study of Christian Science, this sense of peace was enlarged, and though the way at times seemed hard, God provided the means whereby I was uplifted spiritually when I seemed to need it most. Needless to say my recovery was rapid, enabling me to leave the hospital in one month, fully dressed, and to walk to the carriage that took me back to the school which I had left so many months before. Christian Science became a daily study, and with the loving help of the one Christian Scientist in the school, I was enabled to resume my work in two weeks after my return, completing that year satisfactorily and teaching for seven years afterwards without loss of an hour from duty on account of sickness. I am grateful for the two loving friends who were such true expressions of the power of Truth that I was forced to know, and I am grateful for the experience that brought that knowledge into fruition. I am deeply grateful for class instruction, which has cleared away many false concepts and for the knowledge that I am being guided lovingly, safely, and surely into a complete realization of harmony .- (Miss) Bonnie Bunnelle, Pasadena, California.

The unfoldment of good through the study of Christian Science, both as to better morals and better health, has indeed been a source of great blessing to me. I found that as I became more conscious of the government of divine Mind I had a much clearer thought as to decision for right action, and unconsciously the physical disorders, which included indigestion and constipation, a yearly attack of grip, and frequent severe colds, vanished. For all these blessings I am deeply grateful. The overcoming of extreme sensitiveness as to the attitude of others toward me is a source of joy. Then, too, the added courage and joy resulting from the study of the truth found in the Bible together with the writings of Mrs. Eddy, the revelator of the truth to this age, and the Christian Science literature have been cause for continual thankfulness.

I am indeed thankful to God for His wondrous works to

the children of men, and as man demonstrates the allness of God by overcoming seeming obstructions, dominion is his, and he becomes harmonious and is a more useful citizen, a more valued friend, a wiser counselor, and a more loving neighbor. I trust that this little message of gratitude may encourage others who are looking for spiritual light on life's journey.—(Mrs.) Helen R. Carpenter, Cleveland, Ohio.

My attention was first called to Christian Science when my wife and daughter received benefit from it. Although I did not object to their studying it, I thought there was nothing in it for me, and did not read any of the literature. About two years later, however, man's extremity was indeed proved to be God's opportunity. I was seized with a violent attack of rheumatism. The pain was almost unbearable and at times I could scarcely move. After applying many material remedies, but to no avail, divine Love led me to Christian Science. I wished to read and, not being able to move far enough to get anything else, picked up a copy of the Scatinel, which was within reach. After reading the testimonies of healing I felt that there must be something in Christian Science worth seeking and began to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I read and read, I do not know how long, but before I had finished the book I was up and walking, free from pain and without the need of material support. This was over three years ago, and although I had been subject to rheumatism for a number of years, the healing has been permanent.

I have read Science and Health through several times, and have been freed from bowel trouble, headaches, and boils. Last summer, with the aid of a practitioner I was healed in a short time of serious injury resulting from a fall. I enjoy reading the Bible and all the Christian Science literature. We study the Lesson-Sermon daily in our home and attend Christian Science services. I am very thankful for all these privileges and for the many blessings received.

JONATHAN O. EASTMAN, Owatonna, Minnesota.

While suffering from nervous prostration my mother persuaded me to have Christian Science treatment. I had no faith in it at the time, but doctors had said they could do no more for me, so I decided that Christian Science would at least do no harm. The night following the first treatment. I slept well, the first natural sleep I had had for a long time. This encouraged me to keep on. In two days the nurse was allowed to go. The healing was slow, but I am thankful even for that, as it gave me an opportunity to study and learn more of the truth. The final struggle came last year. It was met and conquered through the loving work of a practitioner. I have resumed teaching, although it had been said that I would never be able to teach again. Christian Science is an ever present help in solving the problems of the schoolroom. Many times just what is needed, especially in history, geography, and current events, is found in The Christian Science Monitor.

Before studying Christian Science I spent many sleepless nights and weary days each summer on account of hay fever. It usually began in June and lasted until late in the fall. Last year I had but the slightest touch of it on one or two days. A periodic cough has disappeared and other discordant conditions, including catarrh, abscesses, headaches, and the tendency to take cold easily, are being overcome by an understanding of the truth which makes man free. Two years ago I was healed of influenza. The fever left almost instantly through the application of Christian Science. Al-

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though the statement had been made that the fever would be high the next day, there was none whatever.

I have also witnessed many other healings, including that of sprained ankle, severe stomach trouble, boils, warts, burns, and croup. Glasses have been laid aside after being worn for eight years. I am very thankful for all the physical healings, but more so for the spiritual uplift and the better understanding of the Bible gained through the study of the Lesson-Sermons. I am thankful for all the Christian Science literature, the reading rooms, lectures, and practitioners, and especially to our Leader, who worked so faithfully to give to mankind an understanding of this beautiful new-old religion.

(Miss) ELIZABETH M. EASTMAN.

I wish to verify the testimonies of my husband and my daughter. Both were healed as stated. Christian Science has indeed been a great blessing to us. We have all been helped in many ways, not only physically and mentally, but spiritually, as well as morally and financially, proving that "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). We are thankful that we are members of The Mother Church and of a Christian Science society and are glad to do all we can to help others who may be as greatly in need of the truth. I am very thankful for all the good that has come to us through Christian Science.—(Mrs.) Anna C. Eastman.

"Man's extremity is God's opportunity." The extremity did indeed seem great, but God is even greater. Some seven years ago, when all medical treatment proved in vain and I was nearly desperate, a friend told me of Christian Science, of which I had never before heard. This was the only way left for me, as I had for three years sought relief from physicians and had submitted to an operation, but my condition became constantly worse. Late one night my husband went to a neighboring city to look up a practitioner, for I desired to give Christian Science a trial. He had, however, firmly decided to consult a noted physician, but was unable to see him that night, and was very downcast. He prayed silently to God, asking Him for guidance, and then looked up a practitioner whose address he had. He still frequently mentions the wonderful sense of freedom which he received after his first visit. He was so filled with hope and faith in God. The practitioner consented to treat me, and when my husband returned home late that night he found me asleep, something which had not occurred for many a night. In a short time I was healed of a trouble which the physicians had pronounced incurable. After having worn glasses, prescribed by a specialist, for three years, I was able to lay them aside and I am now able to do the finest work without them and am indeed grateful for this. Some years later I was healed of a severe case of blood poisoning. In the family we have experienced the healing of grip, measles, pneumonia, and asthma. Part of a finger which had been torn off adhered again, and with the help of a practitioner the fear of its resulting in a stiffened joint was overcome. The finger is normal and one is unable to tell which finger was injured.

One morning I was unable to use the right arm as usual, and required help in dressing. I endeavored to apply my understanding of Christian Science, but experienced excruciating pain. As it was imperative that I should go to the village, the children helped me to dress. I recalled and pondered the countless proofs of divine power which we had demonstrated during the past few years in this new-old religion, and completely forgot self and the symptoms of lameness. On the way home I was able to use my right hand and

was completely freed from pain. I was filled with a deep sense of gratitude for having found in Christian Science a God who verily heals all the ills to which the flesh is heir. As stated in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in the chapter entitled, "Prayer" (p. 3), "Gratitude is much more than a verbal expression of thanks."

No one who has not himself passed through a similar experience can realize my deep sense of gratitude to our Leader, Mrs. Eddy. When I commenced reading the periodicals I thought I hated the noble woman, although I had never seen her, and felt a great repugnance toward her name. To-day, however, I am unable to find words to express my love to this splendid woman, who revealed to us the Christ, through her tireless work for humanity. I thank God and all those who stood by us in these dreary hours, and daily think of the sunshine that has come into our home, and am daily endeavoring to live a life of deeds, not words.

(Mrs.) IDA ZAHLER, Antwerp, New York.

I herewith corroborate my wife's statements. All the blessings which have come to us through the application of Christian Science cannot be enumerated here. They have been many, and I wish to mention that I was freed from the smoke and drink habits, as well as of the use of profane language. Since our acquaintance with Christian Science no medicine has been used in our family of four children. Words are inadequate to express our gratitude. "If such are the present fruits, what will the harvest be, when this Science is more generally understood?" (Science and Health, p. 348).

Gottleb Zahler.

I wish to express my thankfulness to God and gratitude to Mrs. Eddy and to those who have so lovingly helped me in Christian Science. I have studied Christian Science since I was a very small child, and I have had many beautiful demonstrations and proofs of the divine Mind to heal all manner of diseases. At one time my hands were covered with warts, which were very annoying. This condition was beautifully healed through Christian Science. While I was away at school last year, homesickness was met by the realization that my home is in Mind, God, and God is ever present Love. I am gaining more each day in the right direction, and as each claim of a power apart from God is met, I am more grateful than words can express.

I am very grateful for all the Christian Science literature. I am also grateful for the loving thought which constantly surrounds me, and for the realization of the power and ever presence of divine Love.—(Miss) CARRIE ELIZABETH FRANKLIN, Denver, Colorado.

Christian Science has brought to me great blessings both physical and spiritual, and I am indeed thankful to God and grateful to Mrs. Eddy, who again revealed the truth to a needy world.

A few years ago I had a very serious attack of iritis. I had a practitioner treat me and I was healed, my eyes being as strong as before having the trouble, although the case was considered very serious. At the same time I was entirely healed of constipation, from which I had suffered all my life, and I am most grateful to the practitioner who has so patiently and lovingly helped me through so many seeming trials. Love does supply our every need. My daily prayer is that I may gain a better understanding of this wonderful truth and so live as to be worthy to be called a Christian Scientist.—(Mrs.) E. A. Fogg, Manchester, New Hampshire.

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Signs of the Times

["Friends"-The Christian Science Monitor, Boston, U.S.A., Feb. 15, 1921]

If there is any one thing that has been a greater conundrum than all others in the general worldly experience of men it is this: "What is a friend?" Philosophers, sages, poets, and theologians have all busied themselves trying to solve this now-you-have-it-and-now-you-don't idea of the friendship of men, but they have made human friendship no more substantial nor true friendship more visible. Any individual who wonders at the vastness of this subject which has monopolized much time since time began, needs only to turn the light within and see if he is really immune from dependence upon earthly friends or if he has simply failed to recognize his subtle leaning and weakness in this direction. It is a point well worth uncovering and handling for all time.

There is the truth about friendship just as there is about everything else and the truth about anything is as stable, as real and eternal as Truth itself; consequently there can be nothing elusive, fickle, or unsubstantial about true friendship; it exists whenever and wherever Truth exists, now and always, here and everywhere. Does earthly friendship measure up to this standard? Then what friendship does? Truth is a synonym for God, Life, Love,—and, as necessarily as effect follows cause, so everything true is a direct reflection of God, Life, and Love. The truth about anything is the spiritual fact in divine Mind. Then who dares to refer to true friendship as less than something immortal, ever present, and divinely inherited? Napoleon must have had some conception of this when he said, "A faithful friend is the true image of the Deity."

Broken in health from a sense standpoint, financially embarrassed, separated from family, business, or churchmen have been known under all of these human experiences humbly to proclaim the healing balm of friends' compassion, clinging at these times above all others to the undependable comfort of the claim to earthly friends. Sympathetic unity of thought is what they seem to want, -some one who is in sympathy with their troubles, their views,-some one who thinks as they do, who agrees with them, and they claim to find solace in banding themselves together with the faithful friends, finding, as they believe, warmth and protection by the contact of their seemingly harmonious views; in the final analysis, simply the human insistence on having a support that can be seen with the eyes, heard with the ears, and felt with the hands. If they but knew that from their plane of shallow dependence, it is but the distance of a changed viewpoint to the protecting and satisfying realm of Truth's kingdom, they would then rest serenely in the knowledge of the presence of the power of Love, of God, the omnipotence of the only real friendship, and the consequent inactivity or nothingness of all seeming opponents. True friendship is the indissoluble, satisfying substance of God's being expressed eternally,—the ever present and supporting influence of the only real and everlasting Love. Every right idea, every compassionate thought, every kind deed and helping smile or remark is proof of the presence of those qualities which are true friends of man, and every one is a clear example of God expressed.

A man can no more be deprived of his friends than he can be of any other quality of God's being. True friends are not personal, and numbers mean nothing if you are counting friends as two-legged material objects with family names. Mary Baker Eddy, the Discoverer and Founder of Christian Science, says in the textbook, "Science and Health with Key to the Scriptures" (p. 248): "Love never loses sight of love-

liness. Its halo rests upon its object. One marvels that a friend can ever seem less than beautiful." To the degree that we see in our earthly associates only the qualities of good, images of God, to this extent, and only to this extent, are we demonstrating our knowledge of real friendship, and as long as we hold such thoughts of men we will never relinquish our claim to their friendship, regardless of their attitude or actions toward us. Friendship is immortal, and a man's temporal relinquishment of it is a human dishonoring of God in that it is a charge that God's ideas can express aught else than Love and be unfit for association with each other.

Friendship is the undaunted recognition of good, the good that man knows to exist regardless of what lips say or hands do. No man can make a reality of evil in another without admitting the same in himself. Men subscribe to evil's claims whenever they believe evil to be real any time or anywhere, and a right idea of true friendship totally precludes the possibility of such a course, directing as it does every thought to the contemplation of Love's constant reflection. The test of a man's conception of genuine friendship lies in his ability to prove his complete contentment and satisfaction in present communion with God, good—his desires for holiness and naught else; his willingness to bear, if it should be necessary, even persecution; and his appreciation of the sweet and tangible reward, his consciousness of Truth's encircling arm upholding him in all his ways.

Mrs. Eddy asks on page 266 of Science and Health: "Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will slander, until the lesson is sufficient to exalt you; for 'man's extremity is God's opportunity.' The author has experienced the foregoing prophecy and its blessings. Thus He teaches mortals to lay down their fleshliness and gain spirituality. This is done through self-abnegation. Universal Love is the divine way in Christian Science." "Universal Love" is as wide in its scope as eternity, and when you stop to think that the problems confronting the world to-day are not the specific problems of this day and generation but of eternity, then and only then does the impersonality appear and the outline of their seeming reality disappear. With this new vision man will struggle less for the touch of an earthly friend's hand and turn more and more to the "still small voice" which really comforts, directs, and surrounds us with the warmth of God's care and dominion. A true concept of friendship heals, and heals instantaneously, banishing every iota of belief in the claims of evil and manifesting only the perfect, the good, and the true.

[From an Editorial in The Buffalo (New York) Times]

Recognized prominently as among the powerful, respected, and meritorious parts of our national life is the membership of the Christian Science churches. Whether we agree with them or not, we all realize that they form one of the finest and purest elements in our civic as well as in our religious activities.

[From Santa Ana (California) Bulletin]

We hold no brief for the Christian Scientists, and we may not believe all of their teachings, and yet there is no disguising the fact that they are growing at a wonderful rate in our country, and many of the best people of the orthodox churches are joining them. When the people of our city are turned away from a Christian Science lecture in one of our largest auditoriums, there is every evidence that Christian Science is growing.

[William T. Ellis in The Saturday Evening Post]

There never before was a greater interest in religion in America than to-day-or a smaller interest in the churches. This is the paradox of our times. Church attendance is confessedly on the decline everywhere. Nevertheless, let any man arise professing to have a message concerning things eternal and no auditorium is big enough to hold the multitudes that throng to hear him. Theater meetings of unorthodox preachers get crowds, while neighboring churches remain empty. Divine healers draw multitudes and provoke discussion. Unconventional books upon religion are bought avidly. Newspaper and magazine articles dealing with the churches and spiritual topics secure a continuing attention. . . . Novelists who know little of theology or of historic religion find readers responsive to even the superficial treatment of the perpetual question of man's relation to the unseen and the eternal. Statesmen, soldiers, business men, economists, editors, and publicists of every sort, from the Sultan of Turkey to Herbert Hoover, are insisting that only religion can untangle our times. . .

Recently I was riding through Virginia, and on the Pullman I found two men deep in a discussion of the possibility of the church's rising to the present emergency, since they agreed that nothing short of religion can effect the profound changes needed to stabilize the present social order of the world. I was admitted to the conversation, and learned that the men, chance met fellow travelers, were not churchmen, but that one was a physician and the other a banker. Their talk was not idle, superficial criticism of religion or the churches, but the thoughtful, reverent, spacious consideration of a grave topic by intelligent men. They were representative of the highest type of democracy. . . . A short time before this incident I had been sitting, at an annual trade dinner, between two business men who are nationally known for their products. In the course of the evening both of these men, who have no identity as churchmen-at least not beyond their possible local church affiliations-opened up to me separately upon the subject of religion. They had what the Quakers call a "concern" for the world's present condition, and a clear perception of the relation of religion thereto. . . . Humanity cannot be driven to church; it can only be drawn there. So deep and ineradicable is the spiritual questing of the race that it delights to be attracted to living expressions of faith. Do the churches themselves realize how alluring is the priceless treasure they possess? Or do they discern the present eagerness after spiritual satisfaction?

[Sir John Foster Fraser, British Journalist, After Visiting the United States, Gives His Impression as to Prohibition—From The Pioneer]

Sir John Foster Fraser, who is described by Lord Burnham as "one of the most distinguished and widely traveled journalists of to-day, who always holds the highest standards of honor and veracity," addressed the members of the English Speaking Union in Æolian Hall, London, on October 21 last. Touching on his observation of prohibition in the United States, he said: "I am not a rabid, bigoted teetotaler. When I went over the United States in 1918 I found, of course, that some states had been dry for a number of years, while others were wet. Personally I preferred the wet states. When I went back last year, the whole of America was going dry. Of course, there were damp spots, especially in New

York, and I rather gravitated to where there was less aridity than in other regions. I went on a four months' tour in the Middle West, and found nothing but dry states. I did not like it. I did not like cold water with my meals, but I had to get used to drinking cold water. . . . I was not happy when I had to drink near beer, grape juice, root beer, or other concoctions. But the curious thing is that ultimately I began to like them. I began to feel better in health. I began to get rid of pessimism and take an optimistic view of life. I believe my figure improved. Yet there were times when I felt I would be glad to get home and have a real drink. Last year I was invited by a friend to go back to New York and spend Christmas with him. When I arrived the first thing he said was, 'Fraser, what will you have?' 'Whisky,' I said; but when I started to drink it I did not like it.

"Whilst I was over there I found there was very much interest in the prohibition question. They talk more about prohibition than about the League of Nations. I found in the states where they were dry there was a lot of contentment. In the industrial districts, whilst of course there was a great deal of objection, people were getting used to going without liquor. Manufacturers told me that the men were working better. I talked to many workingmen; they resented being deprived of their liberty, they thought they ought to be allowed to decide for themselves. Then they generally added something like this: 'Well, we have got used to it by now, and if we had to vote again, I would vote that we remain dry.' . . . Many Americans who live in New York, Boston, and other big cities will tell you that America does not like what is taking place. They are referring to the class whom they mix with. They say America is going back to light wines and light beer. I may be wrong, I am not a prejudiced teetotaler, but I wandered all over the country from the Atlantic to the Pacific, and from the Canadian border down to the Mexican, and the conclusion I came to was that, right or wrong, America has become dry and she is going to remain dry.

"Again and again, wandering about the country, not only in agricultural districts, but in the industrial districts, I saw how healthy the people looked, how well the men, and particularly the women, carried themselves, how bonny the children were. . . . I have not been particularly happy since I have been back."

Church Notices

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17; Mass.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society-

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8½" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Scntinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming: Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind ' In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S. A.

♦ ♦ ♦ Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

German Translation. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

Christian Science versus Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

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The People's Idea of God. A sermon delivered in Boston.

Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

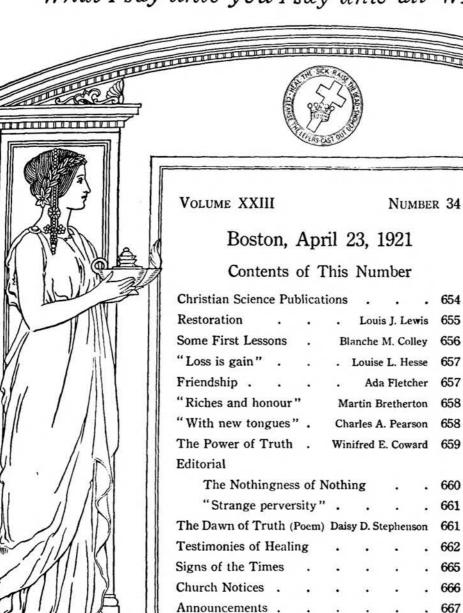
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Works on Christian Science by Mary Baker Eddy

A-LADY-WITH-A-LAMP-SHALL STAND IN THE GREAT HISTORY OF THE LAND

Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1808, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries. One year, \$3.00; six months, \$1.50; three months are required countries. three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a fist of Christian Science Practitioners and Nurses, Subscription prices preside in editorial contents. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year. \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single cony. 5 cents. copy, 5 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$100; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

— By Frank Bell.

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY

— By Hon. Clarence A. Buskirk.

CHRISTIAN SCIENCE: "THE RESURRECTION, AND
THE LIFE"—By Clarence W. Chadwick. Also printed
in Dutch.

GOD IS GOOD—By George Shaw Cook.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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Restoration

LOUIS J. LEWIS

HRISTIAN SCIENTISTS are Bible students. With the Clight that is thrown upon the Scriptures through the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, a clearer interpretation of its meaning is given to every earnest seeker for the truth. This book has been found by many spiritual thinkers to be the greatest commentary on the Bible. It reveals God as perfect Principle, the only intelligence and power of the universe, and as absolute good. As the great first and only cause and creator, this divine Principle never made a mistake. It is unchanging good, and is another word for Mind, Truth, or Spirit. Those who have received and accepted this viewpoint of God have demonstrated in some measure by actual proof that the author of this textbook has given the human race the correct idea of God as well as the Science of Life.

Many have proved the nothingness of disease by its disappearance through this understanding of God, while great numbers have lost desire for sin after the nothingness of sin has been exposed in this Science. By clearly establishing in the thought of its students and followers that a good and kind Father-Mother God never sent either sin or disease, Christian Science has enabled multitudes to discern that sin and disease are merely false human concepts, without a real creator. Many cases are known where money, valuables, animals, and even human beings were reported to have been lost, and through Christian Science what seemed to have been lost was found and restored. These were added proofs that Principle alone controls the universe and is unerring. When our false human concept is changed from the belief in loss to the understanding of God and His unchanging law, that which seems to be lost or missing is located or found and so restored to its rightful place or condition. Not by an admission of loss is such a demonstration brought about, but rather by realizing that in reality nothing is lost in God's

Christian Scientists are of course deeply concerned about world affairs to-day. They are altruists in the truest sense. They are thinking in terms higher than personal problems and pray for all mankind. They desire to feed the human race with the word of Truth that will establish the kingdom of heaven on earth. They realize, however, that Christ Jesus, the Way-shower, taught and demonstrated the nothingness of matter, its beliefs of limitation and loss. Our false human concepts of matter, time, and place must therefore give way to the spiritual truth about these beliefs. Principle and its idea recognizes neither earthly time, space, limits, nor losses, and our thinking, to be scientific and correct, must be conformable to this Principle. When Christian Scientists have realized sufficiently clearly the allness of Spirit and the nothingness of material existence, they will understand how impossible has been the error of believing that anything that is spiritual ever has been or ever could be lost. This is as certain, according to Christian metaphysics, as is the restoration of an individual to health from the illusion of sickness, to wholeness from sin, and as certain as the restoration of any article or person supposedly lost, when scientific metaphysics has been applied.

The method employed by the Master in restoring Lazarus to life is made so manifest by Mrs. Eddy on page 75 of her textbook that it inspires the student with hope and resolve to attain the Mind of the Christ and imitate his mighty works. She explains: "Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it."

We, therefore, are not standing on the same plane of thinking as those who would bury the body. They who would restore all things must be constructive and consistent thinkers. Christian Science calls for constructive thinking as well as for the human footsteps that are consistent with such thinking. Principle does not resort to destructive methods in order to establish harmony, and the spiritually minded man conforms his thinking and actions to Principle. Such a man does not believe that "the end justifies the means" unless the means are Godlike. He realizes that God is governing the universe and he is willing to let Him do it. Even while the wind shrieks and dust flies, the cannons roar and the smoke is thick, we find the true student of Christian Science knowing how to restore harmony. He is found reasoning thus: "Because divine Love governs all, there can be no hatred, loss, separation, division, or misunderstanding," and his actions prove that he understands this to be true. He is not a "quitter," but continues his activities, duties, and privileges in God's vineyard, reflecting divine Love along the way. He is the one who knows how to greet a fellow laborer in the vineyard of our Lord, whose viewpoint may differ from his. Thinking students of Christian Science realize how much more they have to unite them than the error that would divide them. Having one Mind, how can there exist a real difference of opinion? Spirit being All, how can there be a real division or loss? Spirit cannot lose or be divided. When the entireness of God is understood it is readily discerned why no erroneous conditions can exist. The profound teaching of the Hebrew lawgiver, which has been generally accepted by religionists, "Hear, O Israel: the Lord our God is one Lord," may be better appreciated in the original Hebrew, which may be translated, "Hear, O Israel: the Lord our God the Lord is One." It brings out more clearly the entireness or oneness of God as understood by Mrs. Eddy when she wrote (Science and Health, p. 267): "God is one. The allness of Deity is His oneness." For this reason, there is in reality nothing to restore. There is only one power, action, law, substance, presence. It is God.

The human mind first argues for fear, discouragement, jealousy, revenge, hatred, limitation, destruction, and loss, just as it insists upon the reality of disease before it attempts

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its work of restoration, and then the discovery is made that its efforts are in vain because of its false premise. On the other hand, Christian Science maintains with absolute assurance that the all-knowing Mind knows this moment that His idea exists and moves in accord with Truth's unchanging law. Our adorable God, whose majesty, beauty, and love are but faintly discerned by us, is conscious only of His harmonious creation, and knows not the discord which mortals can only believe. Let us then reassure ourselves with the true idea of God, man, and the universe, or divine Love preserving its spiritual idea, and "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." On page 133 of Miscellany Mrs. Eddy says, "So shall all earth's children at last come to acknowledge God, and be one; inhabit His holy hill, the God-crowned summit of divine Science; the church militant rise to the church triumphant, and Zion be glorified."

Some First Lessons

BLANCHE M. COLLEY

WITH what joyous expectancy the average normal child looks forward to his first days of school! How happily he strives to learn the simple facts and rules put before him, and how confidently he applies himself to the problems given by his teacher, whereby he is to prove the rules already mastered! Can we not find in this happy, serene, and confident obedience of the little child a quality necessary to our own success in meeting life's problems? Is it not the key by which one enters the blessed kingdom of reality and harmony and finds the very "secret place of the most High"? In one of the classes of younger children in Sunday school the teacher asked, "If we are to be good, true Christian Scientists, what must we learn, first of all?" "To obey God," was the reply of the youngest pupil. "What does it mean to obey God?" "It means to trust Him all the time, in every place, for everything," was the prompt answer.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, devoted her life to proving and demonstrating the truth revealed to her. She has given to the world, in "Science and Health with Key to the Scriptures," the result of the revelation and demonstration in a form any one can understand. On page 462 of Science and Health Mrs. Eddy says: "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life." Are these statements cause for discouragement and lagging zeal? Rather are they cause for rejoicing in the vast infinitude of good to be made one's own. The first grade pupil who, looking with awe and bewilderment into a college textbook, refused to work out his own simple problems, would certainly never progress far.

Not one thing more is demanded of the individual than he is able to fulfill. One must learn and prove the fundamentals of mathematics before he advances to more complex problems. Our Leader herself tells us many times, in varied ways, that one must demonstrate or prove the truth, step by step. "To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate" (Science and Health, p. 254). To prove the power and presence of divine Principle, in what the world might call a small way, is having a part in the es-

tablishment of Christ's kingdom, just as surely as if one were doing what the world might term greater things. Every good thought, word, and deed is potent with Christ, Truth, and aids in the healing work. One can prove the truth that he at present understands. The thing any one can do is to obey God, in acknowledging Him as the one God and only power. This turning to God in simple, childlike confidence, is, to the human thought, as a light suddenly flashed on in a room which has been dark. Just as the light reveals all the dust and disorder, so Truth reveals false concepts and material thoughts. The individual must take, one by one, his false concepts of God and life and man, apply his rule, and lo! he finds beauty and harmony, joy and infinite possibilities, where human, mortal, or carnal mind had said there were only ugliness, hopelessness, and limited opportunity. Who could find such a task toilsome? What could be more joyful?

To be sure, one cannot reach the summit of complete and perfect demonstration at one bound. Neither does the first grade pupil suddenly become an expert accountant, nor the beginner in music become at once the finished artist. There is nothing in any way abnormal or unnatural about Christian Science or its unfoldment. On the contrary, it is simple and divinely natural. No one can say for another how rapid or how slow the progress and unfoldment shall be. That depends entirely upon the individual's consecration to Principle.

There is one thing only necessary to open up the way to heaven, harmony, and that is an honest, sincere desire for good, a heartfelt longing to know God. Born of the acknowledged need for a practical, helpful understanding of God, is a childlike willingness to test for one's self His promises, which, Christian Science teaches, are every one true and capable of proof, here and now. These two qualities, honest desire and willing obedience, combine as one, forming the prayer which the Father sees in secret and rewards openly. Thus one seeks first the kingdom of God, good, and his longing and striving are ceaseless prayer which brings the harvest of peace, joy, confidence, and certainty of God's presence and power, manifested in the healing of every phase of human discord and disease.

"Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear,-this disposition helps to precipitate the ultimate harmony" (Science and Health, p. 323). Is there a man or woman in the world to-day who has not at some time longed to cease being "grown up," to be free from care and worry and responsibilities and be once more happy, joyful, and unfettered as the little child? Yet the simple fact is and always has been that we are all children-children of the one Father; and He has given us authority to claim absolute joy and freedom and dominion in our daily living. Such freedom and joy and gladness become ours to just the degree that we keep the First Commandment, have one God, deny whole-heartedly and actively every claim of any power save the God-power, or power of good, and so claim our heritage as His children. Only in this way do we demonstrate the truth, step by step, and prove the promises to be ours right here and now in the most practical, helpful way.

On page 467 of Science and Health Mrs. Eddy says: "The first demand of this Science is, 'Thou shalt have no other gods before me.' This me is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual." Could there be a clearer, more enlightening rule to apply to daily problems, applicable alike to the greatest mountain of error ever built up by so-called mortal mind laws or to the

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most subtle temptation advanced by human reasoning? Nothing is too great, nothing is too small to be tried and tested by this revealed allness of God. That which is Godlike, spiritual, stands—pure, perfect, harmonious, and unchanging as He is. That which is unlike Him is destroyed by the allness of His presence and power. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

"Loss is gain"

LOUISE L. HESSE

IN the ordinary sense of the word, the expression "loss is gain" seems self-contradictory and even absurd. When studied carefully in the light of metaphysics, however, it becomes beautifully clear and altogether natural. Metaphysically speaking, there can be no loss of anything that is real, while whatever is unreal must be lost before the true idea of being can be understood. So long as one clings to a belief of life in matter, one cannot experience completely the fact of life as the spiritual reality of being. In other words, the sense of materiality must be lost in order that the understanding of spiritual life may be gained.

To one who is in the habit of believing sense testimony, this seems very difficult of accomplishment, for he cannot realize at once the utter falsity of the material senses. He clings to what he thinks is true, and yields his beliefs only as he becomes spiritually minded, gaining to a certain extent an understanding of what it means to "let this mind be in you, which was also in Christ Jesus." The gradual unfoldment of spiritual facts replaces surely and completely the old beliefs, which, when they cease to have any claim upon the one who once held them, vanish altogether. Then, indeed, it is perfectly evident to the seeker for truth that loss is gain, for as he loses his once cherished beliefs about God and man, he finds that he is gaining what nothing can ever take from him, the true understanding of life.

Jesus once said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." All who make a desperate effort to cling to life in matter will ultimately be forced to lose this belief; but whosoever will give up all belief of life as resident in matter, life as belonging to aught save God and His idea, will find, instead of mere beliefs about life, the realization of facts concerning it. He finds God, the one and only cause, and man in His image and likeness. Jesus knew that death was not the gateway to life, and therefore he could not have told his disciples that they must pass through such a gateway before they could find life. He simply meant that they must lose all sense of life as material, and then they would gain an understanding of life as spiritual.

In truth, the gain of spiritual understanding is the only real gain that there can be. In human affairs, however, there is a belief that one person has more of material possessions than another, that he has gained more whereby to make a living. In so far as true possession is seen as the gift from God for obeying the command, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," one is understanding the spiritual significance of gain. But of material wealth Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul"—his sense of God as Spirit, Life, and Love? Such gain presupposes a loss of spirituality, and the belief in its ability to confer good upon mankind must be reversed before the true idea of possession can be proved.

The claim that material possessions bring true happiness is an entirely false one. As we study more closely the word of God in the Bible, and its interpretation as given by Mrs. Eddy in "Science and Health with Key to the Scriptures," we shall lose all desire for those things which have heretofore seemed so very desirable. We see our neighbors striving to gain more and more of worldly wealth, but should that cause us to do likewise? No! We have heard and understood Jesus' forceful command: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." We have begun to know the joy of turning to Principle with our daily needs, sure that they will always be cared for, when we have done our part, and have taken our human plans out of the way.

Our concept of life will be a happy, joyous one if we steadfastly hold to the purpose of turning to Principle with every problem that presents itself. At first this turning may be but a halting, stumbling effort to set our thoughts in new channels, for it is not easy to "put off the old man;" but this must be done before the "new man" can be put on. To become discouraged in the effort to complete this change is to misunderstand the problem which must be solved by each of us, the overcoming of self. Mrs. Eddy says in "Miscellaneous Writings" (p. 118), "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,-and obedience crowns persistent effort with everlasting victory." Then let us press on, and as we continue in the path to righteousness, we shall become aware of difficulties overcome, of a happier outlook upon life, and of increasing desire to learn more of the infallible Principle which heals and saves. God blesses our desires when we trust them confidently to Him, and if we turn to Principle for their fulfillment, we shall know no disappointment. If what we consider a sincere desire is left to God for remolding, we shall be conscious of happiness even though what we ask is granted in a totally unexpected way. Mrs. Eddy tells us on page 1 of Science and Health, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."

As we learn how to turn to Principle with our every care, confidently expecting that in proportion to our sincerity and understanding will be our reward, we shall realize how it was possible for our Leader to write on page 4 of her "Poems":—

O make me glad for every scalding tear, For hope deferred, ingratitude, disdain! Wait, and love more for every hate, and fear No ill,—since God is good, and loss is gain.

It was her unselfish, untiring desire to do God's will which found expression in these beautiful lines, and they stand as a reminder to us that we can prove for ourselves and others, through consecrated living, that loss of materiality brings into our lives a corresponding gain of spirituality.

Friendship

ADA FLETCHER

THOUGHTS of friendship and companionship begin early to occupy the minds of children; tiny children have a great affection for their pets and little playmates. A child's companions also have a big influence on his life; hence the necessity of his being taught early how to choose the right friends and to know the truth about friendship.

Many boys and girls go through a phase of hero worship. Sometimes these heroes and heroines are charac-

ters in the books they read, sometimes personalities they come across in their daily lives. This phase should be watched by parents and teachers and the child guided aright, the noblest characteristics pointed out; in fact, he should be taught that Principle alone is worthy of his love and admiration. Later friendships of a more serious nature are formed, persons are idolized, and the highest form of happiness appears to be in having the companionship and being in the presence of a dearly loved friend. These ideals ofttimes bring disillusionment and disappointment. Mrs. Eddy tells us in "Miscellaneous Writings" (p. 9): "Whom we call friends seem to sweeten life's cup and to fill it with the nectar of the gods. We lift this cup to our lips; but it slips from our grasp, to fall in fragments before our eyes. Perchance, having tasted its tempting wine, we become intoxicated; become lethargic, dreamy objects of self-satisfaction; else, the contents of this cup of selfish human enjoyment having lost its flavor, we voluntarily set it aside as tasteless and unworthy of human aims. And wherefore our failure longer to relish this fleeting sense, with its delicious forms of friendship, wherewith mortals become educated to gratification in personal pleasure and trained in treacherous peace? cause it is the great and only danger in the path that winds upward."

This search for personal friendship and companionship, with its false sense of what constitutes happiness, many times brings with it weariness, sorrow, and bitterness, and the journey from a personal to a spiritual sense of love may be a dreary one, because the human mind persists in trying to attain things in its own way.

Sometimes this false sense of human companionship and love appears about to be realized, when suddenly every hope of its attainment vanishes, leaving loneliness and desolation in its place. It seems a hard lesson for the human mind to learn that divine Love and its idea is the only real companionship, but when this lesson is learned the truth satisfies the craving for companionship, loneliness begins to be a thing of the past, for the angels of Mind's presence are always at hand and the companionship of purity, honesty, and joy becomes more real than mere personal companionship could ever be. When friendship is seen to be a divine idea, into which nothing can enter to defile or to make a lie, all fear of misunderstanding between friends ceases to exist, and even separation cannot cause sorrow, even though great distances seem to separate one from another.

Those who have striven to attain this spiritual idea of friendship gain real happiness and joy, contentment and peace, and this independently of material environment or human conditions. The sense of man's oneness with God brings a realization of the universality of divine Love, a greater love for mankind in general, more patience and kindly consideration, a love for those who seem unlovely, and, greatest of all, the compassionate Love that heals the sick and the sinning. There is only one real friendship, that of Principle, the highest ideal of which is to be, as Abraham was, "the friend of God."

"Riches and honour"

MARTIN BRETHERTON

CHRISTIAN SCIENCE is a matter of demonstration. "If we live in the Spirit, let us also walk in the Spirit," says Paul. In proportion as we can demonstrate in human experience that God is true supply, our needs are met. Beyond that there is neither supply nor need. It is sometimes objected that students of Christian Science do not obey the

Scriptural instruction, "Sell all that thou hast, and distribute unto the poor." Now all earnest students of Christian Science are trying daily to obey this command, not, as some one once said, by providing work for the auctioneer, but by detaching ourselves more and more from dependence on material possessions, so as to give the bread of heaven and the water of life to every thirsty one that asks for them. The mere parting with material possessions was not what Jesus implied, nor was it ever taught by Christianity or Christian Science. It does not necessarily advance us spiritually from the claims of materialism at all; nor has it any bearing on the divine supply for human needs in Christian Science, since what God bestows cannot be given away, lost, or vitiated. Man in reality can no more want than he can sin, suffer, or die, for there can be no imperfection in the idea of the one perfect Mind. Poverty, injustice, greed, or mismanagement of riches must cease as we demonstrate this great fact of Christian Science. On page 223 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit."

Want, or superabundance, of material riches cannot affect man's spiritual growth. As we grasp the true status of man we must similarly fail to judge him by the inaccurate scale of "class" universally obtaining in mortal mind. On no other basis than this can man's equality be demonstrated, since on no other grounds are men equal; but on a spiritual basis equality can and must be demonstrated, in the strictest accordance with that which is most elementary in Christian teaching. Nothing but the recognition of the true, spiritual birthright of man can constitute worth, position, and power. A man is great, therefore, only as he realizes that he is no greater than his neighbor; well-born only as he acknowledges the one Father-Mother, Love, as his parent; wise only as he reflects the one Mind; and rich and mighty only as he wields the "charmed rod" that breaks the chains of error that seemed to keep him from exercising his "dominion over all." Thus, as Mrs. Eddy says on page 490 of Science and Health, "The scientifically Christian explanations of the nature and origin of man destroy all material sense with immortal testimony. This immortal testimony ushers in the spiritual sense of being, which can be obtained in no other way." Man cannot make himself respected, powerful, or rich. Jesus did not say, "Ye shall become powerful," but, "Ye shall receive power." David sang, "Both riches and honour come of thee," and the four and twenty elders of the Revelation, worshiping before the throne, said, "Thou hast created all things, and for thy pleasure they are and were created."

"With new tongues"

CHARLES A. PEARSON

RECENTLY at a Wednesday evening meeting of a branch church, very convincing testimonies of physical healing were given with a promptness, earnestness, and clearness that elicited favorable comment from a lady who was making her first visit to a Christian Science church. Coming to this service with the traditions and practices of her denomination fresh in her thought, she expressed surprise at the spontaneity of the testimonies, mingled with a regret that they should have taken on such a material aspect—the healing of the body. She thought that more should have been said about bringing the sinner to repentance.

When Jesus commanded his disciples, "Go ye into all the world, and preach the gospel to every creature," his

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promise was: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." When a stranger goes into these Wednesday evening meetings he hears the new tongue spoken and does not at once understand, but becomes very much interested. This results in earnest study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. With the light thus thrown upon the Bible a comprehension is rapidly gained of the new tongue, what the healing power is and from whence it comes. When one is expressing gratitude to the Discoverer and Founder of Christian Science, and declaring that he has been healed through her teachings, he is in effect declaring that this healing has come about because of his or some one else's awakened understanding of God and man's relation to God. This healing can only occur because of correct reasoning, the realization of spiritual existence, and is a natural consequence. As Mrs. Eddy says, "Man is the expression of God's being" (Science and Health, p. 470). To understand this statement we must know what the being of God is, and this we find fully set forth in the definition of God on page 587 of the same book and in the definition of man on page 591. Studying these we begin to see the duty or function of man, and that in proportion as we are expressing, reflecting, acting, voicing those qualities which define God, just in that proportion are we proving man.

As it seemed necessary for Thomas to examine personally the wounds in order that he might be convinced that it was the same Jesus, so do the Thomases of to-day need to have the evidence presented—the "signs following." For this purpose these testimony meetings have been established, and thousands each week gladly acknowledge that they have been relieved of their sins and their sufferings by one and the same process—the uplifting of thought, the realization of man's unity with God. Mrs. Eddy in Science and Health (p. 31) emphasizes the importance of these healings, and declares of Jesus, "First in the list of Christian duties, he taught his followers the healing power of Truth and Love." Christian Science teaches the ever presence and potency of this "healing power," an understanding of which excludes the belief in evil; that eternity is now, and that we have now this eternity in which to express and reflect God, good; to be healthy and happy.

The Power of Truth

WINIFRED E. COWARD

ONE of the most glorious promises in the Bible is that contained in Jesus' saying, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Most people are aware of some bond or bonds from which they would be free, and so, like Pilate of old they ask: "What is truth? What is this, a knowledge of which would set me free?" Jesus of Nazareth set forth the truth about God and man, explaining the Christ, by word of mouth, through a selfless life, and most powerfully by his demonstrations of the healing of the sick, the uplifting of the sinner, and the raising of the dead.

In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, there occurs this passage (p. 319): "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, and the misinter-

pretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said." Through her clear spiritual insight, Mrs. Eddy has perfectly discerned the scientific meaning of the teachings of Jesus, and thus, through her textbook and other writings, she has been able to give to this age, in unmistakable language, the answer to the question, "What is truth?" As in the case of Jesus, Mrs. Eddy's irrefutable answer and undeniable proof are expressed in the healing of sin, disease, and death. So to-day, the only sure test a Christian Scientist has of his understanding of Truth is his experience of healing in himself and those who seek his help.

Jesus put the fact clearly that it is the truth which heals. In the eleventh chapter of John's gospel it is related how Jesus, before calling to Lazarus to come forth from the tomb, lifted up his eyes, his understanding, and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." It would seem that on this occasion Iesus asserted that it was the Truth which healed, because of his knowledge of it. Considered by itself, the sentence, "Father, I thank thee that thou hast heard me," might be taken to imply that God had acted in obedience to an appeal from Jesus. On page 2 of Science and Health Mrs. Eddy says, "Prayer cannot change the Science of being, but it tends to bring us into harmony with it," and this idea is expressed in Jesus' statement, "And I knew that thou hearest me always." In other words, man always has existed and always will exist as the perfect reflection of God. It was Jesus' understanding of the truth about man's real being that enabled him to call Lazarus forth from the tomb.

In treatment, one remembers the truth about God and man, and so displaces any erroneous concepts that had been temporarily entertained by himself or by another. As the false beliefs disappear, the wrong condition is healed; the truth, which was present all the time, is demonstrated in the overcoming of sickness, sin, or discord of any kind. In reality there is nothing to heal; there is only an imaginary something to be lost. In the overcoming of false beliefs, it is often necessary to deny them, to reverse their statement, to unsay them, but it is the understanding of the truth which heals. Whenever one's vision of God and man becomes clear and true, and thought is uplifted to understand more of the Christ, healing takes place. A practitioner knows this from experience, and it is for this reason that he endeavors to remove the patient's thought from the consideration of his woes to the joyous truth about God and man.

The reading of Science and Health, the hearing of a Christian Science lecture, the expression of truth in the conversation of friends have many times healed diseases, though the conversation or the lecture may not have seemed to deal specifically with the problem concerned. An understanding of the fact that God is Love will heal everything that needs healing, and in Science and Health Mrs. Eddy reiterates this truth from cover to cover.

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Lo, the Christ is present with thee;
Be not thou afraid;
Nay, be bold, and ever bolder,
Claim the promise made!
Speak the word that conquers error,
Know that Truth is power,
Win the guerdon of the faithful—
Freedom, from this hour.

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Editorial

The Nothingness of Nothing

WHEN Mrs. Eddy realized the nothingness of evil, she found the way to its destruction. For centuries the world had been fighting evil, or rather the instinct of good in the world had been fighting evil, as a tremendous reality. The human being, animated by some dim realization of Principle, went into the battle with evil, not regarding his true self as the image and likeness of Principle and so as its master, but regarding it rather as described in the old folk tales, and himself as a frail and sensuous man, engaged in a more or less unequal contest with it. He forgot that if the writer of Revelation pictured this evil as a great red dragon for the purpose of symbolizing its pretended might, he later endowed it with the other names for evil, "that old serpent, called the Devil, and Satan," with the intention of insisting upon the oneness of its claims to counterfeit reality, before consigning them to oblivion and nothingness. Thus when Mrs. Eddy, in Science and Health, first drew attention to the obvious fact that if God, Principle, was good and was infinite, there was no room for evil as a reality, scholasticism roused itself into a veritable passion of argument, in the course of which it rejected every one of its own axioms, and behaved more like the demoniac amidst the tombs than anything else.

Now it must not be imagined for one moment that the repudiation of evil as a reality even predicates any encouragement to sin. It does the very reverse. It makes sin deliberate, beyond the advancement of any excuse, and so exposes the impossibility of sin unrepented of escaping punishment. The Calvinist or the fatalist may plead the inevitability of sin, when sin is foreordained, but the Christian Scientist knows that sin is a mesmerism which must, sooner or later, be awakened from, since good, because it is Principle, must also be the reality. Nothing, that is to say, outside of Principle can have any actuality. As a theory such a statement is easy enough to comprehend. But Christian Science is not satisfied with theories. James declared that faith without works, theory without demonstration, was a dead thing. Mrs. Eddy has gone as far, or further than James. "In Science," she writes, on page 329 of Science and Health, "we can use only what we understand. We must prove our faith by demonstration." In this way the emotionality of religion is put out of court. Religion is proclaimed as precisely what it is defined as in the Greek of the New Testament, the scientific knowledge of God, Principle. And the student is forced to take his stand on those wonderful opening sentences of the First Epistle of John, read no longer as a mystical utterance, but as a plain scientific statement: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you."

The effort of Christian Science, then, is not merely to preach the gospel, the good news, or the truth, but, as well, to heal the sick, to prove to the sick that what heals is a knowledge of Truth, and the sick, be it said, are all those believing anything except the truth, and so being deceived by the arch-liar, the great red dragon, with all his subtleties and suggestions. Of course, the dragon is too clever, if the terms of the metaphor are to be accepted, to represent what the human mind defines as evil as being good. As good, he offers the good of the tree of knowledge of good and evil,carnal appetite, vainglory, power, the very things Christ Jesus trampled underfoot in his own struggle with evil in the wilderness. Human joy and physical pleasure, that is the dragon's summing up of good: physical suffering and human sorrow represent the sum of evil. But no man can have one without the other. Physical life must end in death, yet life is eternal: human joy must finish in sorrow, yet men are as the angels in heaven. Between the inherited scholastic teaching as to evil and the teaching of Christian Science there is evidently a great gulf fixed, and Mrs. Eddy plumbed it in the exposure of evil as unreal.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." So wrote the author of Revelation in the first century, and eighteen centuries later Mrs. Eddy wrote, on page 563 of Science and Health: "The great red dragon symbolizes a lie,—the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken." If matter were real, if evil were power, this would unquestionably be the case, and not only the present case but the eternal case. Fortunately, however, matter is not real, and evil is not power, and this is proved in Christian Science every time, through a knowledge of their unreality and powerlessness, a case of sickness is healed or a sin overcome. Men still believe that the horns of the dragon can break the Ten Commandments, because they first give power to the dragon out of human fear, and then constitute him real out of human sensuousness. But to merely say that matter is unreal amounts to almost nothing. The metaphysical reason for its unreality must be grasped and understood. In just the same way, to say there is no power in evil is merely futile for any one behaving all the time as if there were. None the less the letter and the spirit must go hand in hand, and the letter never is fully grasped until the spirit is assimilated, any more than the spirit can be fully assimilated until the letter is grasped. When this occurs nothing can withstand the Science and might of Principle; "ye shall know the truth, and the truth shall make you free."

In the knowledge of this truth, the unreality and powerlessness of evil, lies the secret of the peace of God which passeth all understanding. The distraughtness, the restlessness, the trouble that pursue the individual, exist in the exact ratio of the individual's belief in evil, and vanish in the exact ratio in which the individual, through his knowledge of Principle, reduces evil to nothing. A belief in the power of evil is an inevitable expression of materiality. Greater love, says the Greek of the New Testament, hath no man than this, that a man lay down his materiality for his friends. So long as the human being believes in materiality, he must believe in sin, sickness, and death; in other words, in the reality of matter and the power of evil. When he begins to lay down his materiality it can only be because he has gained

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his first glimpse of spiritual reality, and so of life eternal. This is the very foundation of Christian Science teaching. "There is," Mrs. Eddy writes, on page 468 of Science and Health, "no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."

FREDERICK DIXON.

"Strange perversity"

Because divine Love is infinite, it must be infinitely expressed. No limited human concept can exemplify the totality of good. Each one is entitled to turn to Principle, divine Love, from his own standpoint, and to demonstrate its infinity for himself. A man must recognize that his sense of truth is, at the best, but his sense of good, and not all there is to the infinite goodness of God. Others have right to their sense of truth likewise. No one has discerned and demonstrated the truth so exclusively as to have a monopoly of understanding. Charity, cooperation, and real fellowship are requisite to the exemplification of divine Love in daily experience. As Mrs. Eddy says in "Miscellaneous Writings" (p. 293), "The sum total of Love reflected is exemplified, and includes the whole duty of man: Truth perverted, in belief, becomes the creator of the claim of error."

To think that human hatred and brutality are love or can ever be evidence of love is to pervert the truth. Mortal mind, from its very nature, tries to distort and reverse; but, fortunately, mortal mind is nothing merely supposing itself to be something. In a little article called "Love" (Miscellaneous Writings, pp. 249-250) Mrs. Eddy writes: "What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the alone God, is Love." There can be nothing more than the allness of good, divine intelligence spiritually manifest as harmonious action. Supposititious mortal mind's belief that the love of divine Mind can be turned into hate is illusion without any real basis. The all-inclusive divine consciousness produces and maintains only its spiritual manifestation. That is why it is loving. Its all-inclusiveness precludes any suppositional opposite from substituting itself for or successfully attacking the reality. The truth remains forever untouched by mortal beliefs.

In the passage just quoted Mrs. Eddy continues: "By what strange perversity is the best become the most abused, -either as a quality or as an entity? Mortals misrepresent and miscall affection; they make it what it is not, and doubt what it is. The so-called affection pursuing its victim is a butcher fattening the lamb to slay it. What the lower propensities express, should be repressed by the sentiments. No word is more misconstrued; no sentiment less understood. The divine significance of Love is distorted into human qualities, which in their human abandon become jealousy and hate." Each student of Christian Science needs, then, to distinguish clearly between infinite Love, which is Principle and invariably expresses itself as constructive action, and the so-called human love which soon degenerates into malice. Only by accepting the ever loving divine Mind as the sole producing and governing power, can one reject and prove the nothingness of the illusory supposition that would try to present itself throughout experience. The healing process is the replacement of suppositional perversity, whether physical, mental, or moral, with the calm and orderly expression of

The activity of Truth, or divine Love, is always constructive, not destructive. It destroys only the belief in de-

struction, if one may phrase a paradox, and the belief in destruction never has been real. One difference between good and evil is that good is constructive and evil is suppositionally destructive. The constructive action of good is the unfoldment of infinity. It is idea endlessly emanating from its inexhaustible source. The psalmist declares: "He sent his word, and healed them, and delivered them from their destructions." The work of each one turning to Christian Science is to accept divine intelligence and its word, or spiritual expression, as the reality. By living and acting intelligently, one is loving God and reflecting divine Love. Right reasoning finds the reality of all living, loving, and cooperation in Mind, and not in any material sense of things. This true understanding can never degenerate into human enmity, but actually replaces a belief in hostility, disorder, or limitation with the vital goodness of Principle.

Readjustment in these years after the world conflict must involve the understanding of this truth in order to be permanent. Each one must first of all prove for himself in some measure that the orderly expression of Principle, or divine Love, is the reality of man. What is necessary for the demonstration of intelligent order as present is humble and consecrated dependence on infinite Mind. As a man knows the reality, the sense of disease or discord disappears and the established harmony of Truth appears. When matter is looked upon as the remedy for material disease, what ensues is merely more bondage of materialism. If evil is avenged with evil, there remains fresh evil to be avenged. Any such perverse round of materiality can be healed only by vigorous practice in accord with divine Love. The understanding of Principle alone can overcome "strange perversity."

Since the true remedy is spiritual, it can never be humanly forced on any one. The force of divine Love is sufficient to prove healing in all circumstances as spiritual unfoldment. Ruthlessness, that is the very opposite of divine Love, leads to mortal chaos. Political, medical, or religious intolerance, to mention only a few forms of evil, must give way to the actual demonstration of Principle. The lovingkindness of divine intelligence is energetic and healing. In "The Shortest Way with Dissenters," Daniel Defoe, himself a dissenter, wrote: "If one severe law were made and punctually executed, that whoever was found at a conventicle should be banished the nation, and the preacher be hanged, we should soon see an end of the tale. They would all come to church, and one age would make us all one again." Thus by satire he showed the absurdity of intolerance. Every sort of human intolerance is a "strange perversity," for the true way of progress is the patient replacement of evil with the demonstration of good. In this work each one has infinite opportunity to express the divine Mind as the supreme and sole governing power. GUSTAVUS S. PAINE.

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[Written for the Sentinel]

The Dawn of Truth

DAISY D. STEPHENSON

After the groping in darkness,
The radiant light from above;
After the fear and the doubting,
The glory of infinite Love.

Freed from the shadows I hasten, Far from the struggle and strife; Bright is the pathway that beckons, Illumined by infinite Life.

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Testimonies of Healing

For almost five years I was obsessed with the belief that it was impossible for me ever to stand before an audience and give a testimony; but I have been healed, and fear and timidity no longer hold me in bondage. I am now able to give and do give testimonies without experiencing any difficulty whatsoever, and now wish to write one for publication, with the hope that some one will be benefited, as I have been by reading the testimonies of others. The truth as taught in Christian Science has shown me how to become a better man mentally, morally, spiritually, and consequently a better man physically. I have received many healings and blessings, but will not attempt to enumerate them all. My first healing was of a seeming estrangement between my daughter and me. I thought that she should be the first to make an effort to bring about harmony, but I had not been reading Christian Science so very long before I was very plainly shown that it was I and not she who should be the first to make the effort to straighten out this unhappy condition; and in just the time that was required for a letter to travel some twelve hundred miles, and for the answer to come back, was the proof given that there never had been any estrangement, except in my erring thoughts.

Through the teachings of Christian Science I have been healed of as bad a case of alcoholism as it is perhaps possible for a human being to be afflicted with. I was a drunkard for over twenty years. I was also healed of the excessive use of tobacco, both chewing and smoking, to which I had been a slave for over thirty years. A little over a year ago I was confined to my bed by an attack of Spanish influenza, but with my limited knowledge of Christian Science I was able to overcome it in about three days and a half. I was out of the house and about my business on the fourth morning.

About three weeks later my landlord came to my room and found me in a semiconscious condition. He sent for a doctor instead of a Christian Science practitioner. I made no remonstrance, but allowed the doctor to go ahead with his diagnosis. He told me that I was a very sick man and that I had valvular leakage of the heart, and insisted that I be sent to a hospital, which I absolutely refused to consent to. I will have to admit, however, that he did arouse some fear, as I did not know what valvular leakage of the heart meant. On the morning of the fourth day I was sufficiently aroused to realize that I was far, far away from the teachings of Christian Science. I wanted to read, and reaching over to the table by my bedside I picked up a Christian Science pamphlet, read it, and applied the truth contained in it, had all the medicine removed, and requested the nurse to give me some more substantial food than that she had been giving me. She reluctantly obeyed and said that I should continue to take the medicine, and was disturbed over what she thought would be the consequence. I was now able to begin to think rightly, to think health thoughts instead of sick thoughts, to think as Christian Science has taught me to think, the result being that I was able to be out of bed, out of the room, and out of the house in three days more,-all this in spite of the death sentence that the doctor had pronounced upon me; for he had told the landlord and his wife, also the nurse, that he did not expect me to live. Is it any wonder that we are so grateful to our Leader, Mary Baker Eddy, for giving us "Science and Health with Key to the Scriptures," and that we are more than thankful to God and His Christ for these healings, and for all the blessings that come to every honest and sincere student of Christian Science?—Leslie L. Lee, San Francisco, California.

I have so many reasons for praising and thanking God for His loving guidance and help that I must tell of His great loving-kindness in healing me of a seemingly incurable disease. Before this problem confronted me I had known but little of the truth which Jesus said would make us free,free from sin, sickness, and death through the understanding of the truth as taught in Christian Science by our revered Leader, Mrs. Eddy. Like a doubting Thomas I was looking for a proof that I was in the right way to learn of the great "I AM." Soon I became seriously ill with blood poisoning, which began with the eyes and quickly spread over the whole body. My suffering was intense and my eyesight failed me, but I was not afraid and trusted firmly in God. I was alone, and friends came to urge me to consult a doctor as my position as professional nurse demanded I should. "I have my doctor; He is always with me and He will help me," was my reply. Remaining alone I was compelled to attend to my daily needs without any help but that of the divine Mind, and I was helped wonderfully. A Christian Science practitioner happened to look in, took up the work according to the rules of Christian Science, and two days later my eyesight returned. After another week I could take a short walk with the help of a cane, and after three more weeks I was again quite normal and able to attend to my duties. Since then God has been my only Healer, and Christian Science has become my salvation.

Human language but feebly expresses my thankfulness to divine Love and my gratitude to our revered Leader, Mrs. Eddy, for again revealing this truth, of which we can avail ourselves in every emergency. I am also grateful to all the kind friends who have helped me on the way from materiality to spirituality.

(Miss) Elisabeth Hoffmann, Coblenz, Germany.

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Having had many healings through Christian Science, I feel I should like to tell some of them, with the hope that they will help some one else-especially some one whose healing seems slow, as mine was. I have been healed of a weak heart from which I had suffered for at least four years, of a nervous breakdown, and many other ills. The healing of the weak heart was very wonderful to me, as I was in great dread of becoming a mother, and while looking forward to the coming of the baby I never expected to come through alive, as the sense of shortness of breath and the rapidity of the heart beats were alarming. I worked as earnestly as I knew how in Science, and not seeming to improve I went to a practitioner, to whom I can never be grateful enough for her loving patience and help. I can honestly say it is owing to Christian Science that I am alive. My husband is not a Scientist, so I had to have a doctor, who at the last was called away to another patient, and did not get back until after the baby was born.

I am most grateful for these healings. Only those who have suffered from a nervous breakdown can appreciate the gratitude one feels to God for Christian Science. I am very grateful for the physical healings but I am still more grateful for the spiritual uplift, and hope to grow in grace and be able to help other sufferers as I have been helped.

(Mrs.) EDITH H. HEATON, Southsea, Hants, England.

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As evidence of my gratitude for the help received from the testimonies of those who have received healings and blessing through the study of Christian Science, I wish to add mine. I took up the study of Christian Science at a time when I was very much in need of physical healing. I

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had entertained fear of disease until it began to be manifested in various physical ills, and was followed by the fear of death, either for myself or for some of my family. We had consulted a number of the best physicians on the Pacific coast and they had said there were numerous things wrong with me which would never be healed until I was operated upon. I was afraid of an operation, but went so far as to have my roommate order a cab to take me to the hospital to be operated upon for what was pronounced to be a chronic attack of appendicitis. As it was the day before Thanksgiving, however, I decided to wait awhile, and for the next month I was very miserable.

During this time some of my friends asked me just to try Christian Science, saying that if I did not receive the healing, it would not do me any harm. As a last resort, I asked for help, and was told to read the twelfth verse of the fourth chapter of Hebrews: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," and also "Science and Health with Key to the Scriptures" by Mrs. Eddy. Not having a copy of Science and Health, I sat down to read the Bible, but was in such pain that I put the Bible aside and went to the telephone and called the physician whom I had employed, and was told that he was out of the city for ten days or two weeks. There was nothing for me to do but to follow the practitioner's instructions. In a short time a dear friend came in with a copy of Science and Health, and asked me to go with her to the Wednesday evening meeting that evening, which I did.

I improved steadily and was very soon healed. I put aside glasses which the oculist had told me I could never see without, especially for sewing and reading, and many other inharmonious conditions were overcome. I was not willing to stop there, as I knew there was something to understand, and I knew I did not understand this something. I continued to read and study the Lesson-Sermons and tried to gain some understanding of Christian Science. Feeling that I was not doing so, I was almost ready to give up the search when I met one who proved to be the "good Samaritan" to me. I have now had class instruction and am learning to know more certainly that Christian Science teaches mankind to know God, the divine Principle of all being. Christ Jesus, the Way-shower, said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." After many seemingly hard experiences and through much study and prayerful, conscientious effort, a glimpse of this truth has been gained.

We have had many wonderful healings in our home, of both business and physical difficulties, and we are learning that each experience is only another opportunity to prove that God is All, and that there is none besides Him. This is what I am most grateful for. I am grateful to all who have so patiently and kindly helped me, and I am deeply grateful to our beloved Leader, Mary Baker Eddy, whose spiritual understanding gave to the world "Science and Health with Key to the Scriptures." My daily prayer is to gain a better understanding of God and man's relation to Him as taught in the textbook of Christian Science.

(Mrs.) ETHEL S. SHAW, Seattle, Washington.

I am exceedingly grateful for Christian Science. Every day I love and praise it more. Thirteen years ago the Christian Science textbook was placed in my hand, just when despair was depriving me of health and a mother's natural

joy in her children. It seemed that everything the world considers necessary to normal living had been taken from us, and the phantom failure was continually holding a hopeless future before me. Fortunately, "man's extremity is God's opportunity," for it was at this crisis that the inevitable friend gave me a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. As I read page after page of that prophesied book of redemption, there awakened in my thought a new sense of hope and strength, with an intense desire to live and progress according to God's law.

One of the first things I did was to put the children in the Christian Science Sunday school. The next was to throw all of our medicines into the ash barrel. Several health books were consigned to the furnace, and then I settled down to the study of this Christ Science with an eagerness and determination of purpose which bore immediate fruits. I was not satisfied, however, until I had purchased and read all of Mrs. Eddy's writings and had subscribed for all the Christian Science periodicals; consequently, during the past thirteen years we have learned how to overcome every phase of sickness which has presented itself to us, including grip, influenza, heart trouble, astigmatism, measles, sore throat, and various attacks of sickness which we made no attempt to name. During these years we have never been tempted to resort to the use of material medicine or drugs of any name or nature; we did, however, apply our understanding of Christian Science, and received the promise of health every time, followed by a greater sense of harmony and freedom than we had ever experienced under other modes of treatment.

Bringing up a family in Christian Science has been an illuminating unfoldment, wonderfully progressive for the children, and with a wonderful degree of freedom for the mother, freedom from superstition, fear, heredity, and socalled material laws of limitation. During a period of about four years, in which I was obliged to be separated from my family through the day, the only housekeeper and homemaker I was able to give them were the Bible and the Christian Science textbook. Instead of this separation being an affliction, the trying circumstances connected with it were overcome with the aid of the study of the daily Lesson-Sermon, which gave us many valuable proofs of the protecting power and ever presence of good in every case of emergency. I cannot help looking back with a heart overflowing with gratitude to the steps that have been taken since our rebirth in Christian Science, and this gratitude increases as I realize that our human footsteps were guided and guarded by the divine Mind through the ever active ministry of the Christian Science periodicals, which in their universality have also proved to be the individual stepping-stones to the Bible and Science and Health.

I thank God for our efficient Leader and for her stead-fastness in establishing the complete circle of Christian Science activities, none of which I can afford to be deprived of, since I have recognized in our Leader's demonstrations the promised gift from our heavenly Father. My earnest prayer and expectation is to gain a larger and broader vision of Christian Science, for I know that in proportion to my vision, and particularly in proportion to my utilization and expression of that vision and its activity, I shall come into my birthright as "an heir of God," coworking and cooperating in the kingdom of Christ, which is the debt I owe to the revelator of Christian Science, and to the great Way-shower, Jesus the Christ.

(Mrs.) FLORA F. GOOCH, Boston, Massachusetts.

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I wish to testify to the protection and healing I have received through Christian Science. One morning while engaged in some electrochemistry, a tube containing hydrogen caught fire and burst over a sulphuric acid bath, and the acid flew into my face. I do not remember what happened immediately afterwards but when I regained my composure I was bending forward holding my handkerchief up to my eyes and repeating aloud our daily prayer from the Manual (Art. VIII, Sect. 4). I knew that divine Love governs the universe harmoniously, in infinite wisdom, and that man being the expression of Mind is subject only to its rule. I knew, too, that sight is a spiritual faculty, not at the mercy of matter, and realized that the so-called forces of matter were but the counterfeits of the real forces of Spirit, and that matter has no inherent ability to think or suffer.

Presently a friend came in and questioned me about the occurrence. I explained that some acid had splashed into my face. I tried to open my eyes but could not do so. When my friend saw the condition he was very much alarmed and wanted to know what he could do for me, and whether he should put some oil in my eyes. I silently thanked God for the teachings of Christian Science whereby I realized that the real remedy was ever present, immediately available, and operative. I informed him that I did not wish him to help in the direction indicated, whereupon he said he would have no more nonsense, and that he was going to telephone for a doctor at once. I suggested that we had better go along to the doctor, and on the way I knew that all God's ideas, dwelling in Mind, are harmonious, and could not know opposition to Truth, since Love governed.

After an examination, the doctor said he could do nothing for me just then, owing to the condition of the eyes. He took some pieces of the glass tube out of them, and gave me some lotion to put in later on, some colored glasses to wear, and advised me to go home and rest. I disposed of the lotion, but decided to wear the glasses to cover up the little abnormal appearance remaining. While we were waiting for a train, my friend remarked that the burns on my face had nearly all gone.

My parents not being students of Christian Science, I worked all the way home to know that man's real Father-Mother is God, who protects and guides with loving care. When I got off the train I could open my eyes for a few seconds at a time to enable me to find the way home. There being no one at home, I went to my room and fell asleep. When I awoke at three o'clock in the afternoon, I found that I could open my eyes and keep them open quite comfortably, and I was grateful to be able to go to the testimony meeting at our church in the evening. When anything discordant assails us, we as Christian Scientists turn to our textbooks and read, and, as I could not read, the service supplied fresh food for thought and helped me considerably. The next day I was so far recovered as to be able to go about my work as usual and without inconvenience, and in two days there was hardly a trace of the accident left. There were many minor demonstrations tributary to what I have written, but it would take too long to mention them all. One was that I suffered very little pain, and another was the overcoming of fear for my mother, and opposition from other members of my family who are not in sympathy with Christian Science. Nevertheless, each demonstration brought with it a deep sense of thankfulness to God, and gratitude to Mrs. Eddy, who enabled us to avail ourselves of the healing truth, and a feeling of security in the knowledge of the ever presence of divine Love.-WILLIAM DUNSTAN, Krugersdorp, Transvaal, South Africa.

The writer has many times blessed Christian Science for deliverance from many discordant conditions, including sickness, sorrow, and lack. Although I had known of Christian Science for some time, it was not until about seven years ago that I felt I wanted to learn more of it. I had reached the stage of utter discouragement, doctors having told me that it would be but a short time before I would be absolutely helpless and that they had done all they could for me. I then began to study Christian Science. In a very short time I was healed of chronic headaches and other ills, and I soon began to realize that the so-called incurable disease was disappearing into its native nothingness; it is now entirely The other conditions were met through the loving healed. help of practitioners. I am happy to say that Christian Science has been the only physician in our home for the past three years, my husband and mother both relying upon it There are no words that can express the gratitude I feel for the peace and comfort that have come into our home since applying our understanding of this great truth. I only hope that I may prove to be worthy of the name Christian Scientist.—(Mrs.) MABLE E. LARA, Portland, Oregon.

During the month of December, 1915, I had become reconciled to the belief that I would pass away. For some time I had been suffering from what the doctors called inflammation of the bowels, and I had got to the point where I could not eat anything; food, and even medicine resulted in severe pain. Some friends called, and Christian Science was mentioned. The next day I told my mother I wanted to be a Christian Scientist, little realizing what it meant, My mother called a Christian Science friend and asked her if she knew of a practitioner. A practitioner lovingly came to our home that day, and that night I ate, with no ill effects. The next day I sat up; the following day I went to the practitioner's office, and in a week I was back at work. I gained in weight gradually, and to-day all who used to know me say how well I look. Christian Science means everything to me; it is my only physician, and in the business world I find it an effectual help. It has made me a willing reader of the Bible, and I thank God for it.

My gratitude goes out to Mrs. Eddy for discovering and revealing this demonstrable Science to the world. I also wish to express gratitude for the loving and patient practitioners who have helped and are helping me to know that man is the perfect child of a perfect God.

(Mrs.) G. Homer Brothers, Los Angeles, California.

When I first heard of Christian Science, some fifteen years ago, I had undergone two operations for hemorrhoids, and was taking a great deal of medicine. "Science and Health with Key to the Scriptures" by Mrs. Eddy was given to me to read and in about three weeks I was healed, since which time I have not taken medicine of any kind. This healing made a deep impression on me, as many weary years had been spent in following the advice of doctors, taking medicine, and dieting. I did not at first understand what I read, but knew from my experience of healing that this book, Science and Health, contained the truth, and I persevered in reading the Bible and Mrs. Eddy's other writings. Many discordant conditions have gone from my life, and the enlightened understanding of God as Principle has removed many doubts and fears which I had held. This testimony expresses only some few of the enormous blessings I have realized through reading the Bible, Science and Health, and The Christian Science Journal, and other literature.—(Mrs.) MARGARET AMPHLETT, West Drayton, Middlesex, England.

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Signs of the Times

["Look Not Behind Thee"—The Christian Science Monitor, Boston, U.S.A., Feb. 21, 1921]

With that deep, indwelling, divinely inspired vision which characterizes all of the Pauline writings, "the apostle of the Gentiles" admonished the Philippians to seek the kingdom of God and His righteousness, even as he was constantly doing, by saving unto them, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Here is a clearly defined statement as to how we can best progress toward the full spiritualization of thought, toward that final understanding which accepts only that which really is. This is accomplished in the proportion that we put into practice what has already been learned of Truth, never looking backward into the veil of matter, but rather onward and upward, scientifically destroying every finite concept which is presented for acceptance, with the actual, spiritual law, the law which makes for ceaseless unfoldment, which neither tarries, waits, nor honors lapse, interval, or reversal.

The human mind, because of its purely suppositional nature, is always theorizing just how this or that condition, which takes place in its hypothetical realm, is to be accounted for through what it chooses to call laws of matter. For this reason, it is forever, as it were, looking back at some prior experience, asking the why and wherefore of it, and trying to judge the outcome of some present happening by some past event. To this mind there seems to be one endless repetition of material circumstances, each more or less dependent on the other. In the realm of Mind, the one and only consciousness, it is at once seen that Spirit, God, is All-in-all, that whatever actually transpires bears a definite and established relationship to Spirit, God; that each and every right action is the effect of this one and only Mind, the one cause; that there is but the one infinite idea of unfoldment, which is taking place, at every moment, and in every place, and that nothing which is so taking place can be actuated, impelled, influenced, or controlled by any theory of the so-called mind of mortals, which Mrs. Eddy has termed mortal mind. Such reasoning as this immediately turns the thought of the seeker after truth to Mind, God, and away from the seeming happenings in the realm of matter. It furthermore demands that we look forward toward God, and not backward into the byways of belief.

After the Master's sojourn in the wilderness, during which the arguments of evil were presented, one after another, in every possible guise, evil made a final effort to get his attention, promising in return the so-called riches of this world, namely, matter, if he would but accept the finite and limited universe or creation as real and true. What answer did Jesus make to all this temptation? "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus of course knew that to get behind meant to be removed from the mental orbit, so that the alluring promises, which evil never can and never does keep, will cease to be offered. It was the way of the East of saying: When the temptations of evil are no longer in evidence, when the lusts of the flesh are subjugated by means of spiritual understanding, when every carnal belief is crucified with the love of God, good, evil can no longer affect one's experience, be it what it may.

Still another illustration for the purpose of teaching us to look before, and not behind, is given in the nineteenth chapter of Genesis. Here we find Lot being warned of God to leave Sodom prior to its destruction by fire and brimstone. As the Scripture tells us, Lot was evidently unwilling to carry out, save in part, what was required of him. This unwillingness of his resulted in punishment, just as disobedience to the demands of Principle always does. The woman must likewise have been affected by this moral contagion, for, as they were leaving Sodom, to flee to Zoar, instead of to the high mountain, where they had been asked to go, she looked back, and became a pillar of salt. Here, it is quite evident, the writer meant to depict a fitting lesson of just how it is that men are made to suffer for resisting the loving demands of Life, Truth, and Love.

Christian Science, with its message of healing, points always to God and His idea, man. It urges us onward on our journey out of sense, into the land of Soul, where Love reigns supreme over all. It bids us seek the one and only Mind by demonstrating the ever presence of all that really is, and the nothingness of that which presents itself as being, but which never did and never can actually exist. Mrs. Eddy's constant injunction, like that of the Master, was, and is, Look to Mind, God, good. This means as well, Do not look to mortal mind for anything. Look up, not down. Look to the ideal, and keep it steadfastly before you. Look before, and not behind. Let no experience be either more or less to you than the one and only Mind knows. Cast all else behind you. Destroy every false sense with the law of Christ, which fulfills the absolute demands of Principle, honoring only what conforms absolutely to perfection.

In her illustrated poem, entitled "Christ and Christmas," Mrs. Eddy fittingly depicts the nature of evil as a serpent just behind the seeker who is finding Truth from the inspired pages of the Bible. In a wonderful article entitled "An Allegory," in "Miscellaneous Writings" (p. 328), she points out the path that each and every one must take to reach the land of Christian Science, asking, "Hast thou been driven by suffering to the foot of the mount, but earth-bound, burdened by pride, sin, and self, hast thou turned back, stumbled, and wandered away? Or hast thou tarried in the habitation of the senses, pleased and stupefied, until wakened through the baptism of fire?" This she answers, by saying, "He alone ascends the hill of Christian Science who follows the Wayshower, the spiritual presence and idea of God. Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,-divine Love will remove; and uplift the fallen and strengthen the weak. Therefore, give up thy earth-weights; and observe the apostle's admonition, 'Forgetting those things which are behind, and reaching forth unto those things which are before. Then, loving God supremely and thy neighbor as thyself, thou wilt safely bear thy cross up to the throne of everlasting glory."

> [The Dean of St. Paul's, London, in the Evening Standard, London, England]

The clerical profession has fallen on evil days. In almost all other callings there are more applicants for admission than there is room for; some selection can be exercised; the fittest are chosen, the less fit are rejected. But for the ministry little or no sifting is possible; the bishops have to take what they can get, and the standard of admission is in consequence deplorably low. The social level of the clergy has fallen steadily since it reached its highest point at the time of Anthony Trollope's novels. The old clerical families, who belonged to a kind of professional aristocracy, have either disappeared or no longer furnish recruits for the ministry. And now that the war is crushing the parish priest,

with others of his class, under the load of taxation and high prices, the average parish shows its indifference to the parson by leaving him to starve. There are at present thousands of clergymen who cannot buy food to keep them in health.

If we consider calmly the causes of the decadence of clericalism, we shall find them in circumstances which are inevitable, and not discreditable to any one. In the first place, the whole system of public worship was designed for a state of society when very few persons read and very many were unable to read. Now we have become a reading nation. We absorb our intellectual food through the eye more than through the ear. The inveterate reader becomes obtuse to speeches, lectures, and sermons; he would rather perform his devotions at home, and improve his mind by taking down a book from the shelf. We all have access to the best that has been thought and said on the spiritual life without troubling the parson; he is no longer better instructed than his congregation; the metaphor of a shepherd and his sheep has become absurd.

In the second place, Christianity is an historical creed with a long past. It is like a river which has received affluents from all sides. Some of its rites and dogmas come from the Jewish synagogue, others from Greek philosophy, others from Roman imperialism. It has its roots far back in antiquity. This continuity with the past, which gives it an additional charm and interest to those who have been educated on the old lines, is a pure disadvantage to its acceptance with the large and increasing class who have had an education without traditions.

Thirdly, our industrial civilization has produced an overwhelming prevalence of that anti-Christian spirit which is sometimes called materialism, but which I prefer to call secularity. It is the one enemy with which Christianity can make no terms. I cannot state the antithesis more succinctly than in the words of Mr. Belfort Bax, the well-known Socialist leader, who here speaks for the whole movement: "According to Christianity, regeneration must come from within. The ethics and religion of modern socialism, on the contrary, look for regeneration from without, from material conditions."

What, then, is the remedy? It appears that modern civilization no longer needs a clerical profession, and that we can bid for popularity only by allying ourselves with those who reject the fundamental principles and methods of Christianity. This is intolerable, and is, in fact, flat treason. Is there any reason why we should not return to the example of Paul, the missionary who earned his living by tent making? Why should not we have in every parish several men and women who are licensed to read services in church, to administer the sacraments, and to do all that the clergy now do? And why should not these men and women be the parish doctor, the schoolmaster and schoolmistress, the parish nurse, and other members of the little community, without respect of class or sex? Such persons would wear a badge, like the little cross of the Church of England Men's Society, but no distinctive costume; and they would earn their living by their secular work, not by their spiritual ministrations.

There would be several advantages in this change. The church would be set free from the endless anxieties and humiliations of begging for money. We should be rid of the clerical professionalism which is fostered in the theological colleges, and which erects a barrier between clergy and laity. The ministers, being engaged in secular callings, would have the layman's point of view, though they would of course be chosen as being earnestly religious persons. The rivalries

of various denominations would vanish, and the sects themselves would quickly and spontaneously fuse. The public would feel, as they do not at present, that religion was their own business, not the business of those who make their living out of it.

[A New Kind of Religious Leadership]

In an article entitled "College Students and Organized Religion," in the current issue of The Journal of Religion, Albert Parker Fitch writes: "It is conceded that very few of the abler men in college to-day, either the students of distinguished intellectual or creative capacity, are turning toward the Christian ministry. . . . It is not because these men are devoid of religious capacity or of ethical loyalties. Quite the contrary; they are the men who are going to be the leaders of the higher life of their generation. But modern life offers many new professions and occupations into which imaginative spirits and keen minds may enter. The new engineering professions, the opportunities of big business, give scope for the work of the constructive imagination and the analysis of the keen mind, which an earlier and simpler age denied. Political and economic reform calls for the highest moral and mental qualities. Hence it is not altogether consonant with the genius of our day that it should produce such conventionally religious spirits as medieval civilization gave birth to."

In the same issue of The Journal of Religion Gerald Birney Smith writes: "In the development of Christianity we are in the process of transition from a religion of authority to a more democratic type of religion. . . . Instead of speaking of the religious breakdown of the ministry [title of an article by Professor Coe in an earlier issuel would it not be truer to speak of the beginnings of a new kind of religious leadership? As we all struggle together for better light, gifted individuals here and there will appear who with peculiar insight voice ideals and values toward which we are all groping. But in a democratic society, it is not to be expected that these leaders will all come from the ministry. . . . Let me ask again, Are we not really facing the beginnings of a new kind of religious ministry? And its day will be hastened if we frankly accept the 'breakdown' of an impossible pretension instead of suggesting that we ought by some frantic means to reinstate it."

Church Notices

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

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From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8¼" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, Scntinel, Quarterly, and Heralds, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

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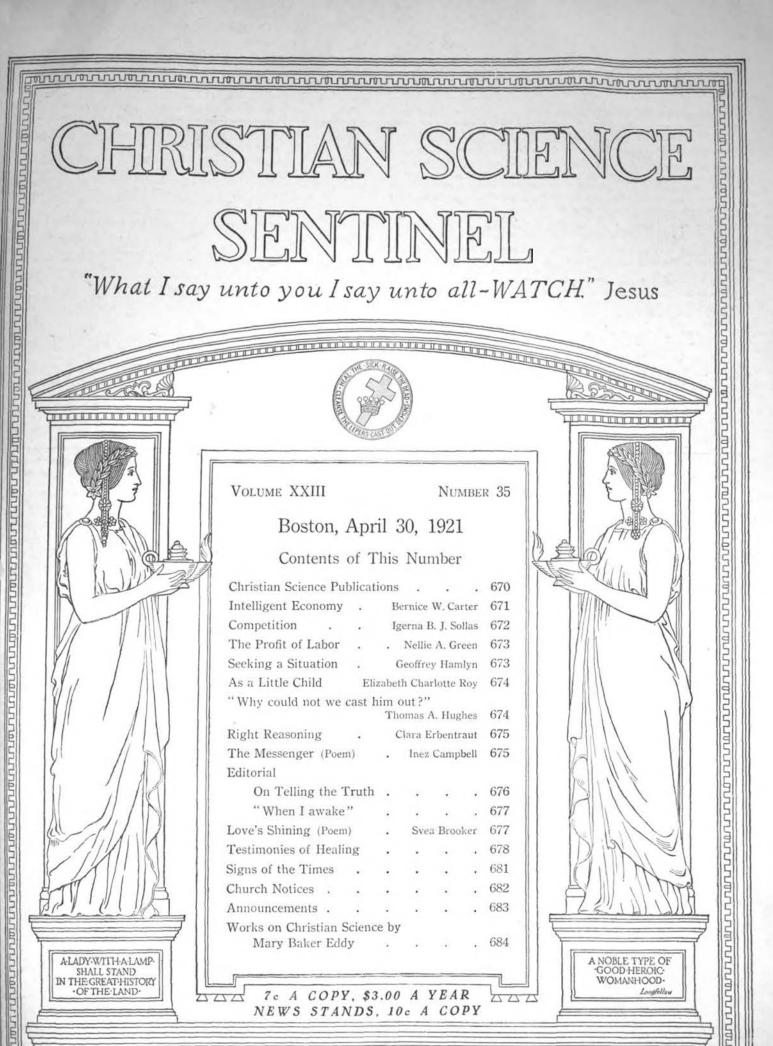
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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Intelligent Economy

BERNICE W. CARTER

MANKIND have agreed that there is only one source of wisdom, and they have accepted, at least in theory, the apostle James' advice, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Economy, on the contrary, has been looked upon as the result, more or less, of human planning, whether the careful thrift of the housewife is referred to or the systematic arrangement of an organization. And yet so closely connected in thought are true economy and true wisdom that the conclusion is easily reached that the one is simply a result of the other. Without wisdom it is impossible to practice true economy, for that which calls itself economy in human affairs may be merely human limitation and an expression of fear, which in personal matters easily degenerates into parsimony or penuriousness.

The first step, then, in the practice of economy is to follow the advice of the apostle and pray God for wisdom. Now Christian Scientists are blessed beyond measure in having formed the habit of daily study of the Bible and "Science and Health with Key to the Scriptures," for such study is in itself a most important step in the acquiring of wisdom and is therefore the beginning of the practice of true economy. Every one who has had any measure of experience in the affairs of the world knows that ignorance is tremendously expensive. How common is the expression, "If I had only known!" How much time, energy, money, or what not one might have saved if he had only known beforehand the truth about some circumstance or condition. Now to know the truth about anything in Christian Science is to realize that the wisdom of divine Mind, the creator of the universe, is forever expressed and reflected by man. To rely fully on this wisdom and trust it to make its presence manifest results in an uncovering of all that is unwise as well as in revealing the wise and right thing to do under any circumstances. It gives the true forewarning that makes one forearmed.

In "Miscellaneous Writings," on page 117, Mrs. Eddy says: "God is the fountain of light, and He illumines one's way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God directs your way; then, hasten to follow under every circumstance." The chief difference between the teachings of Christian Science and that of other denominations is that in Christian Science God is found to be not a magnified human being with a throne somewhere beyond the blue that vaults the sky, but is Mind, incorporeal and everywhere present as intelligence. To be sure, then, that intelligence directs one's way one must utilize reasoning power, in accord with all that he understands about God, about what is good. The one who is endeavoring to practice economy intelligently will begin his reasoning with a realization of the truth about substance, for after all, economy is, to the human sense, the conservation of substance. But here again the student of Christian Science finds himself deep in the study of what God is. Sooner or later, according to his sincerity, he reaches the conclusion that there is no economy except that which deals with thoughts. "The verity of Mind," Mrs. Eddy says on page 123 of Science and Health, "shows conclusively how it is that matter seems to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas."

One learns, eventually, to guard one's thoughts rather than to concentrate attention upon the conservation of things or the careful expenditure of money. The result of this will sometimes be the very opposite of mortal mind's estimate of economy, for when the mortal says, "I cannot afford that," the one listening for the voice of wisdom may declare, "I cannot afford to be without it," because to admit that one cannot afford something that seems necessary and is good is to admit limitation, to aver that God's image and likeness lacks something of good, does not reflect the wholeness, the allness, of God. Just here we find that wisdom and economy join hands with brotherly love, forming an indissoluble union. One cannot, for instance, realize for his own benefit the truth that man reflects the whole of good without recognizing that what is true for him is also true for every individual; therefore he is careful to exclude from his thinking anything that savors of selfishness or envy. This is indeed true economy; for elimination is the very essence of economy, especially the elimination of waste. Now of all wasteful thoughts envy is perhaps the worst, and it plunges the one who indulges in it into an abyss from which he emerges only when he has in humility learned that the goodness of God is available to all alike and that all he lacks is understanding of the spiritual nature of creation.

When Jesus, through the richness of his comprehension of the ever presence of spiritual abundance, fed the five thousand from what seemed such a scanty store, five barley loaves and two small fishes, he not only gave a demonstration of the power of spiritual understanding to supply all human needs, but he gave an illustration of true economy. He not only eliminated all thought of matter as substance, but he commanded that the fragments of the spiritual feast be gathered up, that nothing be wasted. To those who had been fed, those fragments took the form of bread and fish, twelve basketfuls of which were collected. No doubt those bits of bread and fish were distributed again among them as they journeyed back to their homes, just as the real bread which Jesus had given them, the truth which he taught, was recalled and meditated upon.

The student of to-day, who is learning the lesson of true economy, will also see that nothing is wasted. Wisdom advises preparedness to meet the fresh opportunities that arise with every passing hour, opportunities to prove the facts of spiritual being and to test one's understanding of the truth. Therefore he is diligent in his study of the writings of Mrs. Eddy and of the Lesson-Sermon and stores up and carries with him the fragments of truth gleaned, that he may be sustained and strengthened continually. Economy, too,

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demands this storing up of reserve supply, which, regarded in another sense, may be called our income. But income must be expended. We must use our understanding. It is absolutely essential that we apply to each situation that arises all that we have learned of the truth of being in regard to that particular situation or problem. Any penuriousness in regard to this expenditure is a sin of omission against one's own self and individual progress. To be afraid that one has not sufficient understanding to use to advantage, whether it is a sick business or a sick person or any other inharmonious condition which requires attention, is to admit that one is still clinging to a sense of mortal selfhood and mortal ability and has not yet learned to trust the ever presence and allpower of Truth and Love. Brotherly love, too, depends for its expression upon such accumulation and expenditure, for it is only thus that one can truly obey the command of Christ Jesus, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

All this may seem far from practical to the one who is turning to Christian Science for the first time and is struggling, perhaps, with the problem of making both ends of a slender income meet around what may seem to be multitudinous needs; and there is no way for him to learn how eminently practical it really is except to get down to earnest study himself and learn how divine Mind is the only governing and controlling power, and how to rely on and avail himself of this all-power and dominion at all times. At the very first moment, however, that he grasps the import of some statement of truth and makes practical application of it he will see the wisdom of the Scriptural injunction, "With all thy getting, get understanding." As his study progresses and his habits of thinking improve, he will find his personal and business affairs falling into line, reflecting the orderliness and constructiveness, the economy, of his thinking, until he finally proves in his own experience the truth of the Master's promise to those who live in the spiritual rather than the material sense of things, "All these things shall be added unto you."

In Article XXIV, Section 5, of the Manual, under the heading "God's Requirement," Mrs. Eddy says, "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist." Since, then, one cannot be obedient to God or even be a true member of The Mother Church unless he is expressing these three attributes continually in his daily living, it behooves each one to examine carefully and see if in all things he is acting wisely, practicing economy, and reflecting brotherly love.

Competition

IGERNA B. J. SOLLAS

The obstacles encountered by the young student of Christian Science are, of course, as varied in kind as they are in seriousness. Some more fortunate beginners indeed see no difficulties at all but rather feel that they have found an answer to all their lifelong problems at once. Others again, while easily accepting the doctrine of Christian Science as the truth, are reluctant to make the sacrifice of some affection which they imagine the new teaching demands of them. Lovers of nature in particular may be heard to lament that they may no longer love the trees and flowers and other beauties of nature, because these are mere counterfeits. But that is a great mistake. Christian Science never takes away anything without putting something better in its

place. And if one has prized the trees while having had a material sense of them, a more spiritual sense will only intensify the true value to him. The beauty of all reality will be as apparent as ever, but, as there dawns on one's thought a clearer sense of what the spiritual reality is, the truth will continually gain in significance.

Any lover of nature and its beauties cannot avoid being brought face to face with its ugly side also. The incessant strife, the struggle for existence, the survival of the fittest, are always asserting themselves, though a healthy seeker may turn away to consider happier things. This thought of competition enters equally into human life and is with us from early school days, but Christian Science beautifully transforms it. The one examined, instead of thinking of himself as struggling against his friends and classmates in competition for a place or prize, finds that they are all striving together, each to reflect as much as possible of the divine intelligence. And if each could realize this, each would win a prize in comparison with which the material prize, whatever it is, is in itself a mere toy, for the fruit of each one's efforts would be a gain in understanding and that is a nearer approach to God. Paul gave the injunction, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." This was addressed to all; it implies that all should obtain the spiritual prize, which is Christ. Christina Rossetti in those wellknown quaint lines, "And does the road run uphill all the way? Yes, to the very end," gives comforting assurance that at the top it will be found that there are "beds for all" -for all, that is, who persevere in the climb.

A struggle is never with one's neighbors, but always with one's false sense of self, one's wrong thoughts, which are the only enemies there are to contend with. The result Mrs. Eddy has described very tersely in "No and Yes" (p. 25), "Man outlives finite mortal definitions of himself, according to a law of 'the survival of the fittest.'" Thus the horrible contemplation of the survival of one individual at the expense of another is replaced by the calm assurance of the triumph of the spiritual and the elimination of the unessential. It has recently been asserted in the English papers that on account of trades-union rules, a British workman lays three hundred to four hundred bricks a day, while a Belgian lays from three thousand to four thousand in the same time. The statement may be an exaggeration but it contains truth enough to draw attention to the blind folly of making laws to prevent a man from doing his best. Human nature, being what it is, needs the stimulus of honest competition. Mrs. Eddy emphasizes this in a paragraph in "The First Church of Christ, Scientist, and Miscellany" (p. 266) entitled "Insufficient Freedom." No one will benefit by rules which are in direct opposition to Principle, but all concerned will suffer from

There is a by-law in the Manual of The Mother Church, the wisdom of which is clearly manifold, called "No Monopoly" (Art. VIII, Sect. 30). It reads: "A Scientist shall not endeavor to monopolize the healing work in any church or locality, to the exclusion of others, but all who understand the teachings of Christian Science are privileged to enter into this holy work, and 'by their fruits ye shall know them.'" One aspect of this wise provision is that it secures wholesome, honest endeavor through which the fittest—that is, the most spiritual—element expressed by each student of Christian Science will survive and all will benefit together. Right work necessarily results in fellow workers existing side by side with the Christian Scientist, for every person healed should become a worker endeavoring to lift

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up the Christ, and, in proportion as he succeeds in this, drawing men to the truth to receive the same help by which he himself has been benefited. The more each one succeeds, the more all the others will rejoice, if they are truly seeking to lessen evil in the world. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." One does not receive to the exclusion of others, but every one receiveth.

A competition to which every individual would do well to be awake is that going on for the occupancy of our thoughts and the employment of our time. A thousand and one topics or occupations present themselves for choice, and the selection which is natural to the Christian Scientist is always the most spiritual. Mortal mind is arguing for ease. for doing some work lower than the highest of which the individual has demonstrated capacity, and again mortal mind argues for human wisdom, for human love, and human life, while Christian Science teaches that "No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (Science and Health, p. 275). Thus as one progresses, human love is gradually replaced by the divine, and there is no loss in the process but only gain, the substitution of a divine idea, infinitely satisfying, in place of a human concept.

The Profit of Labor

NELLIE A. GREEN

WE read in the Bible, "In all labour there is profit: but the talk of the lips tendeth only to penury." Before commencing to learn the true nature of God and His creation, one lives with the door of spiritual sense closed, laboring for matter to bring happiness, to accumulate the riches of this world, or to live longer for their enjoyment. Jesus taught the right way to labor, in all his experiences with the people. After he had fed the multitude with the loaves and fishes, some time was spent in searching for him, and finally he was found at Capernaum. He knew they sought him for the material gain, and told them so, admonishing them not to labor for the meat which perisheth, but for that meat which giveth everlasting life; and when they asked him how they might work the works of God, his reply was to believe him, whom God had sent.

When one, finding his business threatened with inactivity by reason of scant supply, lessened demand, and so on, causing loss to all connected, desires to work as Jesus taught, he finds the labor to be mental, and seeks to know what God has already given him. As Mrs. Eddy says, "Both Science and consciousness are now at work in the economy of being according to the law of Mind, which ultimately asserts its absolute supremacy" (Science and Health, p. 423), and the profit of this labor is recognized as the proving of the one consciousness as God, and by the expression of it in daily activities. The price of this unlimited and inexhaustible knowledge is paid by giving up or casting out "the talk of the lips," or what the physical senses may say. Thus fear of lack and loss, worry, and idleness disappear, and if any of these false beliefs reappear it means more earnest and honest effort to uncover and uproot them, that the abundance of good and the activity of divine Love may appear. Solomon says, "A faithful man shall abound with blessings." This labor is joyous as the release from the bondage of this world's disturbances is realized and it is perceived that material sense is not of the kingdom of God.

There can be no bluffing out of wrong conditions nor anything gained by only denying their reality, for the effects of these conditions are present until corrected with spiritual understanding. Since God or Mind is the only true consciousness or intelligence, all opportunities must be known to God; and man in His image and likeness, reflecting this intelligence, is enabled to see and grasp these opportunities as substance. Mrs. Eddy writes, on page 468 of Science and Health, "Substance is that which is eternal and incapable of discord and decay." We need not labor for more opportunities but for more of the Mind of the Christ, to see the ever present opportunities. Our work is the same to-day as yesterday, and as it will be forever, and this constant turning to God lessens mistakes and losses and we understand God to be the only employer. Thus the suggestive appeal for work and the fallacy of waiting for adjustment is silenced, not with the "No help wanted" sign but with the understanding that all work is God's work, and man, the result, is continuously expressing God, and as God's work is perfect and eternal, it requires no adjusting.

Being alert when the suggestions of inactivity, idleness, and loss threaten, gives the opportunity to prove the power of right labor, with the possession of the one consciousness, God, and the fruits of profit gained by seeking first the kingdom of God. The things added appear as men and women at work producing and improving needed supply and receiving just compensation. The parable of the ten virgins teaches the wisdom of keeping our thought filled with the truth so that when midnight (the hour of need) comes we shall be found ready with wisdom to dispel the darkness.

Seeking a Situation

GEOFFREY HAMLYN

ONE of the first things we learn in Christian Science in seeking a situation is, paradoxical as it may seem, not to seek one; that is to say, one particular situation. By this it is not meant that we should not seek employment; what is meant is that we should be careful lest we outline exactly what the employment is to be. God has the proper place, the proper work for all; too often, however, mortals are unwilling to seek the divine guidance, but first decide what they want, then find fault with God if they do not get it. This is merely another way of saying that they let selfwill take charge of them and that they count on self-will to do what they feel that God is unwilling or unable to do. What, then, is the way to seek a situation? In the first place let us put aside all self-will and be ready to do what divine Love may require of us. It is the teaching of Christian Science that man is Mind's idea, one with Mind, reflecting Mind, reflecting the divine will. Self-will, the will that believes it knows what it wants and means to get it, is merely an expression of the carnal mind, and when it claims to hold sway the divine guidance which brings harmony seems lost. The belief in self-will is the mistaken claim of a will apart from the one omnipotent will, and as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 537), "Error excludes itself from harmony." Only as the individual puts aside human will and seeks the divine guidance can harmony result. This, then, is the first step, and the most important one. In fact, one might almost say it is the only step necessary, were it not for the general belief in limitation.

In these days of widespread unemployment there are many, no doubt, who would be willing to undertake any work that might be offered them, but to whom no offer of

work is made. Here Christian Science comes to remind us that God is indeed "our refuge and strength, a very present help in trouble." Limitation is based on belief in the reality of matter, on unwillingness to accept the testimony of the senses at any other than its face value, and as long as the individual persists in this attitude the chances of his seeing the true opening for him are small. It is well to remember, however, that what are known as the miracles of Jesus of Nazareth constituted one long series of reversals of the testimony of the physical senses, and we have his assurance that those who believe on him, understand him, shall do the works that he did. We see, therefore, that we cannot accept this testimony and that instead we must know that our loving Father-Mother, the divine, omniscient, and omnipresent Mind, has just the proper place, the proper work for each of us, and that the knowing of this fact will dispel the false evidence of the material senses; for Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Free from what? Obviously from that which is false-from a mistaken sense of things. "The kingdom of heaven is at hand." That was the burden of the Master's gospel or good news, and we may be sure that there is no lack in the kingdom of heaven, any more than there is sin or sickness or death. The fact is that the world has been mesmerized by the testimony of the material senses, and Christian Science has come to free it from their thralldom and to reveal the harmony of God's kingdom, present here and now.

As a Little Child

ELIZABETH CHARLOTTE ROY

THE beautiful meaning of the words spoken by our Master, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God," has been realized recently by the writer with the joy that ever accompanies true demonstration. The privilege of teaching an infant class in the Sunday school for one and one half years has revealed such receptivity and natural love of Truth that these qualities, so spontaneously manifested, indeed form helpful examples for older students. The way these little ones put their knowledge into practice is sometimes astounding and the simple, childlike faith they show and the way they try to help each other is beautiful to behold.

A small boy who knew nothing of Christian Science was placed in a class and from the first was keenly interested in the readings from the Bible. If there was a word that he did not know the meaning of he always stopped the class and said, "Please, teacher, I don't know what that means." This boy aroused the whole class and made them take the keenest interest in what they were learning. One Sunday, just as the children began to repeat the commandments, he said, "I feel as if I could not speak; something is hurting my throat." The other children were then asked what was to be done. They immediately replied, "Turn out error and put in the truth; he is a child of God and cannot be sick." One little boy looked up and said, "Yes, turn out error and hammer, hammer, hammer, till it's gone," beating time on his knee to make his statement more emphatic. After repeating in unison the "scientific statement of being" (Science and Health, p. 468) the lesson was continued and in a few minutes a little bright face looked up and said, "It is gone now;

On another occasion a small boy and his sister, who had been attending the Sunday school for a short period only, went to stay in the country with their grandmother. Soon after their arrival, a tiny bird flew with great force against the windowpane and fell into the garden apparently dead. Their grandmother, who was not a Christian Scientist, told the children to pick it up and give it to the gardener to take away, but the children carried it very carefully down into the garden and as they sat under a tree, the little boy holding the bird in his tiny hands, they sang the first stanza of Mrs. Eddy's much loved hymn (Poems, p. 4):—

O gentle presence, peace and joy and power; O Life divine, that owns each waiting hour, Thou Love that guards the nestling's faltering flight! Keep Thou my child on upward wing tonight.

This he repeated two or three times, then opening his hands said, "Fly away, little bird, you are not hurt," and away it flew. Then turning naturally to their play, both children forgot all about the incident. Some little while later, being questioned by their mother as to what they did with the bird, the little boy replied, "We just sang 'O gentle presence' two or three times,—only a little bit of it, because we did not know any more."

Surely these children's simple faith should inspire older students to greater efforts. Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," and again, "Out of the mouth of babes and sucklings thou hast perfected praise." Surely praise is being perfected by these little ones, and with what earnest desire can we therefore pray for the fulfillment of Mrs. Eddy's words in "Miscellaneous Writings" (p. 110): "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

"Why could not we cast him out?"

THOMAS A. HUGHES

*HE incident of the healing of the demoniac child by Jesus, which is recorded by Matthew, Mark, and Luke, is one that attracts even more than the usual attention, because each writer testifies that the aid of the disciples had been requested previously, and that their efforts had not resulted in the healing of the case. Matthew records that the disciples asked Jesus, "Why could not we cast him out?" and that he attributed their failure chiefly to lack of faith. Mark's account—the most complete of the three—implies a great element of doubt and want of faith in the child's father, for in his request to Jesus that his son be healed he says, in part, "If thou canst do anything . . . help us," to which Jesus answers with the conditional reply, explaining the state of consciousness requisite to heal, "If thou canst believe, all things are possible to him that believeth." This record gives Jesus' reply to the disciples' question as to why they had failed, as follows, "This kind can come forth by nothing, but by prayer and fasting." Luke's account of Jesus' censure of the disciples for their failure is given in these words, "O faithless and perverse generation, how long shall I be with you, and suffer you?"

The words belief and faith in these records can justifiably be regarded as synonymous terms, and so the difficulty as far as it concerned the child's father and the disciples seems to have been due to a lack of faith, which militated against the results ordinarily expected in answer to prayer, and may in fact have prevented them from being able to pray aright. There are few of us who have not at some time or other

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been disappointed at the failure on our own part, or that of others, so to apply the truth in Christian Science as to bring about the desirable result, and thoughtful consideration of the incident under notice seems to point out that it is, to-day still, an adjustment with regard to faith that is called for to enable more progress to be shown.

What, then, is the rightful prayer of rightful faith? As Mrs. Eddy has explained in the first sentence of the first chapter of the textbook, "Science and Health with Key to the Scriptures," "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." First, then, to have faith in God, "a spiritual understanding of Him," we must understand God as Spirit, lose all personal sense of God, and realize His attributes of omniscience, omnipotence, and omnipresence, and this spiritual understanding will raise us above the earthly senses of finite human conceptions to the heavenly apprehension of Truth, with the divine attributes, and to a realization of the realities of being. Spiritual understanding is complete harmony, and it annihilates all sense of discord.

Secondly, to have the right understanding of God, we must understand God as Mind, and man as the individual idea in Mind. Mind creates all, and is the only substance and intelligence of all. All right thoughts are emanations from Mind, and as Mind and its ideas are inseparable, all are emanations from Mind, and appear in greater degree as mortal sense testimony is refuted through the growth of spiritual understanding, by which the claims of the material senses are proved to be naught. Such thoughts are not conscious of opposition. It was Jesus' faith in Principle which enabled him to express the Christ, and the extent of his faith in Principle was the measure of the extent of his demonstration, his eternal coexistence as a son of God. And it was the extent of his reflection of God which entitled him to the appellation Master.

The remarkable synopsis on page 115 of our textbook, giving the "Scientific Translation of Mortal Mind," serves well to direct our studies in the endeavor to demonstrate our individuality in Mind, and it marks the necessary stages out of materiality. On page 116 of Science and Health we read, "A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen," but the eventual triumph, the appearing of man as God's image, is assured because the eventual triumph of Truth over error is assured, for "they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Finally, to be able to pray aright, we have to dissociate ourselves from all thoughts which suggest limitation of any kind,-everything that would seek to negative the eternal truth of God's omnipotence, omniscience, and omnipresence. We must shoulder the cross, which means fighting the world's opposition to Truth and Love. "Love," as Mrs. Eddy has written on page 96 of Science and Health, "will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit." The eventual triumph of Love is additionally assured because of the infinitude of Love's patience, which must finally wear out all so-called opposition, and compel the recognition of God's allness. This compulsion, however, is a compulsion of compassion, through the very nature of Love's quality, and though the way seems sometimes dark and dreary, the darkest hour precedes the dawn; we can know that there must be proved such a state of spiritual consciousness, with its consequent spiritual power, to every individual, that there will be no more need to repeat the question, "Why could not we cast him out?"

Right Reasoning

CLARA ERBENTRAUT

JESUS once said, "Go ye into all the world, and preach the gospel," and again, "Heal the sick." Mrs. Eddy says, in "Science and Health with Key to the Scriptures" (p. 418), "Speak the truth to every form of error." Now that is what Christian Science is doing to-day; it heals the sick by correcting their false view of life in matter, showing through demonstration that right thinking about God and His idea is what heals. God never made disease. All that God made is good, active, and intelligent. Disease does not possess these qualities. Thus it is proved to be false. That which has no life or intelligence cannot exist. As soon as a man sees he has been snared by mere illusion, he awakens to the true fact of being, the sense dream vanishes, and he is free.

In Science and Health (p. 252) Mrs. Eddy says, "When false human beliefs learn even a little of their own falsity, they begin to disappear." Man's birthright is dominion and he must prove his dominion by demonstration just as he proves a problem in mathematics. He does not understand how to work the problem unless he can prove why he puts down the figures, knowing as he does there is a rule to apply. He carefully reasons it out by this rule and by so doing gains the right solution and therefore obtains the correct answer. Just so is it in Christian Science. Every problem is worked out through right reasoning. To reason correctly we must begin by knowing God as infinite Mind, and all that is included in that Mind as infinite idea. Since Mind, governing all, must be the source of action, and all that Mind created is good, activity must be harmonious. The understanding of this would wipe out the delusion that disease has place, space, or power.

A man proves the sonship through right reasoning, and by so doing intelligence is unfolding as the absolute right to be free. It has often been said that sin, disease, and poverty seem real, but because discord is their very nature Christian Science classifies them at once as false and, because they are false and discordant, proves them unreal.

In the fifteenth chapter of Matthew we read, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." From this it is seen that it is wrong thinking that drags one down. To correct this it is necessary to think aright, to speak the truth about all things. The truth that there is but one Mind gives man an opportunity to work out his salvation, for, as the Bible says, it is to this end that God works with us; therefore "let us not be weary in well doing: for in due season we shall reap, if we faint not."

[Written for the Sentinel]

The Messenger

INEZ CAMPBELL

On a bare gray bough as gray as my heart,
A little bird did sing.
What is the message you impart?
I begged of the tiny thing.

How can you be so blithe and gay, When all my world seems wrong? Even the leaves have fallen away, And yet you sing your song.

Then a note sublime reached my sad thought, Joy's meaning to reveal: This mortal sense God hath not wrought; Eternal peace is real.

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Editorial

On Telling the Truth

It was a great spiritual insight which led the Quakers to insist upon a strict adherence to the truth. Unfortunately, it was an inspiration unsupported by metaphysical understanding, with the result that its effects were largely frittered away in objections to the use of "we" for "I," or the social amenities implied in such a phrase as "Good day." At the same time the instinct which guided George Fox in his insistence on absolute veracity was divine. The Roman was as sure of this as the Hebrew who wrote Esdras, and the conclusion has come down to our own time in a whole bundle of proverbs. Yet, in spite of it all, absolute truthfulness was regarded by the ancients, and has been regarded ever since, rather as a counsel of perfection than as a workaday possibility. Not until Christ Jesus came preaching on the Jordan was the metaphysical aspect of the matter ever put fairly and squarely before the people, and even then, in the dark centuries which followed, human philosophy once more accepted the ideal of the counsel of perfection, nor was it until Mrs. Eddy gave Science and Health to the world that the full scientific significance of Christ Jesus' teaching was made plain, once more, to humanity.

Christ Jesus defined what may be termed both the absolute and the negative side of the matter quite clearly in this teaching. To those Jews who would have been his followers, he said, in the temple, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The metaphysical meaning of this is, of course, perfectly clear. The truth, Jesus was saying, to his audience, is absolute. If you abide in it mentally, everything that is untrue, and so out of Principle, must be excluded from your consciousness. This will make you free from the influence of evil in the exact degree in which you maintain your position, and so harmony will be gradually substituted for inharmony in your lives.

In order, however, that there might be no mistake as to the omnipotence of Truth, Principle, Jesus, almost in the next breath, proceeded to dispose of evil as anything beyond a mere negation. "Ye," he said, ye who represent the carnal mind, "are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." This explanation of the negative, as simply nothing, is as direct and clear as his explanation of the absoluteness of the truth. The devil is the personification of evil, and evil is a lie, and a lie abides not in the truth, or, in other words, has no actual existence. In reality, when metaphysically understood that is to say, the lie has never existed. By a simple process of deduction, then, a man's subjection to evil is in the precise ratio of his fear of and belief in it. But this fear and this belief must begin to be destroyed as his knowledge of the truth increases. It is the fact, then, of the existence of Truth that frees him, and in freeing him, heals him.

All this would have been clear enough to the world if the world had not persistently yielded to the mesmerism of its old beliefs, and kept reverting to its fear of the powers of evil deities. There was something more than mere fable in the story which the Duchess of Orleans used to tell of the good and malignant fairies who attended the birth of her son. There was in it that solid conviction to which Mrs. Eddy refers when she writes, on page 460 of Science and Health: "Sickness is neither imaginary nor unreal,-that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." That is what Jesus strove to make clear, in the temple, "to those Jews which believed on him." It is, indeed, what he persistently insisted upon, and it is what Mrs. Eddy equally persistently insisted upon, in the passage just quoted, and from one end of her writings to the other. Referring to the words of Jesus, already quoted, she says, on page 357 of Science and Health: "Jesus said of personified evil, that it was 'a liar, and the father of it.' Truth creates neither a lie, a capacity to lie, nor a liar;" whilst of Truth she writes, on page 287: "Truth and error are unlike. In Science, Truth is divine, and the infinite God can have no unlikeness. Did God, Truth, create error? No! 'Doth a fountain send forth at the same place sweet water and bitter?' God being everywhere and all-inclusive, how can He be absent or suggest the absence of omnipresence and omnipotence? How can there be more than all?"

It must be clear from this how entirely right the Quaker instinct for absolute veracity was. If George Fox could only have grasped the metaphysical ultimate of what he was saying he would have placed humanity under even a greater debt to him. For George Fox was unconsciously insisting on the fact that every departure from Truth is a scientific danger, and that just as the engineer cannot with impunity miscalculate the strain upon a bridge, so, to the man insisting that truth is of God, every departure from truth, however slight, is a repudiation of God, Principle. Just, then, as a mistake in the engineer's calculations would have the effect of wrecking his bridge, so every departure of the Christian from absolute veracity must have the effect of endangering his knowledge of the truth which he is professedly looking to to free him from the false arguments of evil.

A famous engineer once explained to the directors of his company how the collapse of a small bridge had revealed a miscalculation which might otherwise have entailed incalculable disaster. But that disaster is sought and welcomed by the man who proceeds from one lie to another. Every fresh deviation from the truth brings him more completely under the sway of evil, and renders it increasingly difficult for him to gain that knowledge of the truth which, ultimately, can alone free him. The liar, indeed, finds scant comfort in the Bible. In Revelation his lot is the lake that burneth with fire and brimstone, which is, of course, only the writer's metaphorical way of saying hell. But the doom is inevitable, for if a knowledge of the truth is rewarded with freedom from the lies which constitute evil, then a surrender to evil must mean submergence in its lies. To any one, consequently, who understands metaphysics, even in a slight degree, strict veracity is a necessity rather than a virtue. And

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veracity does not begin and end in words, it begins and ends in thought, for a man who thinks truly is incapable of false words. Shakespeare with his wonderful genius for stating metaphysical facts, has put this quite perfectly,

> This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.

> > FREDERICK DIXON.

"When I awake"

Those who seem satisfied to continue their wonted modes of thinking and acting may question as to whether it is really desirable to comply with disturbing demands for greater awakeness. Human complacency dislikes to be aroused. Indeed, how is one to know that some one else's concept of alertness and vigor is worth making any effort for? The student of Christian Science has no right, of course, to impose his sense of energetic animation on others against their wish. Demonstration, rather than precept, is the effective arousal for a world of seeming inertia. Only in proportion as Christian Science proves to humanity that its expression of Principle actually means health, harmony, and happiness for those who rely on it, can it attract people to its ideals and thus lessen the ills of mortality.

When people see that Christian Science has genuine good to offer, they turn to it with gladness. Even those who may have been attacking what they have mistakenly supposed Christian Science to be, have at least been active in their thinking. In some way inaction or misdirected action must be aroused from its futility. When stubborn resistance to the truth is turned into steadfastness for the truth, as Saul was turned into Paul, it is proved that the divine Mind makes use of every positive quality. The quality of Principle is, in fact, the only quality that ever has been real.

Many who accept the general proposition that it is desirable to be awake are rightly reluctant to accept unquestioningly some one else's interpretation of what it means to be awake. Each one is entitled to prove for himself the interpretation that is true for him, for the alertness of divine intelligence is without human limitations. A sense of independence, when the truth of it is found to be based wholly on Principle, is excellent. Indeed, the very independence which may have seemed to keep one aloof from Christian Science for a time is a quality to be cherished in proportion as it is understood in its genuine meaning. Yet each one must recognize that his old human belief about independence is by no means all there is to the true idea. The free reliance on Principle is immensely broader than any human sense of independent thinking.

On page 358 of "Miscellaneous Writings" Mrs. Eddy says: "All men shall be satisfied when they 'awake in His likeness,' and they never should be until then. Human pride is human weakness. Self-knowledge, humility, and love are divine strength." The awakening to the actuality of Principle and its likeness or expression is a constant joy. Through the daily happiness that is virile, not sentimental, the student of Christian Science can best prove that he has something of inestimable value to himself, and thus help to overcome the world's disdain of the truth. The whole world is looking for joy. Of course the attempts to find a good time n materiality are pitiful. As the many find that real, tangile joy, day in and day out, is to be experienced through the ractice of Christian Science, they turn to Principle with

eagerness. This is the awakening which subdues human pride.

It is one thing to be obviously happy when everything is going smoothly. It is more important, however, to be truly happy in the face of the worst attacks of evil. Yet the real rejoicing does not consist merely in a patent smile that hides a sense of inner turmoil and despair. A superficial lightness of manner is not convincing. A smirk of self-conceit is of no benefit either to one's self or to the rest of the world. The example of glad practice strictly in accordance with Principle is an awakening influence far more effective than any amount of persuasive statement of theory. That Christian Science does operate to improve daily living, each one can ascertain for himself. As this proof unfolds, one learns how solid the happiness of the divine Mind is.

Christian Science is winning its way to general acceptance throughout the world, in spite of any seeming shortcomings of those who have been studying it. As Mrs. Eddy says on page 2 of the Message for 1902, "Absolute certainty in the practice of divine metaphysics constitutes its utility, since it has a divine and demonstrable Principle and rule-if some fall short of Truth, others will attain it, and these are they who will adhere to it." When one is tempted to condemn those who stand before the world as Christian Scientists, it is well to remember that what Christian Science claims is that, because it is based on absolute Principle, it has succeeded in improving the experience of those who have sincerely relied on it. If some seem far from perfect still, it is possible that they may have been even worse when they first began to study. Christian Science improves a man's thinking and living from the very point at which he begins to turn to Principle, and of course this point may seem to be different for every different seeker.

Sooner or later every one must awaken to the spiritual fact that man lives in Mind, not in matter. This is the awakening to the conscious activity of divine intelligence which is the experience of man in the divine likeness. On page 4 of "Pulpit and Press" Mrs. Eddy writes: "Who lives in good, lives also in God,-lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the lord and giver of Life. Reflect this Life, and with it cometh the full power of being." So each one must learn for himself that the only satisfaction lies in alert living as the expression of the divine consciousness, quite apart from any belief in matter. Thus one learns to rejoice with all humility that the words of David are true: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." The time for this awakening is ever now.

GUSTAVUS S. PAINE.

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[Written for the Sentinel]

Love's Shining

SVEA BROOKER

As a flower its perfume sheds for all, So let thy love in blessed radiance fall, To cheer a heart bowed down with grief and care; "Let thy light shine,"—this is unceasing prayer.

As ice and snow melt 'neath the sun's warm ray, So in Love's light all fear doth melt away. In word and deed God's ever presence prove; His kingdom now is here, the realm of Love.

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Testimonies of Healing

I did not take up Christian Science for physical healing. Having lost my only son in the war and finding nothing helpful in the teachings of the denominational church of which I was then a member, I was searching for help and reading everything offered to me as comforting or helpful. Among the books offered was the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. As my grief would not let me sleep I read it almost entirely through in the nighttime, and then returned it, but parts of it kept recurring to me, until I was impelled to sit down and write for a copy. When I got it I again read it night after night, and its truths kept unfolding to me, little by little, and while this process was going on I discovered that I was healed of goiter of twenty years' standing; then when I realized that God is the only Physician, rupture and several minor ailments disappeared into their native nothingness. Being by this time quite convinced that I had at last found the truth, I went to a London church and was most lovingly helped by a member there, and later enjoyed the privilege of class instruction and became a member of that church, also of The Mother Church.

A little over a year ago a few of us who had become interested in Christian Science started reading the Lesson-Sermon together, and this has developed into a gathering of thirty-two people. Every discordant condition is yielding to Truth and I am finding myself free to give all my time to the work of Christian Science. My heart is full of gratitude to God and also to our beloved Leader, Mrs. Eddy, whose untiring effort has made this understanding of the Scriptures available to all.—(Mrs.) Eveline A. Ellis, Rosherville, Kent, England.

I first heard of Christian Science a little less than four years ago, at which time I was a nervous wreck. I had tried different curative methods, including osteopathy and chiropractic treatment, and had had an operation for appendicitis. After several weeks in a sanatorium I made a trip to the mountains thinking the change of climate would help me, but returned disappointed and then went through a clinic, and finally returned to my home worse than ever. My head and eyes pained me every minute, day and night, my stomach was in bad condition, and fear was so great that I thought I would lose my reason. I told my wife that I would not leave home any more, as I had positively finished with doctoring. I had gone to church and Sunday school some and had prayed, to the best of my ability, that I might be healed, and different ministers who came to see me prayed for my recovery, but I did not get any better.

I then heard of Christian Science through a man staying at our place who said that he had heard of people being healed by it. I had never heard of Christian Science before, and did not know what it was, but in a few days another man came along and told about the same story and said he knew of people being healed through Christian Science. In another week, a third man told me that some time previously he had received help from Christian Science. When he left I told my wife the good news. She went over to one of the neighbors that same evening and they happened to have a copy of the Sentinel that had been sent to them, and she brought it home and read it to me. It certainly was the best reading I had ever heard. When she read the testimonies the thought came to me that I could be healed if I could only read. I sent for more literature and one day as I lay in bed thought I would test my eyes, so picked up the Sentinel and

started to read, and my eyes have never failed me since. The healing of headache and stomach trouble was slow, it being about two years before I was healed.

Sometimes the argument of discouragement would come with the thought of giving up, but the following encouraging words from Isaiah were always with me: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

There is not a church near us, but we take the Journal, Sentinel, and Monitor, and enjoy the Lesson-Sermons, and have nearly all of Mrs. Eddy's works. I like the testimonies and usually read them first, and often wonder how we got along without Christian Science. It has taught me that God is the source of health, whereas before I thought that God made me sick. With thankfulness to God, and gratitude to Christ Jesus and to Mary Baker Eddy, the messenger of Truth to this age, and for Christian Science, I offer this testimony as one who has sought God and never found Him wanting.—W. S. Wilhite, Kanawha, Iowa.

I can testify that the above healing has been permanent, and trust my husband's experience may prove a help to many. Our little son and daughter and I have all received help through Christian Science, and while at one time entertaining a sense of antagonism toward Mrs. Eddy I am now grateful to her; also to the loving practitioner who so willingly helped us all.—(Mrs.) VERNA B. WILHITE.

About twenty-five years ago I was led to Christian Science for the healing of chronic neuralgia of the head and face. Owing to the severity of these attacks my face would be distorted while they lasted. Materia medica in many countries had failed to give me even temporary relief. Because of the overwhelming fear of the suffering, the healing of this condition through Christian Science extended over several years, but never once during the slow but sure emergence was I tempted to have recourse to materia medica. Had I not proved through long experience that drugs were powerless? One by one the attendant conditions left me until I knew that fear was eliminated and health restored.

Words fail me to relate all the healings that have come to me and mine during these years. I am especially thankful for the overcoming of an unpleasant disposition, and for the peace and harmony that now reign in my home. I have seen, among my circle of acquaintances, so-called incurable diseases destroyed and health reestablished, the effects of accidents overcome, and children's ailments relegated to their native nothingness.

Great as have been the physical, financial, and material blessings, however, nothing can compare with the continuous inward joy, peace, and unfailing happiness that come to us in proportion as we realize the ever presence of infinite, all-embracing Life, Truth, and Love—God, our Father-Mother.

(Mrs.) Annie Pennebaker, Modesto, California.

My interest in Christian Science was first aroused when a friend turned to it for healing. The interest, however, was prompted by the desire to dissuade that one from pursuing the study of Christian Science, and arguing that this Science was but another false doctrine, and not in accord with the Scriptures. But as my prejudices and preconceived opinions had been formed entirely from remarks made by people antagonistic to Christian Science, I determined at least to be fair and to investigate the matter for my own satisfaction. About that time an invitation to a Christian Science lecture

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was received. At this lecture, it was made clear to me for the first time that the real man is not made up of matter, blood, bones, et cetera, but that he is spiritual, the image and likeness of God, divine Principle, and that as God is spiritual, His image or reflection must likewise be spiritual. The understanding, also, that Jesus was the human concept and Christ the divine idea set at naught the old denominational belief that Jesus was God. A copy of the Sentinel which was given to me was read eagerly from cover to cover. The sections which made the deepest impression at the time were that devoted to testimonies, which seemed so sincere, and the one then called "Selected Articles." The arguments refuting false accusations were so clearly and logically set forth that it left no room for further questioning as far as I was concerned and only created the desire to know more of the healing power of this Science and how the healing was accomplished. "Science and Health with Key to the Scriptures" by Mary Baker Eddy was procured, and, as in the case of so many others, it was found to be the truth,—the truth. indeed, whereof Pilate inquired of Jesus.

Not many months after this an occasion arose for me to take a definite stand for Principle. Thus far the result of my reading and study had been more or less theory without any manifested proofs of the efficacy of the healing power of divine Science. I had been suffering from biliousness, and for several days had taken no food, not even water. I was told that something must be done. Either I must have help from a Christian Science practitioner, or call in medical aid. Evidently this was the valley of decision: should Principle be strictly adhered to, or should material methods still prevail? Sufficient understanding had been gleaned from Science and Health to make me doubt the efficacy of material means, and then the thought that God is all-power and all-presence helped me to decide. A Christian Science practitioner was telephoned to and absent treatment was given. Within half an hour food was asked for and was given to me, and the next morning I was up and made a trip downtown.

Shortly after this a healing was accomplished through reading Science and Health and the periodicals. For years prior to this time I had been subject to an attack of tonsillitis every winter. The condition lasted from ten days to possibly two weeks. When the symptoms were again manifested I took the textbook, a copy of the Journal, and a copy of the Sentinel and read practically all day, refusing to acknowledge any effort for recognition that the material senses seemed to make. The next morning I awoke refreshed and free and have never had a recurrence of that disease. This was truly marvelous to me, for I had had a glimpse of the truth that proved that man-made laws need no longer be feared and submitted to, for the real man is at all times subject only to the divine Mind and thus free from human will and domination. Mrs. Eddy says in Science and Health (p. 217): "When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science." To me it was as though one had been under the hallucination that two and two equals five. Then when that incorrect answer was rectified and the true answer known to be four, the return to the belief of two plus two equals five would be an utter impossibility, for with exact knowledge it has been proved to be four.

An automobile trip of about five hundred miles over the hot desert roads of Nevada, in the summer time, was to me another interesting proof of the omnipotence of God and of the care afforded by divine Principle. Instances of protection were made manifest all along the way, but what I was particularly grateful for was the entire freedom from sun-

burn, as much fear had been entertained and the desire to use material means for protection had to be overcome. The trip was made in an open car and we were practically three full days on the road. It is, indeed, a constant cause for rejoicing to know that one's remedy is always at hand in the knowledge that God, divine Mind, is all-intelligence, all-power, and man as His image and likeness reflects intelligence and perfection. I am sincerely grateful for Christian Science.

(Mrs.) Eleanor M. Thomas, Boston, Massachusetts.

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I have great cause for rejoicing, for the many blessings that have come to me through the study and application of Christian Science, the demonstrable truth as taught and demonstrated by its Discoverer and Founder, Mary Baker Eddy. Twenty-two years ago I was a very sick man and, having tried many material remedies, without result, knew not which way to turn for relief, when Christian Science was presented to me. I was a singer by profession, and when I could no longer depend upon my voice the future seemed very dark. A friend advised me to go to a practitioner, and in three treatments I was free, not only physically but in many ways. The change was so great that I was convinced that this must be the truth, the same healing truth that Jesus taught. I discarded all the medicines I had been using, and began an earnest study of Science and Health together with my Bible, which taught me to rely on God; and material remedies have never been resorted to since.

The way was very clearly pointed out to me, and I began the ascent. The trials have been many, but the mists have always cleared when I lived up to my highest understanding of the truth. The past eleven years have been more actively spent in the work of helping others, and one of the greatest blessings to me is the privilege of serving as Second Reader, voicing the Word of God to earnest seekers of the truth. No greater blessing could come to mankind than Christian Science, which teaches and demonstrates the omnipotence of God, good, and the nothingness of sin, sickness, and death. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Christian Science is the truth as taught by Jesus and is free for all.

GEORGE BEE JACKSON, San Jose, California.

Through the study of Christian Science, the teachings of the Bible are daily becoming clearer to me and applicable to my daily needs. During the past seven years or so, members of my family have been healed, through Christian Science treatment, of muscular rheumatism, of severe burns, and of other ills, and in one instance a lacerated hand was healed. Not long ago, while repeating the Lord's Prayer and its spiritual interpretation as given by Mrs. Eddy on pages 16 and 17 of Science and Health, I paused to try to realize just what "Give us this day our daily bread; Give us grace for to-day; feed the famished affections" means, and then proceeded to investigate. In Webster's dictionary I found some of the synonyms for affection to be: tenderness, kindness, love, and good will. We need every one of these qualities in our daily experience, and if even one of them is impoverished or famished we certainly need to feed and nourish it, and with its rightful food, the bread of Life. How good to know that the source of supply is never depleted and that supply is ever available when we ask aright.

So important is the exercise of this daily faith or grace that Mrs. Eddy inserted practically the same petition in the Daily Prayer in the Manual of The Mother Church

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(Art. VIII, Sect. 4), "It shall be the duty of every member of this Church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" In this one prayer we have an ever present help. Searching the Scriptures daily will indeed "give us this day our daily bread" and "feed the famished affections."

(Mrs.) CORA B. THAYER, Phoenix, Arizona.

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When my baby was a year old we had a demonstration of the healing power of Christian Science, which is only one of many that we have had. He was playing around near me when I noticed that one of his hands was very badly swollen, and the skin between the fingers had turned very dark. My first thought was of infection, as the skin on one finger was scratched, and for a minute I was frightened. I immediately called a practitioner and asked her to treat the baby. This was about one o'clock in the afternoon. That same evening the hand was better and by the third day all trace of swelling and discoloration was gone. That which made the greatest impression on me at this time was that the baby did not at any time while the condition lasted manifest any sign that the hand pained or bothered him in any way.

My husband was also wonderfully healed of a severe attack of influenza, being well and strong and about his work in three weeks. Since that time he has enjoyed the best of health and weighs more than he ever did. We are both very grateful for the physical help we have had in Science, but a great deal more so for the understanding of God which we have gained through Mrs. Eddy's writings and the Christian Science periodicals.

MRS. B. H. SMITH, Chicago, Illinois.

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I became interested in Christian Science about eight years ago and during this time it has been my only physician and helper. I have been healed of pneumonia, sore throat, constipation, and many other diseases, for which I am very grateful. One of the things I am most grateful for is that it is teaching me how to put off the old man and his deeds, and to know my true self. For a number of years I had been longing for this truth but did not know how or where to find it. Mrs. Eddy says, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds" (Science and Health, p. 1). I can truthfully say that Christian Science is the greatest blessing that can come to mankind.

(Mrs.) MATTIE SHERADEN, Long Beach, California.

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With gratitude for all the good I have received from the testimonies in the Sentinel and with a desire to encourage some one else, I wish to tell some of the blessings Christian Science has brought to me. I began to study Christian Science in search of a practical religion, one that would enable me to help those around me as well as myself, in time of need. That Christian Science is such a religion has been proved to me many times through the overcoming of discord, sickness, and sin. Colds, neuralgia, toothache, kidney trouble, fatigue, and a great sense of loneliness have all been overcome by reading "Science and Health with Key to the Scriptures" and Mrs. Eddy's other writings.

By striving to follow in the footsteps of the Master some healing has been done for those ready for the truth, and more patience and charity are felt toward those who do not yet seem ready to leave the husks of materiality. It is a great comfort to know that each mortal will some day learn the nothingness of all error and the allness of God. This understanding, as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy, has destroyed the fear of death and the old belief of eternal punishment, and has changed sorrow to joy. By works, rather than words, I am striving to express my gratitude and thus prove to others that Christian Science is the practical religion of Jesus the Christ. I am most grateful for some degree of regeneration, and to have proved these words of our Leader (Poems, p. 14):—

Thou wilt bind the stubborn will, Wound the callous breast, Make self-righteousness be still, Break earth's stupid rest.

(Mrs.) BERTHA L. HURLBURT, Black River Falls, Wisconsin.

Since God answered my prayers for a knowledge of the truth, I have had many healings, both physical and mental, but that which I am most grateful for is the peace that Christian Science has brought into my life. Since childhood I had been very religious, thinking much about God, and longing to feel that I was worshiping Him aright. I went from one church to another, studying the teachings of each, and trying to live up to them, but all the time I felt that I was far from knowing the truth about God, and my deep longing for something was never for one moment satisfied by the churches which I attended. I was then so bitter against what I thought Christian Science to be that I did not even look into it, but struggled on, praying, and searching in every direction but the right one for that something I felt a need of. Every day I had to tell myself over and over again that it was not right for me to attempt to judge God,-which I did when my thought was filled with indignation,-instead of being resigned to people's oft-repeated remarks about this being the will of God, and that being what our heavenly Father wished for us.

When I read and heard during the war of the horrors abroad, and when during the first epidemic of influenza so many, young and old, passed away, whose lives were good and useful, and when a great sorrow came into my own life, I felt my love for God weakening in spite of myself, and was utterly discouraged. Just when I felt the last bit of religious fervor dying in my heart, because all those to whom I turned for guidance and comfort in my sorrow could only tell me to be patient and resigned and not to question God's will, some one asked me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, that wonderful book which I had always scorned, and even disliked to see lying on my mother's table. I did so, and Mrs. Eddy's beautiful and correct idea of God as Love, who does not will anything but good, healed me, and I went to church the next morning loving God as I had never loved Him before, and so grateful to Him for having led me to the true fold, that when the services began with that wonderful hymn,

> In heav'nly Love abiding, No change my heart shall fear,

I could not keep back the tears that overflowed from a very full heart. I only wish all might know the truth as Christian Scientists are privileged to, and feel the gratitude to God and to Mrs. Eddy that I do.

(Miss) MARJORIE GREY, Bronxville, New York.

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Signs of the Times

["Evidence"-The Christian Science Monitor, Boston, U.S.A., March 9, 1921]

Paul begins his remarkable treatise on faith in the letter to the Hebrews with the brief definition: "Now faith is the substance of things hoped for, the evidence of things not seen." Paul does not give a number of instances of persons who believed in God more or less firmly in the usual meaning of the word faith, but gives examples to illustrate his definition of it as that which furnishes proof of things not seen. Noah's faith in God as protection was made manifest in the construction and preservation of the ark. Moses' faith in divine metaphysics proved in the parting of the waters of the Red Sea the fallibility of physics. Abraham's faith in God as the only creator was evidenced in the birth of Isaac in defiance of human, so-called laws. The confidence that strength and power inhere in Spirit furnished proof in the sudden collapse of the walls of Jericho.

What was it that made possible the setting aside of every conceivable sort of visible difficulty in these and so many other instances that, as Paul says, "time would fail" to enumerate them? On page 29 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal." Then what personal sense interprets as a series of persons possessing unusual powers of some sort really is the steady unfoldment of man, of the immortal evidence, the eternal furnishing of proof of God's harmonious nature under all possible conditions. In reality, man is not searching for the proof that God exists and that He is good—he is himself that proof. A so-called human personality confronted by a lion's den, or the formidable task of successfully commanding the sun to stand still, might feel what he called his faith in God waver in these circumstances. But man, the offspring of God, Spirit, as apprehended by Daniel and Joshua and the others, does not believe or fear or doubt, he simply is the proof of God's power and is therefore conscious of no other power. This fact explains what occurred on the shores of the Red Sea as well as what occurred later on the shores of the Sea of Galilee.

On page 280 of Science and Health Mrs. Eddy writes: "Finite belief can never do justice to Truth in any direction," and later in the same paragraph, "Such belief can neither apprehend nor worship the infinite; and to accommodate its finite sense of the divisibility of Soul and substance, it seeks to divide the one Spirit into persons and souls." When finite belief presented itself to Jesus as five thousand bungry persons he made no attempt to accommodate himself to this so-called evidence. He knew that while it might seek to divide Spirit into souls, it never could, and therefore it never could change or limit or divide "the immortal evidence that Spirit is harmonious," that it is always at hand and infinitely bountiful. The correctness of his understanding of God and man, his accommodation of himself only to that which is true, was immediately manifest in the feeding of the multitude.

Mrs. Eddy also refused to accept the "finite sense of the divisibility of Soul and substance," and insisted upon the singleness and infinity of God and His idea, and she proved the correctness of her position, as have all students of Christian Science in the degree of their apprehension of it. When one finds himself confronted with something calling itself evidence of the existence of disease, starvation, or death, he needs only to know that, whatever may be believed about man, the fact of what he is excludes any such so-called evi-

dence. Denying the evidence of the senses is not a narrowly specific process to be indulged in frantically at moments of seeming distress; it is what man's very existence as the allinclusive evidence of God's harmony is doing unceasingly. Sometimes we hear it stated with resignation or despair that, while one can to a degree escape from particular circumstances, the one thing he cannot escape from is himself. This statement in reality indicates a very happy truth, which is that man indeed cannot escape, does not need or want to escape from being what he really is, the proof of God's goodness. The implications of this truth are infinite. One may, for instance, have reached a point where he rejects the pseudo-evidence that persons and events are responsible for suffering, but may be listening still to an argument which, when rightly considered, is equally invalid: that something calling itself "my own wrong thinking" or "the error in my own consciousness" can dog man's footsteps and control his actions. Thinly veiled in a new terminology, this is but the old theological doctrine that although God is good man is a "miserable sinner," and it bears the same fruits of weakness and discouragement that it always has.

One can experience the harmonious results which follow upon the correct practice of Christian Science, only by correctly practicing Christian Science, which involves understanding in a degree Mrs. Eddy's definition of man. She says again and again throughout her writings that God and man are one and inseparable as Mind and idea. She says on page 487 of Science and Health, "The believer and belief are one and are mortal." It is uncompromisingly clear, therefore, that man and belief or man and believer are never one-that that is an impossible combination. Neither wrong thinking nor a wrong thinker can be identified with man, in reality, any more than can sin, sickness, or death. It is our right, then, to repudiate any claim that man can be made to believe what is not true, our right to know that he is "not error's thrall," and that he cannot cease to show forth what he lives to show forth, the holiness of God.

[From "Keep God in American History," by Harry F. Atwood]

The proudest heritage of this country is that all through its history there has run, like a golden thread, a deeply religious strain. . . . The historic Mayflower Compact, signed in the cabin of the little vessel which brought the Pilgrim Fathers to America, begins: "In the name of God, Amen. And having undertaken for the glory of God and the advancement of the Christian faith ... Those are the opening words of the first state paper ever adopted for the government of a community on American soil. . . . In our Constitutional Convention were assembled the greatest body of men, from the standpoint of physical vigor, mental acumen, and moral courage, that ever met together for human achievement. . . . [They] met day after day for four weeks and had not agreed on a single sentence or a single word. On the last morning of the fifth week, in the midst of a very heated discussion, they were about to adjourn and abandon the great purpose for which they had met, when Benjamin Franklin, perhaps the wisest man in the convention, mature in years, ripe in wisdom, and consummate in tact, arose, and, addressing George Washington in the chair, spoke as follows:-

"Mr. President, the small progress we have made after four or five weeks' close attention and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government and examined the different forms of those republics which, having been formed with seeds of their own dissolution, now no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable in our circumstances. In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? . . .

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labour in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom and leave it to chance, war, conquest. I therefore beg leave to move: That hereafter prayers, imploring the assistance of heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

And from that moment they began to make progress in the framing and adoption of that fame crowned document.

... We must have faith that America has neither abandoned God, nor been abandoned by God. The same divine Providence that watched over the founders of this republic, that guided them in the framing of our Constitution, is still with us to guide and strengthen us.

["Christian Science: Common Sense"—From an Editorial in the Anaheim (California) Herald]

Every time we hear of an attack upon a religious body, we feel just as we do when a parent slaps a child in the face, although we often wish, in the latter instance, that God had picked out those whom He desired as parents and let the others wither up and blow away. In the former instance, there is hope that the light of day will eventually sink into the minds of those who are so shortsighted as to attack any organization that is designed to make the world a better place in which to live.

Every once in a while, some preacher takes a fling at the Christian Science organization. In nine cases out of ten it is safe to say that the Christian Science church has accepted a number of his former parishioners as members. There is always a reason for smoke, and usually where there is smoke there has been or will be fire. The Anaheim Herald is not attempting to defend the Christian Science church. So far as we can see, it needs no defense. Its rapid growth speaks louder than anything the Anaheim Herald can say. This is a country of religious liberty, and whosoever desires to follow the teachings of Mary Baker Eddy may do so without fear.

Some time ago, a large group of Los Angeles clergymen banded together to look into the matter of healing by faith. The growth of the Christian Science church probably forced them to follow the crowd. If the teachings of Christ mean anything, healing by faith is possible. If the Bible is only half right, then the whole fabric of Christianity is in for a severe jolt if the generations to come hold to that belief. The Anaheim Herald belongs to every church that believes in God, but it leans to those organizations that lend their efforts to building up the kingdom of God instead of tearing down one of the pillars that support the structure of right-eousness. It matters not which knee we bend or how we seek divine guidance, so long as in doing so we do what is right by our neighbors. Faith is our greatest pilot in traveling the seas of life. When we abandon faith to sink the ship of faith of a neighbor, we are apt to be engulfed in a whirl-pool of unbelief.

[Viscount Astor's Views on America Under Prohibition-From The Pioneer]

Viscount Astor, who has just returned to England after a prolonged visit to the United States, says that he had been misled by the reports in English papers as to the condition of America under prohibition. He found homes happier, the people more prosperous, and a widespread feeling that the country had gained enormously under prohibition. It was true that many people, in places like New York, evaded the law, but over most of the country it was being obeyed, and he was struck by the fact that hardly any one wanted to repeal it.

[From The College News, of Bryn Mawr]

Optimism—a belief that the world can and is being made better-can come from two causes, Dr. Rufus Jones, president of the board of directors at Bryn Mawr, declared in chapel last Sunday evening. Nineteenth century optimism. expressed by poets like Browning and Wordsworth, came because people in that age could see the world progressing, Dr. Jones pointed out. "To-day we don't see the world moving as we want it to. Grounds for optimism must be our firm faith that the forces of the universe are operating toward a better world in spite of present appearances." There is a tendency to look at the present world situation as men and women would look on winter if they had no memory of spring, no confidence in the working of nature's eternal laws. If we are to transform the world in this hour of darkness and the disillusionment of conflict, it will be because we learn Christ's method. . . . The greatest thing for a person of any station is to know the power of love, not as theory, but as a force which will remake the world according to our

Church Notices

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.



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From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$5.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy 83.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beyeled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges. Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 10% inches. Single copy 87.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Porket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each 85.50; six or more, each 85.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in The Christian Science Journal from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each Levant, divinity circuit, leather lined to edge, round corners, gilt edies, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. count will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in The Christian Science Journal and Sentinel, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy 82.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

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Christian Healing and Other Writings. containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism. Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mothe Church. Cloth, single copy \$1.00; six or more, each 75 cents. edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

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Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy 81.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

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Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

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Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages. Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

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Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more. each 38 cents.

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Sole Publishers of All Authorized Christian Science Literature



"What I say unto you I say unto all-WATCH." Jesus



VOLUME XXIII

Number 36

Boston, May 7, 1921

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sential.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an offi-cial organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy: Published January, April, July, Founded, 1890, by Mary Baker Eddy. Phonsned January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents. The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single conv. 5 cents. copy, 5 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

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Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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GOD IS GOOD—By George Shaw Cook.

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CHRISTIAN SCIENCE HEALING vs. MENTAL SUGGESTION—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

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Depending on God

LELA M. DARLINGTON

To become conscious of that peace and joy which is the rightful possession of all mankind, we must realize that we are dependent upon God alone. For the Christian Scientist who, each day and many times a day, is declaring mentally or audibly, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468), the realization of his utter dependence upon God, Mind, would seem to follow as a matter of course; but the suppositional, material opposite of this one and only Mind has for so long been mistaken for reality that it takes earnest and persistent effort to overcome the habit of expecting to receive good from a material source.

Man, who is forever dependent on Spirit for health, happiness, and immortality, is seemingly counterfeited in socalled material man who is always looking to some material circumstances to improve his condition. Depending upon matter for health, a man can feel little security; for does not matter claim to give disease and death as well as health and ·life? Even when, through the study of Christian Science, thought has begun to turn to Mind for health, previous material health laws relating to food, air, exercise, and so on, may linger in human thought to prevent the realization of that perfect health which comes from dependence upon Spirit alone. It is well to remember that it is always error, not Truth, that tells a man he is dependent upon something besides Spirit for harmonious existence. God is not the author of material law and man is not in bondage to it. Man exists under the changeless law of Mind. We must know our way out of a false sense of law; and whatever can be done to-day had best be done to-day. There is no more convenient season. It is manifestly impossible to live beyond one's understanding; but Christian Science demands that we prove understanding as rapidly as possible and live up to it. Says Paul, "If we live in the Spirit, let us also walk in the Spirit."

The student of Christian Science should find it no more difficult to rely on God for his supply than for his health. His desire for enough is a righteous one. Failure to understand Jesus' teaching on this subject is doubtless responsible for a more or less general impression that a Christian should be satisfied with little. A world whose substance is matter reads the advice of the Master to the rich young man, "Sell that thou hast, and give to the poor," and goes on its way, sorrowing; but awakening spiritual thought grasps the vital import of the accompanying promise, "Thou shalt have treasure in heaven," and follows the spiritual idea with rejoicing. Jesus' life was devoted to showing mankind this treasure in heaven, this practical understanding of ever present Life, Truth, and Love, which healed the sick, raised the dead, stilled the tempest, and replaced lack with abundance. Is it possible to have this treasure and lack any good thing?

So long as a man depends on matter for supply he can never be free from a sense of limitation. So-called material wealth will not free him. Do not the material senses say there is both want and plenty? They would give us abundance to-day and take it all away to-morrow. "This night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" pictures the helpless poverty of the man who thinks he has found supply outside of Spirit. Since there is in reality no matter, but only a false sense of something besides Spirit, he who believes he has material wealth and depends on it for supply is after all only entertaining an erroneous sense which separates him from real riches just as completely as though he believed he had no supply and nothing to depend on because he had no money in the bank.

Here the query naturally arises: Are we depending on matter for supply and have we nothing that is real and permanent because we cannot yet multiply the loaves and take coin from the fish's mouth? On page 442 of "Science and Health with Key to the Scriptures" Mrs. Eddy answers this question thus: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually." How can this be true in our daily living? How can we know that it is Christ, Truth, that is giving us our food and clothing? How can we know that we are not depending on a false sense of supply that may fail us any moment? These questionings are profitable, for they compel us all to examine our thoughts, and there we shall find our answers. Each one can know for himself, and no one else can know, to what extent his sense of supply is based on the spiritual man's possession of all things because of his unfailing reflection of Mind. Every one can watch his own thought processes and learn for himself how much he is depending on uncertain material conditions and even more uncertain human personalities for his supply. Each one can likewise know which dependence brings him peace and joy, and which fills his days and often nights with fear and anxiety. Dependence upon Spirit sets a man free from any irksome sense of earning a living. The gift of God is eternal living. Each one's part is joyously to express the intelligent activity of Mind. He who is intelligently depending on Spirit learns that his supply is always the same; it is only his sense of supply that varies and that only in illusion or supposition. The true relationship between Mind and its idea, man, is presented by these words from one of Jesus' parables, "Son, thou art ever with me, and all that I have is thine." Can all change?

On page 60 of Science and Health Mrs. Eddy has written, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul." How many hearts have overflowed with gratitude for this statement of revealed Truth! The human heart, though yearning for happiness, finds it difficult to part with those material habits of thought which continually rob it of happiness. Remembrance of past joys or past sorrows, discontent with the present, doubts and fears for the future, claim presence and activity as consciousness until conquered by the stead-fast purpose of the student to have one Mind. The argu-

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ments that claim to separate a man from the happiness he craves claim also to be infinite in number and variety for the very simple reason that these arguments, having no real entity, exist only as suppositional opposites of the countless joy-bringing thoughts with which Mind is forever blessing its idea, man.

The belief that we are being unkindly or unjustly treated, that those who should love and encourage us are cold and critical or perhaps even skeptical of our sincerity, the temptation to yield to self-pity because of human selfishness and indifference, even these beliefs should not be difficult to take into the realm of pure Mind for healing. When the human mind has become sufficiently humble to admit its own nothingness and acknowledge the allness of divine Mind, it becomes clear that those errors which this mind claims to be supported by material facts have no more reality than those which this same mind classifies as purely imaginary. Then we shall no longer believe we can suffer for another's fault but shall rejoice in the understanding that, as Mrs. Eddy says (Science and Health, p. 57), "Happiness is spiritual, born of Truth and Love."

Gentleness

MARY H. CUMMINS

N page 592 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives the definition of oil as follows: "Oil. Consecration; charity; gentleness; prayer; heavenly inspiration," and on page 485 she writes, "Emerge gently from matter into Spirit." The apostle Paul, in writing to the Galatians, speaks of gentleness as one of the fruits of the Spirit, and he commences the tenth chapter of his second epistle to the Corinthians with the words, "Now I Paul myself beseech you by the meekness and gentleness of Christ." We do not always realize what an important part gentleness plays in the demonstration of Christian Science. This no doubt is due to the fact that gentleness is the very last thing which the unenlightened human mind ever connects with the solving of any problem. Its first impulse is to "do something," to employ material means, to resort to human expediency; and it is only by slow degrees that one becomes aware of the power which lies in true gentleness. Sledge hammer methods, whether mental or physical, never have accomplished anything for mankind and they never will; neither do they glorify God. What is known as the psychology of the crowd, or "the gang instinct," goes hand in hand with belligerence. The human mind loves a battering ram, and the harder it batters the more it imagines that it is accomplishing something. How different are the methods of Christian Science, based upon the Sermon on the Mount! The student of Christian Science is beginning to learn that in quietness and confidence is his strength, that the "meekness and gentleness of Christ" are potent to heal and save where all other means have failed, and he daily prays for more of this grace of Christian character.

Many are the passages in the Bible which depict the gentleness of God toward man, and one of the most beautiful is in the fourteenth chapter of Hosea: "I will be as the dew unto Israel." No one ever saw or heard the dew fall, so gently does it descend, but one has only to look at a garden at the close of a warm summer day, and see it again the next morning after the dew has refreshed it, to realize how beneficent is this gentle ministration. What an exquisite simile to illustrate the way in which divine Love refreshes the upward aspiring thought! And if this be the Father's attitude toward man, ought it not be our attitude toward one another? We naturally speak of one who is kind and considerate as a

gentlewoman or a gentleman, and never did the world need this gentleness as it does to-day.

A beautiful lesson as to the potency of gentleness where harsher means have failed is to be learned from the oak tree. When summer is past and frost tinges the air, the oak does not shed its foliage as do other trees. All the winter long the dry rustling leaves cling to the branches, and neither autumn wind and rain nor winter blasts seem able to dislodge them; even the weight of snow and ice has little or no effect upon them, and one marvels how they can withstand the rigor of the elements and still remain where they are. But when spring comes and the fresh green shoots begin to put forth their tender tips, quietly and naturally the withered leaves fall to the ground. It is all accomplished so gently and silently that one scarcely notices it. One week the dried leaves are still there, the next they are gone. I have often looked at the oak tree in March or early April and found comfort and encouragement in the thought that although the leaves seemed to adhere to the branch just as tenaciously as they had done months before, yet all the time the sap was rising and in due season the fresh, green buds would do their work. So when physical conditions are apparently no different from what they were months ago, if we are obedient to the law of Love we can know of a surety that all the time spiritual understanding is unfolding, and that the true idea dislodges and replaces the old beliefs, no matter how persistently the latter may seem to hold to their position.

Surely "the meekness and gentleness of Christ" was the secret of Mrs. Eddy's life work and accomplishment. And how often to-day when for a moment we may seem to find ourselves battered and bruised from contact with worldly methods, does the opening line of "Mother's Evening Prayer" (Poems, p. 4) refresh and sustain us:—

O gentle presence, peace and joy and power; O Life divine, that owns each waiting hour, Thou Love that guards the nestling's faltering flight! Keep Thou my child on upward wing tonight.

There is no real power apart from gentleness, for true gentleness is the outgrowth of self-immolation, and perhaps more than any other grace of character, gives evidence of the fact that we are proving the Mind of Christ. Apparently one of the hardest lessons for us to learn is that effort, unless impelled and guided by divine Love, is useless. Indeed, it frequently frustrates its own object. On the other hand gentleness never implies inertia or lack of endeavor. It is the natural, spontaneous expression of Love, and as such is potent to heal and save.

Activity

HAZEL L. ZIMMERMAN

THE true idea of activity is of the utmost importance to I the individual who would achieve success. Whatever or wherever his work may be he will find it very profitable to him to acquire the one right idea of activity, as revealed through the teachings of Christian Science, and then adhere steadfastly to this truth until it is manifested in all his affairs. To be active is to be energetic, vigorous, alert, ready; and activity comprises the maintaining of vigorous, alert, and ready action. To the consistent thinker the ever readiness to put into practice vigorous and alert thinking means achievement, and right achievement means success. The student of Christian Science finds an ever broadening manifestation of activity in all his affairs as he comes to recognize God, divine Mind, as the one cause of all right activity, and understands that God's idea, man, as effect constantly reflects and expresses good in all his activity. Therefore it ...

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becomes apparent that man, as idea, must be in reality always active, always reflecting and expressing good. On page 340 of "Miscellaneous Writings" Mrs. Eddy has said, "Be active, and, however slow, thy success is sure: toil is triumph; and—thou hast been faithful over a few things." To be rightly active, then, is to set about the task at hand with rejoicing because its perfect fulfillment is even now accomplished in Mind and is manifested to the one with the patient, persistent, and confident determination to carry out the direction of Principle as it unfolds. One must also steadfastly refuse to entertain as consciousness any false beliefs of sluggishness, laziness, disobedience, or inertness, which are the counterfeits and therefore the untrue opposites of true action as expressed in alertness, obedience, and faithfulness.

To be about the Father's business means to be constant and unremitting in our work of knowing, being, and doing good. It matters not if our progress seems slow, if the problem at hand seems difficult; it is only a seeming, and our success is assured as we rejoice in gaining a greater understanding of Principle, as we see every problem as opportunity for a sure victory for Truth. Surely this is what is meant by being faithful over a few things. It is our attitude toward the problems that are presented in our daily living, our activity in working them out, that decides just how much of Christian Science we are demonstrating, just how much of right activity we are expressing, and just how steady and sure our progress is.

On page 454 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read, "Right motives give pinions to thought, and strength and freedom to speech and action." It is necessary, then, to examine our motives, to make sure that they are absolutely in line with Principle before we allow them to take form in words and deeds. To be in line with Principle our conversation as well as our acts must carry the healing touch of divine Love, manifest as kindness, helpfulness, compassion. If the motives behind our speech and action are God-given, unselfish, and we are seeking the glory of the Father and expressing the perfection of God's creating, they will carry the blessing of greater freedom, greater service, and a greater unfolding of good to those with whom we come in contact, and will immeasurably bless us as well.

The apostle James makes plain the fact that rejoicing and patience are requisite in expressing right activity when he says: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." It is significant that he says, "Count it all joy," not, as mortal mind would dictate, by being moderately glad that you have this problem, or by rejoicing somewhat that the lion in your path is not a large lion, but at the same time regretting that there should be a lion in your path at all. James speaks with the earnest conviction gained from his own experience, "Count it all joy when ye fall into divers temptations,"-and why? Because temptation never leaves us where it overtook us. It teaches us patience and the real meaning of rejoicing. If we are honest and earnest students of Christian Science and follow this counsel in counting it all joy, temptation turns us ever back to Principle, toward the reality of good and away from the unreality of evil, and affords us greater growth through right mental activity, an increased joy in the operation of divine law, a further proof that Love never fails. At the close of the article entitled

"Divine Science" (Miscellaneous Writings, p. 338), Mrs. Eddy quotes two stanzas of a poem, the second of which is a statement of right activity available to all who will apply it to their daily living:—

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

Demonstration

LUY WELCH

THE word demonstrate is defined thus: "To establish so as to exclude possibility of doubt or denial," and demonstration: "Proof beyond possibility of doubt." A demonstration of Christian Science is proof of the will of God beyond possibility of doubt or denial. This absolutely shuts out human will, self-will, and egotism as a factor in Christian Science. In studying the works of Christ Jesus, with these definitions in thought, one will see that the Master never had a doubt of the result of his work, no matter what mortal mind seemed to say. To Lazarus he said, "Come forth," knowing beyond the possibility of a doubt that Lazarus must do so; and Lazarus came forth. To the man with the withered hand he said, "Stretch forth thine hand," and the man stretched it forth healed. To the disciples he said, speaking of the loaves and fishes, "Bring them hither to me," and with these he fed five thousand men, besides women and children. He never doubted or denied the omnipotence of God, and because he did not he demonstrated this omnipotence, as it was needed, because it is Mind's natural, normal law to be present.

Our revered Leader, Mary Baker Eddy, did the same thing in all her works. One example may be cited,—the building of The Mother Church. It made no difference what mortal mind said and tried to prove. She proved, beyond possibility of doubt or denial, that it was God's will that true building should go on. She did not doubt, she did not give way one inch to mortal mind, but she knew that the true unfoldment is irresistible. With these examples before us, how can we fail in our demonstration? What difference does it make if the enemy tries to make us believe it has power? Has it any power? No! and the only power it can seem to have is what we accord to it, in our own experience, by accepting it as real. What we accept cannot affect our neighbors, it matters not how close they may be to us. Has error the elements of power? Has nothing the elements of some-Ask yourself these questions; then think out the thing? answer.

When we really understand what the will of God means, we shall see that it is not human will, and that we cannot, must not, use our personal or human will or desire, but must meekly and humbly follow the leading of Truth, without outlining what we want or how we want God to work out our problem. Principle is perfect, and for that very reason cannot know or know of imperfection, or a problem. Our problem, so called, is the expression of our human, false, imperfect thinking. The healing of an erroneous condition, whatever it claims to be, is the healing of our wrong thinking. All problems are mental, not material, and must be worked out according to Principle. In so far as the work is done according to Principle does one meet and master any false belief which presents itself.

An engineer, building a railroad, does not sit down and worry about the problems which come to him. As he pushes

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his railroad across the mountains he sees each obstacle, or problem, as another opportunity to prove his mastery over it; he applies the rules scientifically in order to obtain the right result. So we, if we apply the rules of Christian Science rightly, shall overcome whatever mortal mind puts up to us as real by proving it unreal.

Our Mother

LOUISE FANNY BODMER

T a competition among students at one of the universi-A ties, to determine fifty of the most beautiful words, it was found that every one of the competitors had mentioned the words mother and motherhood. Now of course a word becomes beautiful only through the meaning it conveys to us. Then can there be any words that equal the terms mother and motherhood? From a child's very infancy it is its mother that is the nearest and dearest; it is its mother that knows and supplies best its needs; it is its mother that consoles and cheers, that, if need be, sacrifices everything for its sake. Through precept and education a wise mother guides her child to the good, teaches self-discipline, and is ever seeking to lead the budding thought in what she considers the wisest and best way to happiness. The memory of a sweet, good mother has helped many a young man or woman to resist the temptation to sin, and many who have seemed to wander on the broad road of evil have been led to find their way back to God through remembrance of perhaps the first prayer she taught them or some of the wise stories she told them during their childhood.

In Christian Science we learn that every material thing is a counterfeit of the spiritual idea. On page 16 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives the interpretation of the Lord's Prayer, beginning thus: "Our Father which art in heaven, Our Father-Mother God, all-harmonious, Hallowed be thy name, Adorable One." Through this revelation of our divine Parent, God is brought very near to every one. When we consider human motherhood at its very best, it is but a shadow of that which the divine Father-Mother is to man. All the tenderness, the care, the love, and good wishes with which the human mother surrounds her child are but faint expressions of the divine motherhood of God. In her very love a human mother may fail; in her desire to ward off every disagreeable experience, she may rob the child of the great opportunities of strengthening character through battling with temptation and learning the joys of victory over self; in her jealous love she is apt to forget that loving others does not make her love her own child less. A mistaken sense of the duties of motherhood may tempt her to outline and plan away into the far future, thus interfering with the right of self-government and free development of her child. Her love may make her weak or unduly severe; and how greatly such a mother suffers when, to sense, separated from her loved one.

How different is our Father-Mother God. Divine Mind, eternal wisdom, is never for a minute absent from its reflection. Divine Love is infinite and includes all; it never fails and never mistakes. Jealous to have us love none more than good, according to the First Commandment, "Thou shalt have no other gods before me," divine Mind is always patient, and in infinite tenderness and compassion gives us the needed opportunities to strengthen our understanding. A very helpful illustration of this was given to a student of Christian Science some years ago. A little baby was brought to the home of her grandmother. The little one had never been absent from her mother for any length of time and

much fear was expressed about her missing her mother, & pecially during the night. As anticipated, so it happened. When the baby awakened and found herself in strange surroundings, and most of all, heard a voice that was not her mother's, she cried most pitifully and would not be consoled by any one or any thing. A student of Christian Science asked to be left alone with the little one. "Now Christian Science might be all right for some things, but you do not expect to quiet this child with it!" was the answer, excitedly given; but seeing the utter fruitlessness of her efforts, the grandmother left the room. The Scientist quietly thought over the situation, confident that Love is ever availing, that there is no condition where its law of harmony cannot be demonstrated. The child wanted the love of her mother; she had a right to that. Who was her or is any one's Mother but God? The beautiful definition of Mother as found in the Glossary of the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 592), was pondered over: "MOTHER. God; divine and eternal Principle; Life, Truth, and Love." Then a clear realization of the fact that Life and Love and Mother are synonymous was gained. It was seen that the very fact of being alive was the proof of our Father-Mother Love with us. What then could this child lack, when in reality the children of God can lack nothing? Needless to say that the baby found her rest and awakened in the morning sweet and bright. This was some years ago, but the healing was permanent; without loving her human mother any less she learned to appreciate love wherever she met it, expressing Love herself.

Thus we learn, through the teachings of Christian Science, how at all times we may avail ourselves of that great motherhood, divine Love. Our human relationships are changed; a mother, through overcoming the human sense of love and learning to express divine Love, becomes wiser, more truly loving. She ceases to interfere with the free unfolding of the child thought through enveloping it in her thought with fear and material law, and the child learns to know that one great Mother and finds that in obeying the Fifth Commandment it is honoring God, and in honoring God it honors its human father and mother.

Giving a Lecture

WILFRED TEARE LEWIS

NOT the least of the activities of a Church of Christ, Scientist, is the giving of a lecture. It is an activity provided for by the wisdom of our Leader, Mary Baker Eddy, and may be said to incorporate some of the missionary work of Christian Science churches. The giving of a lecture proves to be a way by which one may prove the truth contained in the statement made in "Science and Health with Key to the Scriptures" (p. 79), "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." It also fulfills the Scriptures, for this free gift to humanity is being offered throughout the world. It is the open door which no mortal can close, for we have this assurance from the prophecy of Isaiah, when only the truth about God and man is expressed at a Christian Science lecture: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." A lecture is to tell of God, good, hence good will result to both giver and receiver.

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The writer recently accepted a duty as usher at a lecture, and his first direct activity with a view to the lecture was to realize that it expressed Life, Truth, and Love, for this quotation from John's gospel, referring to the Christ, came into his thought: "And I, if I be lifted up from the earth, will draw all men unto me." All activity which followed seemed to center round these words, and a passage from Science and Health (p. 102) brought light upon the lifting up of the Christ, and the "draw" of the divine Principle, Love: "There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind." Truth never goes unchallenged by seeming evil; but Truth alone is true, for it is forever a part of that tri-unity, Life, Truth, and Love, and is omnipotent. In the chapter on the Apocalypse in Science and Health Mrs. Eddy says (p. 564): "The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea." Then again on page 234 she says, "If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out." The fact that the true lecture is the divine idea and therefore holy, having emanated from divine intelligence, God, must be understood.

Having contended at every step with the evil suggestion, it was seen that the true occasion is planned by divine Love; that the gift of love is expressed; that all true advertising is a silent welcome, and indicates the compelling influence of the Christ, the only real attraction. As the Scripture says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Then the gift within a gift, the distribution of our literature, the Journal, Sentinel, and Monitor at the close of the lecture can be interpreted as the cup of cold water given in Christ's name. In this connection it was seen that our beloved Leader, Mary Baker Eddy, had had part in the giving of our lecture, through the establishment of the Board of Lectureship.

What is the harvest? This we cannot determine, but we know the Bible says that the word shall not return void. The writer's harvest is a fuller understanding of the love of our Leader in bequeathing to us The First Church of Christ, Scientist, its Manual, its literature,—the food for the day, the week, the month, and for all time, its Board of Lectureship, its reading rooms, and everything for our continuous progress.

"Arise up quickly"

CONSTANCE STEVENS

ON page 271 of "Miscellaneous Writings" Mrs. Eddy says of students of Christian Science, "They should take our magazine, work for it, write for it, and read it." The writer has gained so much benefit from reading our literature and through the daily study of the Lesson-Sermon that she would like to express the thoughts which unfolded in the study of Peter's deliverance from prison, with the hope that they may prove a help to some one struggling to overcome

Herod, symbolic of hatred and malice, stretched forth his bands to vex and harass those who were preaching and teaching the Christ-principle, and so greatly was error stirred that, after killing one of the disciples, he proceeded to take Peter also and imprison him. Peter, who had become mesmerized temporarily by this belief in evil with its seeming power, was sleeping between two soldiers and bound with chains. Error seemingly had him fast, determined not to let him go, but an angel came unto him, surely that sweetest messenger of all, of whom Mrs. Eddy writes in "Science and

Health with Key to the Scriptures" (p. 567), "Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love." This angel, illuming the prison with light, bade Peter, "Arise up quickly." Awakening somewhat from the mesmeric dream, he rose up mentally, and with the mental uprising the chains fell from his hands, and he regained his mental poise and ability to handle the situation with power. The next step required was that he gird himself and bind on his sandals. Peter, listening intently, was ready to obey, without questioning or doubt, this angel visitant. Then came the injunction: "Cast thy garment about thee, and follow me." When the Christly garment of righteousness was put on, Peter was ready for the journey. This mental preparation had taken place within the prison; this work faithfully performed enabled Peter to prove when they reached the iron gate "that leadeth unto the city" that, in the words of Mrs. Eddy (Science and Health, p. 224), "No power can withstand divine Love," for it "opened to them of his own accord" and they passed out. Peter had earned his freedom, and what a wonderful vision must have met his gaze. Even in that exalted state of consciousness, however, the angel did not leave him until they "passed on through one street."

The lessons to be learned from this story are many and beautiful. It matters not how dark the night nor how deep the sleep, nor in what environment, divine Love is able to penetrate with its clear-cut command: "Let there be light," and in the presence of light there is no darkness nor sleep. How often would one be saved many hours of work and tears if one obeyed as Peter the "Arise up quickly," instead of leaving things until a more convenient season. The chains would fall from his hands and he would be in a position to gird up his loins with truth and bind on his sandals and cast about him his garment. As each step is faithfully taken in our journey the next one unfolds, until at last the prison is left far behind, and we can walk forth in glorious freedom, obeying only the behests of the divine Principle, Love, to "heal the sick, cleanse the lepers, raise the dead, cast out devils," and remembering every moment that we are cared for and always protected by our loving Father-Mother God.

[Written for the Sentinel]

A Prayer

S. EMMA KLEBSATTEL

I po not ask to love Thee more,-I dwell in Love, Supreme, beyond what I implore; I ask Thee but to make me know This infinite love Thou dost bestow.

I ask not that Thou show the way, For Thou hast shown. Keep me therein from day to day, Nor let the scenes of sense detain, For I the priceless prize would gain.

I do not ask to hear Thy voice, For I have heard, And still shall hear and shall rejoice. Make me within its call to stay, To listen for its dictates and obey

Nor do I ask for what Thou 'st given -Blessings untold, As yet unseen in earth and heaven. One thing I ask o'er every other, To know one Mind, one Father-Mother.

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Editorial

Walking by Faith

THE word faith is what might be termed one of the difficult words in the Bible. The human mind, that is to say, has given to it almost as many shades of meaning as there are of human temperament. Yet its true definition is surely, from a metaphysical point of view at any rate, to be found in that famous sentence in the Epistle to the Hebrews, "Now faith is the substance of things hoped for, the evidence of things not seen." A great bishop of the third century was fond of insisting that there was no faith in accepting anything of which you had proof. He may, or he may not, have been the originator of the doctrine of blind faith, but it is certain that he had no concord with the point of view of the writer of the Epistle, for evidence, or what the Revision calls proof, is the very word by which the Greek is rendered in the English Bible. And this Mrs. Eddy very clearly saw, when she wrote, on page 297 of Science and Health: "Mortal testimony can be shaken. Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine."

Belief is the first stage in a man's grasp of any subject. It is a wavering conviction based on some prima facic evidence. When this evidence is subjected successfully to a fuller examination, the belief gradually develops into faith. Because one or two tests have proved satisfactory, that is to say, the student's faith in his original conviction gradually strengthens into a much deeper conviction that he is dealing with some phase of truth. Only, however, as the evidence accumulates, does the element of uncertainty which separates faith from understanding disappear. Then there comes the complete certainty of knowledge. This is the exact process which is gone through by every student of Christian Science. He is told or reads something about Christian Science, and as he listens or reads he finds himself beginning to believe in the theory. But this, of course, is not enough. He sets to work to accumulate evidence of the reliability of his belief, and as this evidence grows he discovers that his belief has been changed into a faith which assures him that the evidence he has secured is itself sufficient to give him assurance of a complete description. This assurance, which is the very word used in the definition of faith, by the translators of Hebrews in the Revision, has to be gained by his own personal demonstration. He sets to work, if he is wise, to prove the healing power of Christian Science for himself by a process of induction. For, as Mrs. Eddy writes, on page 461 of Science and Health: "Christian Science must be accepted at this period by induction. We admit the whole, because a part is proved and that part illustrates and proves the entire Principle." As his proofs accumulate, his faith disappears in understanding, with the result that no matter what the clamor of controversy or the vehemence of criticism, he finds himself suddenly grasping the full intention of Paul's saying to the elders of the church at Ephesus, at his meeting with them in Miletus, "None of these things move me."

If, then, a man has faith, he has the substance of things hoped for. Now substance is the reality, and so a man who walks in faith pursues his way with the realization of realities. These realities constitute all that is eternal, as Mrs Eddy points out on page 468 of Science and Health, where she says: "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.'" Such faith will, of course, move mountains, that is to say it will brush away the intangible material counterfeits of substance, and leave a man face to face with reality. Thus he finds in his faith the evidence or proof of things unseen by the material senses, but existing all the time for those with eyes to see.

It is obvious from all this that faith as understood in Christian Science is something very different from the blind belief gloried in by a Gregory. It is more in the nature of the faith of the student of mathematics, who, as he sees the problems submitted to him solved, finds in these solutions a faith in his ability to solve those further problems which his knowledge is not yet equal to. That is why, when the storms of malice and persecution begin to howl round him, he is able to remain utterly unmoved. He does not feel that he has got to be busily engaged in all sorts of human arguments and material contendings in order to prove himself to be in the right. He knows that all he has to do is to be unmoved by the storm, and to go on finding further proofs of Principle, each of which will bring him nearer to that scientific knowledge of God or Truth which will in turn free him from all the false suggestions of evil. In other words, it is his own faith which he has to strengthen, and not that of his neighbors. The world always imagines that the way to strengthen its own position is to persuade others that it is right. But the fact is that the others are not persuaded by much speaking, but by their observation of the faith of those who are proving their faith by their works. That surely is why James declared, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

Clearly, from James' point of view, faith was the evidence or proof of things unseen, since the demonstration of faith was to be the proof of those unseen things. When a man has seen sickness healed by reliance on the fact that the unseen or spiritual is the real, and the material or seen is the counterfeit, he has obtained that proof by induction which Mrs. Eddy says is to assure him of the reality of Principle. His faith, in other words, is the assurance of all of that which he hopes, and which it has become the object of his faith to prove. He is not in the least likely, therefore, to be worried by the hurly-burly of human contentions. He sets all these things aside and goes forward unmoved, from day to day, in demonstrating Principle for himself, knowing quite well that that is the only way in which Principle can be demonstrated for his neighbors. In this way he lays down his materiality for his friends, and so proves his understanding of love, for love is no sensuous attraction of the human mind or of sex; it is the substance of that understanding of Principle for which a man hopes, and the evidence of his faith in the omnipotence of Spirit. The man who understands this is not compelled to take away his neighbor's character in order to prove himself to be in the right, much less to indulge in slander and gossip for the purpose of discrediting somebody to whom he imagines himself to be opposed. All these things are the glaring evidence of want of faith. They are the product of the uncertainty and turmoil of the human mind, which never imagines it is doing anything unless it is doing

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nothing by giving proof of its own materiality. The exact reverse is, of course, the truth. "The peace of God, which passeth all understanding" is not acquired by petty human efforts to steady the ark, and to fashion Truth in a preconceived pattern, but by the calm certainty bred of faith that God, good, governs, and that Truth must prevail.

FREDERICK DIXON.

Personal Magnetism

Personal magnetism has often been considered so desirable that schools and courses, established for its development and exploitation, have used various mesmeric forms of advertising to persuade people that what they offer is necessary for success. Speakers, writers, social leaders, politicians, physicians, lawyers, ministers, actors, and, in fact, all those especially who appear before or deal with the public directly are often told that they need to cultivate personality. In the armies and navies during the war and afterwards, and likewise in industries, psychological tests have been used for the measuring of personal qualities, supposed to be inherent in matter and to vary in different material bodies. Thus there seem to be multitudinous phases of the belief that man is a mere animal, living in a material body and constituted of material actions and reactions, some of them more animated and effective than others.

The belief that a material body is alive, and that its vitality and energy may vary, is, of course, a belief of limitation. The true living which expresses infinite Life must be unlimited, indestructible, and indivisible. Human personality, with its supposed limitations and subdivisions, only counterfeits the undivided wholeness of activity which is the real man manifesting the one divine Mind. Freedom from limitations comes not through a development of human characteristics, calculated to attract human attention, but through the understanding of Principle, divine Mind, as infinitely and harmoniously manifest. Perfect, divine Mind is God, the creator and preserver of spiritual wholeness throughout true living. As we read on pages 336 and 337 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, "God is individual and personal in a scientific sense, but not in any anthropomorphic sense. Therefore man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, blind mortals do lose sight of spiritual individuality. Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God."

To-day, as always, it is important to understand what Christ Jesus said to the young man who inquired how he might have eternal life: "Why callest thou me good? there is none good but one, that is, God." In the practice of Christian Science, so-called personal magnetism can accomplish nothing, since reliance on infinite intelligence as the source of wholeness and continuity in true living alone is beneficial. What are called, in Christian Science, practitioner and patient or teacher and student, for instance, are simply states of human thought turning together to Principle for healing and guidance. When one praises or blames personality for any seeming, and looks upon mere physicality as attractive or unattractive, he is, to that extent, ignorant of spiritual reality, and needs to be reminded vigorously of the truth that only divine intelligence has ever produced good and that there is really nothing else to produce anything, good or bad.

Yet the more one understands of Christian Science, the less is one disturbed by any sense of human personality,

whether supposedly attractive or repellent. Since there is but one true attraction, one force, which is Principle manifest as spiritual idea, the real man, who is this spiritual idea, is dealing wholly with Principle and not with human personalities. God, Principle, divine intelligence, is the only genuine Person. In her Message for 1901 Mrs. Eddy gives one division of a number of paragraphs (pp. 3 to 7) to the explanation of the truth that "God is the infinite PERSON." To accept infinite intelligence expressed as all that one can really deal with is to reject any belief in personal or physical magnetism as a substitute for the true influence which produces only happiness. Thus regardless of any mortal sense of things, which is utterly supposititious, one must go forward fearlessly and joyously, proving that the divine Mind expressing itself as unlimited activity is all there is to actual being now and always.

On pages 73 and 74 of "Retrospection and Introspection" Mrs. Eddy says: "He who clings to personality, or perpetually warns you of 'personality,' wrongs it, or terrifies people over it, and is the sure victim of his own corporeality. Constantly to scrutinize physical personality, or accuse people of being unduly personal, is like the sick talking sickness. Such errancy betrays a violent and egotistical personality, increases one's sense of corporeality, and begets a fear of the senses and a perpetually egotistical sensibility." Any phase of the belief that matter is animated is not to be feared but to be gladly replaced with the sureness that Principle is the only animating power and animates only spiritual idea, which is altogether separate from any supposition of materiality. In proportion as one knows and proves that the consciousness of spiritual good is the present actuality, one remains undisturbed by either physical glamour or physical unpleasantness, for any such illusions are reduced to the nothingness which they really always have been, by the allness of the one Life.

The leadership of Principle is the only dependable leadership now and forever. What speakers, writers, lawyers, and all others need to recognize is this absolute fact. As they do so, they will find any belief in personal magnetism as necessary or desirable giving way to the simple humility of Christ Jesus, which was ever successful. "Why callest thou me good?" he exclaimed; and again he said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Psychological tests can never measure the amount of divine inspiration that is unfolding in any one's experience, and this inspiration is all that constitutes real ability. The leadership of Principle must be manifest as orderly spiritual activity, replacing beliefs of limitation with the infinity of divine energy. This spiritual action is inspired and sustained by infinite Mind, quite apart from any supposed influence of material personalities. There is no halfway position between the true leadership and the counterfeit. As Mrs. Eddy says emphatically on page 310 of "Miscellaneous Writings": "Even the teachings of Jesus would be misused by substituting personality for the Christ, or the impersonal form of Truth, amplified in this age by the discovery of Christian Science. To impersonalize scientifically the material sense of existence-rather than cling to personality-is the lesson of to-day." Thus Christian Science and the belief in material personality as magnetic are exact opposites, and fortunately Christian Science is the expression of demonstrable Principle, whereas the supposition of an opposite is utter nothingness with no power to substitute itself for the spiritual reality.

GUSTAVUS S. PAINE.

Testimonies of Healing

About twenty-one years ago a friend wrote to me asking me to go and visit her and to try Christian Science, as she had received such wonderful benefits from it. I was a sick and discouraged woman and willing to try almost anything, but had never heard of Christian Science before. With the loving help of a practitioner I was instantly healed of an organic and a functional disease. Two years ago, in order to have some legal papers made out, I was obliged to have a physical examination and the doctor pronounced those organs perfect—nineteen years after the one treatment.

A hereditary disease from which I had suffered all my life did not yield at that time. I had several practitioners, at different times, and the pain became very much less but the trouble kept returning at regular intervals, and it was shown to me very plainly that I must work it out myself. I went at my study with renewed diligence, and after eight years the difficulty was overcome. At first, like many beginners, I tried to control my body with my thought instead of guarding my thought so as "to be absent from the body, and to be present with the Lord." I also found myself watching the body and looking for results. Finally, one day I asked myself this question: "Do you want physical healing that you may enjoy more the so-called pleasures of the senses, or do you want the Christ?" I decided to choose the Christ, and I discovered one of the greatest blessings that has ever come into my life,—the lever that will lift the whole lump of error, the greatest asset the Christian Scientist has,-gratitude. By this time my thought was so uplifted I almost wished the trouble would return that I might prove its nothingness. I did not have to wait long, for in two days it presented itself, in the early morning as usual. I sprang from my bed, realizing that this was no time for argument, and as I declared, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," the pain left me. It has never returned, and that was thirteen years ago.

That Christian Science does heal I have had abundant All my relatives, both on my father's and my mother's side that I know of, suffered from this disease and they all took drugs, had doctors and operations, and not one of them was healed, or even helped. I am the only member of the family who turned to Christian Science, and the only one who has been healed. For the physical healing I am grateful, but most grateful that Christian Science has taught me to do my own thinking. It has taught me that the only place to seek dominion is in my own thought, that it is in my own thought that I fight my battles with evil, and it is there the victories are won. The most helpful thought to me along this line is one which our inspired Leader gives us in "Pulpit and Press" (p. 3): "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer?"

(Mrs.) Marion C. Pearsall, Seattle, Washington.

After many years of material thinking and living, in which I indulged in all of the so-called material pleasures to the full and was in bondage to false appetites, I found myself debarred by my own thought and that of others from following my calling, that of an accountant. Two reasons were urged for my not doing so; namely, age and eyesight. It was impressed upon me in season and out that I was past the age where I could be used, and when I discovered a failure of eye-

sight I felt I was surely done for. In discouragement I sought other ways of making a livelihood for myself and family. The struggle grew harder and more bitter, but I felt that nothing could or would stop me from providing for my loved ones. What the consequences to me might be, I did not know or care.

A year previously Christian Science had been offered to me, but I was not ready to accept it, and even though the struggle just to live became more hideous and cruel I still did not feel ready. It seemed necessary for me to be "beaten with many stripes" before I would awake, but I am grateful now for the experience, for it taught me many valuable lessons. At last I turned wholly to God. When everything was gone and I had no work nor prospect of any I made my appeal to "our Father." As soon as this appeal was humbly and rightly made, while I was "yet a great way off," He who is ever present good had compassion on me. What a blessed and hallowed day that was. I was led to where I secured congenial work and in pleasant surroundings. Feeling, in a blind way, an immeasurable sense of gratitude, I sought to find a way whereby I might know God. Christian Science kept recurring to my thought, but I did not seem to want it. At last, however, through some impulse I could not define, I turned completely to it, without any reservation whatever, for I wanted to find God and to know Him aright. I sought and have found what means more than all material things, "the peace of God, which passeth all understanding." My turning to Christian Science was not for physical but for mental healing. I had studied many religions in an effort to find the truth, including Mohammedanism and Buddhism, but they were all as "a reed shaken with the wind." Since turning to God, as we are taught to through Christian Science, my every need has been met.

Mrs. Eddy writes on page 340 of "Science and Health with Key to the Scriptures," "The First Commandment is my favorite text." Having no other but the one true God makes it impossible to entertain in thought anything that is opposed to God or infinite good, and the realization of this instantly healed me of the smoking habit of thirty-three years' duration. Failing eyesight yielded when I awakened to the fact that I was allowing the belief of it to usurp God's omnipotence in my thought. My sight was so defective that I frequently had to call some one to read things for me, as I seemed unable to distinguish letters or figures. I am a bookkeeper, and while at work one day one of these occasions arose. I took off my glasses and declared the truth, and have never had occasion or need for them since, and I can read finer print now than when I was supposed to have good sight. A lame back of many years' standing, supposed to have resulted from overindulgence in liquor, yielded to the truth and in three months I stood erect and free, praising Colds, catarrh, constipation, headaches, toothache, rheumatism, ingrowing toenails, carbuncles, and an extremely mean disposition, have all yielded to the truth.

Recently while away working in the mines for a while, I was helping to load heavy logs on a car, when one of them fell, hitting me squarely on top of the head. My knees sagged and I nearly consented to the argument of injury by saying, "I am hurt," but it was never said, and instead came the instant denial, followed by the affirmation of the allness of God and of man's relation to Him. On looking about me I saw the men who were working with me looking at me in horror, and then incredulity followed. I quietly resumed my work and did not experience any discordant results. A sense of lack has also been overcome. All the good that has come to me through Christian Science has resulted from the appli-

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cation of my understanding of the truth gained through the study of the Bible and Science and Health.

Who, then, can wonder that there is an ever increasing song in my heart of gratitude to God? It has also been my privilege to help others. For the privilege of membership in The Mother Church I am deeply thankful. For the periodicals, those springs of living waters, I hardly know how to express my love and appreciation. For church attendance and all of the patient, kind, and loving ones who have and are helping me I am truly and lovingly grateful. I pray that I may be found worthy of the name Christian Scientist.

WALTER S. WHEATON, Mill Valley, California.

It gives me pleasure to verify my husband's testimony. His healing of the tobacco habit was particularly gratifying. I have received many healings of the so-called little things, and the study of Christian Science has made a great change in my life. I cannot express enough appreciation for the Christian Science literature; it has been a great help to me, and I am truly grateful for many blessings received from church activities and the study of Mrs. Eddy's works.

(Mrs.) MINNIE F. WHEATON.

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I am glad to add my testimony to the efficacy of Christian Science. In particular, it is a joy to be free from resentment, due to a lack of opportunity and curtailing environment. Now I can see and in some measure prove that "with God all things are possible," and this knowledge is a continual incentive to work out my own salvation, because I know it is God which worketh in us "both to will and to do of his good pleasure."

Christian Science came into my experience, after some disappointing experiences in socialism and communism, and just when I had reached the stage of doubt and disbelief in God and man. Now I can see what equality of opportunity means, and that "God is no respecter of persons." I am glad to have learned to be more tolerant and forgiving, and also to look for and expect more of good in all things, and in my relations with my fellow man. Christian Science has helped in the solution of a great many financial and business problems, and I have occasion to be truly grateful for this. It has also helped me to overcome colds, headaches, and other physical troubles almost instantaneously, and through the goodness of God I have had no need for any other than the great Physician for the last twenty years.

We are also grateful for the confidence in good which an understanding of Christian Science gives, which is such a help in bringing up children. This responsibility has been seen to some extent in its right aspect, and consequent freedom from fear, worry, and the like, realized. I will conclude with an acknowledgment of my indebtedness to Mrs. Eddy for her works, for the Christian Science periodicals, and for The Christian Science Monitor with its sane and right understanding of world affairs, which is a never-failing incentive to trust in good, God.

RICHARD HAWORTH, Letchworth, England.

I am most grateful for the truth Christian Science has brought to me. Several years ago I became interested in the textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. Since that time there has been a constant unfoldment of good. We have had many, many beautiful demonstrations of the omnipresence of God, and the omniaction of His law.

When our baby came I was where the law did not require a doctor to be in attendance, and we had the help of a nurse and a Christian Science practitioner. This experience was a most beautiful one and practically painless. Every experience is a joyous, happy unfoldment of infinite Truth. I rejoice to say that in the past few months much wrong thinking and many hidden sins have been uncovered and destroyed by the truth which makes free. I am so grateful to our dear Leader, who, although condemned and persecuted, clung to the truth, that its divine Principle might be revealed to mankind. I am thankful for all of Mrs. Eddy's writings and for the periodicals which she founded, also for membership in The Mother Church and for class instruction. To let my daily living attest my sincerity is the only way I can prove my gratitude.

(Mrs.) Esther I. Leach, Yerington, Nevada.

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It is with loving gratitude that I write my testimony for the Sentinel. Three years ago, after returning from a hospital, having had two operations in less than two months, during one of which one kidney was removed, I was certainly sick physically and mentally. For seven months I was unable to work to amount to anything or to walk any distance without a great deal of pain and discomfort. It just seemed that I must have relief, so I asked for help through Christian Science. The work was lovingly taken up, and at the end of four weeks the condition was overcome. Since that time I have been able to walk anywhere without the slightest sense of discomfort. While I was having treatment, glasses which had been worn for twenty-three years were laid aside.

Since then I have been healed of influenza; also of an attack of kidney trouble, as the result of which I was suffering great pain and had a very high temperature and was unable to move myself about in bed. When the practitioner had been with me only a very few minutes the pain stopped, and I went to sleep as soon as she had gone. I was in bed less than a week; the soreness did not leave my side for three days after the pain stopped, but at the end of that time I got up and went right to work and have never worked harder in my life than I have since I had this healing. If it had not been for Christian Science I should have felt very frightened but I did not have any fear because I knew the need would be met.

I am very grateful for the loving work of the practitioner and more grateful every day to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures," and for all she has done to make mankind better, healthier, and happier.

(Mrs.) INEZ CARPENTER, Milo, Maine.

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In Psalms we read that the children of Israel "spake against God" and asked, "Can God furnish a table in the wilderness?" I have for many years been able to prove that God has furnished a table in the wilderness, through our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Christian Science gives us an understanding of divine Principle, and the rule whereby to work out the problem of being, and when we demonstrate our understanding according to rule, the result must be correct. Many years ago, after the birth of a son, I did not regain my usual health. A practitioner was called, and after four treatments I was able to ride across the city on the street car, with comfort. I was healed. My little son, who was taking diphtheria remedies every half hour, was healed at the same time.

This proof of the healing power of God, through Christian Science, has been a beacon light along my path during these many years. I was left with a family of eight children

to care for and educate, which to-day I can say has been accomplished. I had to say many times, "Therefore have I set my face like a flint, and I know that I shall not be ashamed." The many temptations, trials, and victories have given me the opportunity to demonstrate a clearer understanding of God and of the nothingness of evil. I can only express my gratitude for Christian Science and for the privilege of class instruction and the many blessings that have been mine, by obedience to Principle.

(Mrs.) MINNIE KATE STODDARD, Sioux City, Iowa.

I want to add my testimony of gratitude for Christian Science. When I first tried to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, I could hardly understand it at all and could read only a few lines at a time, but I felt it to be the truth through which Christ Jesus healed. From that time I have hardly been troubled with sore throats and indigestion, from both of which I had suffered greatly all my life, and I am beginning to find now that I can overcome them if they do try to appear real. Science and Health was first given to my mother by her grandson after his beautiful healing of lameness, and soon after this we came to live almost next door to a Christian Scientist.

For over eleven years I suffered during the winter from a very painful form of rheumatism; this was overcome in two days through Christian Science treatment. Formerly I had always had to have three weeks' treatment at a health resort, which made me feel weak and miserable. Treatment in Christian Science made me feel just the reverse. Through the patient, loving help of a Christian Scientist I was able, the year before last, to perform the duties of a nurse day and night single-handed, for nearly a year, besides attending to all the other duties of the home. I had worn glasses for over seven years, but do not now use them for working or reading, although I had been told I should need stronger ones every two years.

Christian Science came to me at a time when I greatly needed it, and I should be very unhappy without it. I am very thankful to God for all good, and my desire is for a better understanding of Truth and to express more gratitude. I am very grateful to Christ Jesus the Way-shower, to our revered Leader, Mrs. Eddy, and for the literature.—(Miss) ALICE HARCOURT, Windlesham, Surrey, England.

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One day I was desperately ill with every symptom of tonsillitis, including a badly ulcerated sore throat. I saw a practitioner once and had one absent treatment, and by the following day I was healed. Words but faintly express my sincere gratitude for Christian Science.

MRS. WALTER CLIFFORD, New York, New York.

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I am very grateful for the many blessings that have come to me through the study and application of Christian Science as taught in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. When I read an article or testimony in the Christian Science periodicals and am helped and uplifted in thought I think I would like to write and tell of some of the beautiful and helpful thoughts that come to me and perhaps thus help some one else. When I think what my life experience was before I read Science and Health and was healed, I am grateful, for I was like the rosebush in winter: I seemed dead to all that is beautiful and helpful. I had the desire to do right, but I was sick and bound by the belief of poverty, and when I read the precious promises in the Bible I wished that I could make them my own.

After being miserable for years and having failed to receive relief through medicine or material means I took Science and Health, which a neighbor had given to me, and thought that I would just glance through it. I did not think of reading it, as my eyes were troubling me and I had such severe headaches when I tried to read. But I did read, and read all forenoon and did not have on my glasses, which I had thought I could not see without. I had been reading with comfort, and found I was healed of eye trouble and of stomach and heart trouble, also of a cough that I had always been troubled with. Jesus said, "I and my Father are one," and we too can say it if we really love as Jesus loved and demonstrate that love in healing the sick and comforting the sorrowing.

(Mrs.) OLIVE A. SPENCER, Kansas City, Missouri.

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I was healed several years ago of internal trouble and have had a number of healings since then. Some of them were of neuralgia, sick headaches, and corns. I have done lots of hard work since I was healed. I thank God for His protection and care, and I am grateful to Mrs. Eddy for "Science and Health with Key to the Scriptures." It is a great work.—(Mrs.) MAY DERR, Reading, Michigan.

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I am thankful to God for what Christian Science has done for me since I began to study my Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, about four years ago. Very soon after I began studying I was healed of stomach trouble of many years' standing by reading Science and Health. I had tried many kinds of medicine without avail, and about one week after I began reading Science and Health I threw all medicine away, and was healed. My two children and I have had so many healings that I cannot enumerate them all. When my son was five months old he was healed of stomach trouble and a bad cough, and my baby daughter has been healed of several different ailments. I am grateful to Mrs. Eddy for Christian Science. My one prayer is for a better understanding of God.—(Mrs.) Mary Williams, Dinuba, California.

In reading the testimonies of healing in the Sentinel and Journal, it was brought home to me that I had long neglected to express my appreciation of benefits received through the study and application of Christian Science. I did not take up the study for any special physical healing but because it appealed to me as the truth as taught and demonstrated by Christ Jesus.

Shortly after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and attending church services, many ailments, such as constipation, liver trouble, and headaches of long standing were overcome and disappeared as darkness before the light, and that without any special effort on my part. It was the result of the truth unfolding to my thought and replacing error with good. I am so glad that we learn not only how to help ourselves but others also, and to bring them into some understanding of this wonderful newold truth. I am grateful for all the periodicals, for the Hymnal, and especially for Science and Health, for through the study of this book the Bible has been illumined for me.

It is my great desire to show my thankfulness to God. and my gratitude to Christ Jesus the Way-shower, and to Mrs. Eddy, by my daily living, and that by daily demonstrating the truth others may desire to know and inquire the way.—(Mrs.) Jennie Messenger, Whitehall, Montana.



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Signs of the Times

["Belief and Believer"—The Christian Science Monitor, Boston, U.S.A., March 23, 1921]

"The believer and belief are one and are mortal," declares Mrs. Eddy on page 487 of "Science and Health with Key to the Scriptures." The finity, mortality, of a belief is not difficult of comprehension to any one who has had even a glimpse of reality in Christian Science, and of the power of an understanding of Truth. The mortality, the actual nullity, of the believer is, however, not often comprehended so speedily. It is generally supposed that man is free to believe whatsoever he will. This is partly due to a misconception of man's true identity, and partly to some confusion regarding the word "belief." In the course of her answer to the question "Who or what is it that believes?" from which we have quoted above, Mrs. Eddy explains that, in the Bible, the words "believe" and "belief" often have a deeper meaning than that which ordinarily attaches to them in the speech of to-day; but as generally understood in Christian Science and as employed in this quotation, "belief" signifies credence that has been given to an erroneous argument, a credence not based on understanding but on ignorance and fear. The supposition that man can believe what is suggested by ignorance or fear, by animality or hatred, by selfishness or immorality, is false. For man can do no less nor more than God has formed him to do, and these suggestions and the beliefs they breed are no part of Mind or of its idea, man. Man, then, is not the believer, and the student reaching this point of enlightenment echoes the question that Mrs. Eddy has answered: "Who or what is it that believes?"

If the believer is neither Mind nor its idea, it can be only a supposititious intelligence, a fleeting, finite mentality. Mind and Truth are synonymous terms for Deity, and there is no part of Truth that is not in Mind; therefore the believer is not cognizant of Truth. It must be, and is, indeed, "a liar, and the father of it." It is that perversion of divine Mind that Mrs. Eddy has termed "mortal mind." This mortal mind and the mortal body are one, as Mrs. Eddy has definitely stated in many instances, and that one, since it partakes in no sense of omnipotence, omnipresence, or omniscience, is without power, without place, and truly without the ability to know anything.

This conception of the believer can be of inestimable service to one who is faced by a belief in error which assumes tenacity, power, or subtlety. In that case, not only is the belief attempting to seem real, but the further attempt is being made to substantiate a believer, to make him a reality and to identify him with man. Both attempts can be instantaneously frustrated by a clear and calm understanding that man is not the believer and never can be: that not only does this claim of error have no existence, but, more than that, the power to believe in it or to be convinced of its verity is without existence. No such power can belong to or influence man. The lie in this case can be banished by a definite alignment with Principle on the part of the supposed sufferer. If believer and belief are one, and if Principle and idea are one, then the individual facing a claim of illness, lack, temptation of any kind, has only to align himself definitely with one or the other. If he will face the alternative squarely, the first thing indubitably apparent to him is that there is no alternative. To align himself with believer and belief would be to say of himself, in the words of Jesus to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do," and this he cannot admit. He must admit his identity as man, and therefore his identity with God.

With each such repudiation of the believer, and with each assertion and proof of man's unity, through understanding, with the one Mind, the thinker becomes more thoroughly convinced of the necessity for substituting every moment of the day knowledge for belief, understanding for ignorance. He begins to see the impossibility of recognizing mortal mind as mentality, unless he wishes to be fettered and cursed by every false belief, every erroneous argument and lie of matter to which truth has been perverted in human history. He sees mortal mind in its true light, as "a murderer from the beginning," who "abode not in the truth, because there is no truth in him." He meets every claim of mortal mind to intelligence, prestige, or power with the certainty of its nothingness. He will at this stage be strongly liable to meet the temptation which Matthew describes as the third temptation which Jesus met, when he had accepted the baptism of John and had gone into the wilderness. "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." In other words, Devote your thinking to earthly objects and purposes. The answer is written for us, an effective denial of the believer: "Thou shalt worship the Lord thy God, and him only shalt thou serve." The thinker must serve Mind and never the believer, the so-called mortal mind.

In the chapter entitled "Animal Magnetism Unmasked," of Science and Health (p. 103), Mrs. Eddy identifies animal magnetism with mortal mind and contrasts its claims with the omnipotence of Mind in these words: "As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The malicious form of hypnotism ultimates in moral idiocy. The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust."

[From a Remarkable Address on the Religious Outlook Given at the University of Cambridge, by Rev. Charles E. Raven, B.D., as reported in *Public Opinion*, London, England]

"It may seem to some that this note of urgency is an exaggeration; that I am speaking in an unbalanced or sensational fashion. I wish to God I were," said Mr. Raven. "I envy with all my heart those who can comfort themselves in these difficult days with the belief that the storm will soon pass, and that the ark of the Church of England is unsinkable. Christ will not fail-that is sure; and if one cared nothing for the Church that would be all that mattered. But for those who, like myself, love the Church and cannot be content with an undogmatic and uninstitutional religion, the knowledge that we are even now being weighed in the balances of God, weighed and found wanting, is full of bitter-We have had so splendid a past: we have stood so truly for a reasonable and ordered liberty, for a right relation of the outward to the inward: we have or might have so bright and precious a future: that it is doubly tragic to see us losing our opportunity, and refusing to adapt ourselves to the new light of a new age.

"And yet, unless we willfully blind ourselves to the signs of the times, that is what we are doing. No one can live for many weeks in a place like this without realizing that a fresh outpouring of the Spirit has taken place, that at last Christianity has got over the perplexities and adjustments of the

past century, and that a new and reasonable faith is stirring in the minds and lives of the younger generation. . . . But these young men and women are seldom or never returning to the Church; they are deliberately, and in most cases with regret, turning away from a society whose life and doctrine they could only accept at the cost of sacrificing what no one of them dare sacrifice, intellectual honesty.

"Quite conclusive is the case of the candidates for Holy Orders. In spite of the revival of Christianity in the student world, the Church is getting too few ordinands—and those not the best. Our apologists may try to comfort us by alleging the poverty of the clergy as the reason. That is false. Those who believe it must have a curious idea of vocation and of the heroism of the young. They will not take Orders because they do not feel anxious for official connection with a body whose methods are notoriously inefficient, and because they cannot assent to propositions which are universally regarded even by the clergy as antiquated and untrue. A prayer book redolent of bygone superstitions, creeds which proclaim with the arrogance of ultimate incrrancy facts in some cases unbelievable, and unbelieved sacraments for which claims are made which can only be paralleled in the records of white magic, preaching which dare not speak its mind even if it has a mind to speak, a spirit which is exactly and ruthlessly described in the New Testament denunciations of the Pharisees,—that is how the Church strikes the less friendly of them; and with that picture of it, we can hardly wonder that they stand aloof. The picture may be one-sided and overdrawn; I should, of course, not be here if I thought it fair: but my business is not so much to comment upon their criticisms as to note them and to ask if they are wholly unjust; to note them and to urge that they are symptomatic of our almost total failure to meet the needs of the time. . . .

"Christians are visibly confronted with an immediate alternative—the alternative crudely, but not untruthfully presented as 'Christ or chaos.' They see everywhere a vast yearning for a better order, a growing conviction that in the service of the world-wide kingdom of God is alone to be found both the ideal and the inspiration which will nerve them to face the future. Everywhere there are signs that the opportunity is of unparalleled grandeur. Men and women of all denominations are sharing in that hope, yielding themselves to the cause, and in so doing are finding a union and a fellowship such as they have never previously experienced. The old divisions, the old quarrels, none of them less than a century distant from our time, have shrunk into the meanest insignificance in face of that great call for united action; their perpetuation has become a veritable sin against the light, a deliberate act of apostasy and of betrayal. And yet when these new crusaders, pledged to a holier war than any past crusade, demand that they shall share together the bread and wine which their Master chose as the appointed sacrament of brotherhood, their request is rejected with calumny as an act of rebellion. In the sacred name of tradition and for fear their acts should compromise the legal status of their denomination-a status already precarious enough—they are forbidden to go forward; they are asked to deny their experience, to consent to what they know to be sin. Little wonder if they turn from the churches in disgust.

"I have tried to sketch the position as faithfully and as frankly as I can. The times seem to me far too critical, the issues far too grave for soft speech or compromising half-truths. We stand, I believe, at a point where movement is essential. We must either go forward speedily and fearlessly, or as a Church we perish," said Mr. Raven.

"There was a moment in the history of the Reformation when it might have been possible, or so it seemed, for the Church of England, and with it perhaps the whole of Westtern Christendom, to have reformed itself from within to have absorbed the new knowledge and readjusted the old traditions without a breach of historic continuity. So at least Erasmus and More and Colet dreamed. It is possible for us also to reform ourselves: God's grace may yet restore to the old wine skins their pliancy and make them fit to contain His new wine. But the season for such a peaceful change is passing fast. Many of us will wait and work and watch in the hope that the change may yet come in time. Only our hope grows fainter. Only there may come a moment—and sometimes it seems at hand-when we can wait no longer. when action at whatever cost will have to be taken, when to be still would be to sin not against man but against God. And if that call comes, that call which no man dare disobey, thousands will rise to answer it."

[From an Editorial in The Bristol (Connecticut) Press]

We trust that the action of the House yesterday in rejecting certain alleged "health bills" is a true indication of its attitude toward the indefensible centralization schemes that have so offensively come to the front. Connecticut has in the past suffered from political bosses and it does not yearn for imitators, for those who aspire to wear educational, medical, or other crowns, symbols of autocratic and largely irresponsible authority.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church editice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election. may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

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From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8¼" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel-before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount. Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming: Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

German Translation. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good. Rudimental Divine Science, No and Yes. Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900. 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mothe Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Biblipaper, single copy \$2.00; six or more, each \$1.75.

paper, single copy \$2.00; six or more, each \$1.75.

GERMAN TRANSLATION. Alternate pages of English and German.

Cloth, single copy \$1.00; six or more, each 75 cents.

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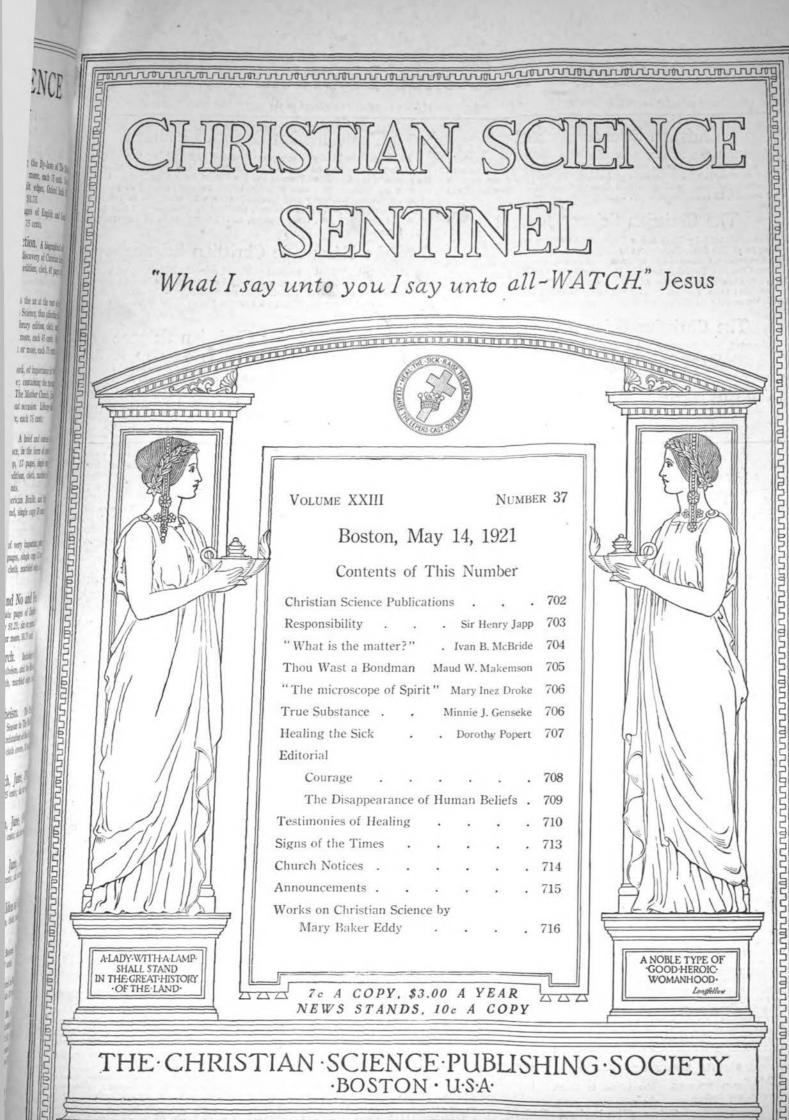
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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Responsibility

SIR HENRY JAPP

"To those leaning on the sustaining infinite, to-day is big with blessings," is how Mrs. Eddy opens the Preface to the Christian Science textbook, "Science and Health with Key to the Scriptures." To how many receptive hearts have these inspired words not been as a cup of cold water in a dry and weary land, that land of mortal mind, where the burden of responsibility seems more than can be borne? This mortal burden may assume many forms for different individuals, ranging from that of the schoolboy's responsibility for the daily task or the approaching examinations, to that of the captain of industry with his responsibility for financing and operating a great industrial plant; or as depicted in the Bible, from the cares of Martha "cumbered about much serving," to the widow of Zarephath, who answered the prophet's request for a morsel of bread, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

No matter how great the seeming burden or how difficult the task, these opening words by Mrs. Eddy, if spiritually understood and scientifically applied, will solve the problem, and this can be proved to-day, as it was centuries ago. What a wonderful promise these words convey of all that is within the covers of Science and Health, and of the perfect healing which results from the unfoldment of divine Science to the human consciousness. As one reads the Christian Science textbook for the first time with a receptive heart, the immediate effect is to increase one's faith in God, to make one feel that an ever present helper is at hand to relieve one of the crushing sense of responsibility of daily life. But the young student finds that a new responsibility arises; for as the irresistible conviction that Christian Science is the absolute truth about God, man, and the universe, grips the human thought, one is immediately compelled to take an honest stand before the world for Truth, for Christian Science.

To the beginner in Christian Science it seems easy, so far as he himself is concerned, to take this important step, involving in the first instance the giving up of material medicine and looking to God only as the great Physician. It may be, however, that although the student is young in his study of Science he is nevertheless the head of a family of young children. Then the question arises, and one's relatives are not slow to put it plainly: "What! are you going to sacrifice your children to this new fad you have taken up? Are you going to deprive them of medical aid when they are sick?" That is a serious question: Is the student of Christian Science going to sacrifice his children on the altar of Christian Science? Will he do as Abraham made ready to do with his beloved and only son Isaac? Now it is just here that the student, in debating this matter with himself, finds an answer to his problem; for a study of this incident in Abraham's life is most helpful. It will be remembered that Abraham had given up the gods of his father's people and had through his purity of thought discerned that God was not a graven image, neither was He the sun, nor the moon, but infinite, invisible Mind.

This great discovery naturally led Abraham away from his father's idolatrous country, and when "he went out, not knowing whither he went," he had not lost entirely his early teaching in old theology, with its sacrifices offered to his father's gods. This false sense of God as demanding the sacrifice of something held dear still persisted, and to Abraham's higher sense of God it seemed that a higher sense of sacrifice must be due. His only son, Isaac, presented to Abraham his most cherished possession and it was with an intense self-abnegation that he prepared to respond to his highest sense of duty to what he considered as God's demand. Abraham's very willingness to sacrifice self and his obedience to this demand brought divine Love nearer in that hour of trial and dissolved the clouds of sense or ignorance of God, thus revealing the nothingness of matter. He was then able to perceive something of the unreality of human parentage, as well as of the great and joyous fact that Isaac was not his to give up, because he perceived man to be the son or idea of infinite, divine Mind.

Abraham then found that all he had to give up or sacrifice was his false sense of human parenthood. This he saw never belonged to him, was actually never part of the real man, but only a false belief in mortal mind, "a ram caught in a thicket by his horns." This was no sacrifice at all but a joyous giving up of a lie believed in, but now recognized as a lie; a purely mental process, a letting in of the light followed by the disappearance of darkness or ignorance. And now where is the responsibility of the Christian Science student for his children, and what is the result of accepting the truth for which Abraham stood, which Mrs. Eddy defines on page 579 of Science and Health as follows: "ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding." The false sense of responsibility for children and the fear that accompanies it vanish in a home where such understanding of the truth holds sway, and the children responding to it manifest health, not sickness. In place of the false sense comes a joyful trust in God, a new sense of His ever presence.

What, then, is the responsibility of a Christian Scientist? Can it be that he is freed entirely from the burden? Undoubtedly he is freed from what the world calls responsibility if he regards each problem metaphysically, for Mrs. Eddy writes on page 269 of Science and Health, "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." The process, it will be seen, can be applied to all conditions and to every problem, from the burdens of housekeeping or of business, the overcoming of lack of supply, to the healing of sickness and sin. So that the responsibility of the Christian Science student

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is to resolve things into thoughts, to be ever alert to reject the material lie and to replace it with the spiritual fact, and this is to reflect divine Love in joyous, right activity.

This is the responsibility of the Christian Science student, and as he grows in grace still higher duties await him. Mrs. Eddy realized to the full this responsibility and all that it entails. Every leader has made demands on his followers. Jesus said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." These demands hold good, and are for the Master's followers today as surely as for those who heard him first utter them. The world is indeed under a deep debt of gratitude to Mrs. Eddy for having shown it through Christian Science how these demands may be complied with, and every loyal Christian Scientist is endeavoring through spiritual understanding to obey them.

Just as the demands of Jesus are for all time, so are those of Mrs. Eddy. Her demands are always applicable and always seem to have been formulated for the immediate present. What student of Christian Science can read her appeal on pages 176 and 177 of "Miscellaneous Writings" without feeling the need for a more consecrated effort to live the life of a loyal Christian Scientist. "But what of ourselves, and our times and obligations? Are we duly aware of our own great opportunities and responsibilities?" is how she opens the remarkable passage referred to, and after showing how the enemy is at work, she concludes: "Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!"

"What is the matter?"

IVAN B. MC BRIDE

PHRASE frequently used by the average man when A some seeming discord comes within the range of his physical senses, is the question, "What is the matter?" What, of course, the finite human mind means to ask is, "What is the trouble?" or rather, "What is the nature of the discord so evident to my sense of sight?" In using the above phrase the average man associates his troubles with matter, and he is right in so doing, even though perhaps unthinkingly; for it is impossible to imagine any form of evil, whether of sin, sickness, or death, without linking it with matter. Poverty is a belief in a lack of matter; sin a belief of pleasure in matter; sickness a belief of pain in matter; and death is, in one sense. a belief in the disintegration of matter. Humanity could with much profit to itself, and should out of duty to God and man, look beyond the frail evidences of the personal senses and discern the true nature of its enemy, the belief in the reality of matter with its attendant discords. It would then be seen that matter is only a belief.

Absolutely, the only evidence a mortal has of matter is through the avenues of the material senses, which are supposed to be material organizations. The unsubstantial nature of not only the evidence of the physical senses but also the possibility of their presenting such, may be shown by several lines of reasoning, of which the following is one. Take the sense of sight, which, perhaps more than any other, with the possible exception of the sense of touch or feeling, supposedly presents the evidence which makes material objects and discord seem so real. According to the latest theories, the light passing through the Ienses of the eye forms on the retina an image of the specific object seen. The optic nerve, through excitation or some other unexplained process,

is said to transmit the image-message to the brain, the socalled seat of human consciousness. Then from this assumed information there is formed in the human mind that which is commonly called an impression, which is merely a concept of the object in question, whether it be a molehill or a mountain. It is extremely difficult, however, to see how a nerve, a thread of flesh, possessing no more intelligence than a linen thread and acting in the supposed capacity of a messenger boy, can transmit a message to an equally nonintelligent brain. Certainly, if a linen thread or a nerve were attached to a piece of paper or any material organization of matter, arranged in any manner whatsoever at the base of a telescope so that an image were thrown upon it, neither the thread nor the nerve could transmit the image to the brain of a mortal. Indeed, the only reasonable view to take is that the material object, eye, nerve, and brain exist solely in human thought, of which the material senses are the instruments and products. Thus matter is seen to be no more than a mental picture or an image of human thought.

Human thought, the sum of which comprises the whole of mortal existence, possesses nearly all the characteristics of the so-called sleeping dream. Mortal existence, like a dream, is purely a mental state. It is concerned wholly with finite images, products of its own formation, which flit across the stage of mortal mind to-day and are gone to-morrow, and all this in crude counterfeit of the divinely real and wholly harmonious experiences of the ideal man. The dream has a beginning and an ending and thus is not eternal. Neither a dream nor the experiences one seems to have while under its influence are real or actual. Furthermore, the images one sees are not presented by the material eye, even though they may seem to be so. As Mrs. Eddy writes on page 250 of the Christian Science textbook, "Science and Health with Key to the Scriptures": "Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal man is a mortal dream." Thus in order to cure any discordant condition which the dream seemingly causes one to be conscious of, it is seen that one must deal wholly with thought and not with its imaginary objectifications. The instant one awakes from a dream it ceases to be, and it then no longer even appears real. It certainly is true that dream and dreamer are one, for without the dream the dreamer could not be, and without the dreamer the dream could not even seem to exist. Thus the tempter and tempted are one, and the real man pursues the even tenor of his way unyielding to and untempted by the physical senses.

Matter, then, being unreal, the question, "What is the matter?" must deal with unreality, a procedure which mankind is gradually learning is unwise. If one reverses the above question, however, by asking, "What is the Spirit, or the nature of true harmony?" he is then concerned with reality. Furthermore, if he strives to gain a correct answer to this question he discovers something-yea, one thing-which cannot be explained away, and something which becomes more and more of a reality to the thinker. He learns to reason that because man is conscious, and this wholly apart from any sense testimony, he is thus spiritual, and that because an effect always proceeds from a cause and is like that cause, he, a conscious, spiritual effect, must have proceeded from a conscious, spiritual cause. This spiritual cause, or causative Spirit, must by its very nature be the direct opposite of matter, or finiteness, and so it is seen that God is infinite.

There are three things which the average man is all too willing to admit concerning his troubles, his seeming material discords: first, that they have power; second, that they have

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presence; and third, that he has a knowledge of them. He admits that they have more power than he has when he concedes them power to make him unhappy; he admits that their presence prevents his evading them all or perhaps any; and lastly, that since they have power to be present he has a knowledge of them, knowledge which he would willingly relinquish for a knowledge of harmonious conditions. The solution for his troubles, however, lies in his gaining an understanding of the answer to the question, "What is the nature of Spirit?"

Mrs. Eddy, in a wonderfully complete sentence in the Christian Science textbook, answers any and all questions concerning the nature of Spirit when she writes, beginning on page 109, "The three great verities of Spirit, omnipotence, omnipresence, omniscience,—Spirit possessing all power, filling all space, constituting all Science,—contradict forever the belief that matter can be actual." Spirit, being infinite, is all-inclusive and thus possesses absolutely all power. Then the supposition that troubles or their causes have any power at all is no more or less than an ignorance of Spirit. Thus matter, or rather the belief in it, does not even have the power to claim attention, to say nothing of causing man, the expression of God, any discomfort.

Do troubles have presence or does God have presence? The question cannot present any doubt to the thinker. Being infinite. Spirit now and forever occupies every conceivable portion of space, whether large or small, in the boundless realm of true thought; and so Spirit, God, with His attributes, is all that can be present. Then in the exact portion of space where some discordant form of matter seems to be, truly harmonious being, Spirit, is. Thus where mortal man seems to experience trouble,-namely, in a dream,-the real man, in actuality, is experiencing the harmonious unfoldment of Truth. Matter, then, having no power, has no power to be present, and not being present cannot include itself in real consciousness, and thus man, the reflection of this spiritual consciousness, does not have a knowledge of matter or its discords, but is wholly concerned with God. Spirit, knowing all, knows that there is no possibility of the existence of another mind or minds. And so God is the law of banishment to both matter and that which seemingly believes in it,-the human mind.

Thou Wast a Bondman

MAUD W. MAKEMSON

K NOWING the tendency of the human mind to forget all the disagreeable events that attended its journey through the wilderness the moment it finds itself safely ensconced in the prosperity of the promised land, Moses gave the children of Israel a command in Deuteronomy that is well worth the attention of those who to-day are finding a realization of harmony in Christian Science. It is, "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee." Moses realized that to forget the mighty struggles of the past, its tenacious temptations and the struggle for conquest over them, would leave room for self-will, doubt, unfaithfulness, and materiality, if the void were not already filled with gratitude and spiritual exaltation.

Redemption in some degree from bondage to material socalled laws of limitation, fear, sickness, and sin attends the progress of every one who earnestly studies the Bible in the light of Christian Science and strives to apply its teachings to his daily experiences. This progress out of bondage to materiality is typified in the history of the Israelites who were roused from ease under the Egyptian yoke and were subsequently led, not without backward yearnings, across the Red Sea, through the wilderness, and into the promised land. It was the ingratitude of the Israelites which made their sojourn in the wilderness doubly long and delayed them in the demonstration that an abundance of all good was their true birthright from their heavenly Father. It was this same lack of loving receptivity in the Israelites which led Moses in his wisdom to warn them against the day of prosperity, lest they again forget the gratitude they owed to God for the good attained. Later events proved that Moses' commandment against forgetting was needed, and that had it been heeded, the children of Israel might have spared themselves much suffering.

To-day students of Christian Science are proving gratitude to be one of the most powerful antidotes for human ills that can be found. Gratitude proves that the way for healing is open. It disperses the mists that would seem to shut out the vision of God as perfect Principle and man and the universe as His perfect idea. It brings with it inspiration, courage, peace, harmony, the kingdom of heaven. Gratitude turns thought completely away from self and lifts it to the contemplation of divine Love as the source of all supply, to infinite Mind as the creator of all activity. He who turns to God with a heart filled with gratitude for ever present good, experiences an expansion of thought, an elevation of ideals, and a sense of freedom from limitation that makes possible an immediate widening of the circle of his mental horizon. Thus gratitude makes him receptive to the good that supplies his need, whether that need be for physical healing, right activity, friends, or daily food. As Mrs. Eddy says, in "Science and Health with Key to the Scriptures" (p. 4), "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds."

Again, gratitude involves loving, since it would be impossible to be truly and deeply grateful, even toward an individual, without an attendant sense of love, and such spiritual affection closes the door to envy or covetousness. Gratitude to the Father-Mother as the source of all good, unfolds the beautiful truth that God loves His idea tenderly and continuously, and that none can be deprived of the divine heritage of infinite good. Gratitude antidotes any sense of intolerance or impatience among those who do not agree on various subjects, since to remember one's former bondage to ignorance and apathy would surely render him pitifully patient with another's erroneous way of thinking.

That healing from disease and sin is not always followed by the deep and lasting thanksgiving which the event justifies was seen in the case of the ten lepers who were healed by Christ Jesus, as related in the seventeenth chapter of Luke's gospel. The ten lepers, seeing Jesus, stood afar off and cried for mercy. In obedience to the Master's command, they went to show themselves to the priest and were healed of what they had always believed an incurable ailment. Only one of the ten, a Samaritan, turned back to thank his benefactor. "And Jesus answering said," the gospel continues the brief recital, "Were there not ten cleansed? but where are the nine?"

Christian Scientists have infinite opportunity for expressing in word and act their gratitude toward God for redemption from bondage. Mrs. Eddy has provided the Wednesday evening meetings for the giving of verbal testimonies of healing, as well as a place in the Christian Science periodicals for written expressions of gratitude for Christian

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Science. Other opportunities for proving gratitude are illimitable, and unfold to the earnest seeker in a way undreamed of. Material sense can no more hinder the unfoldment of these higher, spiritual ideals than it can prevent the petals of the bud from opening into a perfect flower.

"The microscope of Spirit"

MARY INEZ DROKE

As the student of Christian Science becomes better acquainted with the writings of its Discoverer and Founder, Mary Baker Eddy, he is constantly struck by her remarkable insight and originality in the choice of words and in the use of metaphors. Often a sentence or even a phrase will open up to the reader a vast field of thought. This originality, however, is never attained at the sacrifice of accuracy. A business man of keen reasoning powers once said that the Christian Science textbook, "Science and Health with Key to the Scriptures," appealed to him because throughout the work Mrs. Eddy does not vary by one hair's breadth from her original proposition that God, good, is All, hence evil is nothing. To-day a vast number of people are realizing that for spiritual truth, accurate reasoning, and energizing vocabulary this work has never, with the exception of the Bible, been equaled.

All three of these elements are found in a sentence of but seven words occurring on page 264 of Science and Health, where we read, "Matter disappears under the microscope of Spirit." Now, as all know, a microscope is an instrument equipped with a lens of such a quality that an object examined through this lens appears many times enlarged. Hence if matter possessed a single enduring element, were in any way real, inspected through the instrument of Spirit it would appear magnified, its features and characteristics standing out more vividly. But if when thus examined matter disappears entirely, then we have the so-called material universe and material forces presented in their true light, —as nothing, occupying no place, possessing not a single real property, without entity or identity.

What, then, is made manifest through this lens of Spirit? In "Miscellaneous Writings" (p. 194) Mrs. Eddy says, "The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter." Through the spiritual lens God's power and presence are magnified to the human understanding and there is presented in a clearer light and more commanding form His ability and readiness to destroy all seeming beliefs in any other power or presence. Again, in our Leader's work, "The First Church of Christ, Scientist, and Miscellany" (p. 129), we read: "And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust, and how he presses to his original, never severed from Spirit!" This lens of Mind is so purely spiritual that through it the mortal cannot be seen even as a false concept, but the whole material belief disappears entirely; and in place of the false, the spiritual image and likeness becomes apparent as real and unique.

The point of departure for the student is to decide what instrument he will endeavor to use in his daily life,—the material, supposititious apparatus by which a carnal thought thinks it beholds its own picture and which presents such inharmonies as contrarieties of temperament, love of material pleasure and gain, misfortune, physical infirmities; or the spiritual instrument, which so enlarges to him God's power and the real man that he can perceive nothing but

good and its varied reflections. Are we failing to view our brother through this spiritual lens? Do we persist in trying to hold him under our faulty material glass which distorts and uglifies, offering to us only a mortal, erroneous concept? This concept has, to be sure, no more reality than has a mirage, but so long as we gaze through a faulty lens we certainly shall perceive a distorted image. Do we dissect this erroneous belief, expatiating on its incongruities, its unlovely features, its weak spots, remarking that here is an absolute lack, there a decided deformity? If so, let us hasten to discard this blurred, distorting lens for the only true one, earnestly trying henceforth to view our brother, and the whole universe, through the microscope of Spirit. What a transformation of scene is wrought! That sorry, grotesque, sinful, mortal concept that we called mortal man has disappeared, and instead to our spiritual vision, keen with humility and love, appears our brother as we would have him, reflecting every quality of the One "altogether lovely." Does this seem difficult? But it is as we would have God see us. and as indeed He does see us, since He is of "purer eyes than to behold evil."

If the task seems impossible of accomplishment there is need for greater meekness and deeper love, and the realization that no good thing can be difficult to accomplish, "for it is God which worketh in you both to will and to do of his good pleasure." Does our brother seem still to manifest these unlovely qualities even after our efforts to unsee them? Then let us patiently persist, knowing that it is our own fault if we give place to undesirable thoughts, thus setting up an image of our own creating. If the temptation comes to us to see this brother as selfish, let us be careful that we ourselves manifest always unselfishness; if he appears worldly, let us strive to be more spiritual, thus to be better able to help him discard these false traits. In this way can we fulfill our obligation to our fellow men. Such a method does bring results, as surely as laying one stone on another in the proper way will at last construct a building. It cannot possibly fail.

If in our daily living we constantly endeavor to see thus spiritually, with singleness of purpose, with steadfast gaze viewing all through the microscope of Spirit, we shall no more perceive as real "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie," but shall with increasing clearness realize somewhat of the infinite scope of Mrs. Eddy's words on the page of Science and Health already quoted, where she gives the promise of spiritual recognition in these words: "When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,—all the glories of earth and heaven and man."

True Substance

MINNIE J. GENSEKE

JESUS said at the close of that wonderful Sermon on the Mount after he had expounded to his followers the truths of spiritual law, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Behold the fowls of the air . . . your heavenly Father feedeth them. . . . Consider the lilies of the field, how they grow."

The writer had for many years been in great bondage to a limited sense of supply and in striving to understand more of God's abundance of all good she received great help from the above quoted Scriptural passages. Though she had read

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them many times during many years, yet the question came: Had she ever truly considered the things Jesus had given there for consideration? Upon referring to a dictionary she found the following definitions of consider: "To ponder; to study; examine the subject with the view to truth, to think carefully, to reflect." Then the unfoldment came. The fowls of the air manifest free, joyful activity. Their expression of joy is not destroyed because they have a nest to build or little ones to feed. Do we not sometimes let ourselves become so absorbed in the material needs that we overshadow our reflection of spiritual joy? In considering the lilies the writer thought of their wonderful beauty and purity manifest regardless of the ugliness of their surroundings. A lily is a lily wherever you find it. Are we not, however, sometimes seemingly affected by the ugliness of our surroundings rather than the beauty and purity of the individual perfect man, God's idea?

The writer had always felt she was not in the least extravagant, having always made her expenditures with much care. Nevertheless, in delving further, in self-examination to uncover and destroy the false belief of lack, she looked up the word extravagant and found it defined in part as, "a going beyond the limits of strict truth." How many times she had let her thought go beyond the limits of strict truth! How often her thought had expressed limitation in the consideration of her fellow man! Many times she had even expressed the very opposite of strict truth by thinking of a brother as in bondage to a belief of sin or sickness, unkindness or dishonesty. Then it was seen how much time and thought were extravagantly wasted every day. And we do not often find an expression of abundance where there is great waste. Finding she had exercised much more care in the disbursement of money than in the disbursement of thoughts, thereby giving more heed to the material than the spiritual reflection, she experienced an earnest desire to reject every limited or unprofitable thought. The question of considering the lilies of the field and the fowls of the air was put in these words: Is your reflection always as joyously active as the bird, and as beautiful and pure as the lily? Do we always reflect the same beauty and purity of thought to every one we come in contact with? The lily does not close its blossom of beauty when some certain person passes by, but do we not sometimes lessen our reflection of love toward some particular person of whom we have had a limited and false concept?

Then came a greater appreciation and a deeper understanding of Jesus' words, "Seek ye first the kingdom of God, and his righteousness." A belief of lack can only remain because we do not seek the kingdom of God and reflect His righteousness. Mrs. Eddy says in "Miscellaneous Writings" (p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies." God has through Christian Science given every one the opportunity to learn daily to be blessed by ideas. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." Then let us be ever faithful in bringing "every thought to the obedience of Christ," and not let a single thought of fear, limitation, or lack be expressed. Let us be grateful for the blessing already bestowed on us, the opportunity of learning to prove that the perfect spiritual man is the only man. Just in proportion as we learn to reflect Principle will all things be added. Then we shall sing with the psalmist, "The Lord is my shepherd; I shall not want."

Healing the Sick

DOROTHY POPERT

THE writer is most grateful for a broader understanding I of what "healing the sick" constitutes and would like to share this blessing with others. Some months after taking up the study of Christian Science, and having been uplifted and healed of many ills, she was inspired with a keen desire to help others. A great wish to be always about the "Father's business" possessed her. Some months followed, during which there was an apparent lack of patients. Disappointment and ingratitude often tried to creep into her thought and suggest that she was not doing God's work. Her time was certainly not taken up with the healing work as she had hoped it might be. A little self-examination was then found necessary, which revealed that she had been rigidly planning for herself to enter at once upon the healing work instead of letting divine Love point the way. Her eyes were then opened to see many little unsolved problems close at hand. More self-examination revealed a lack of humility, unselfed love, and willingness to be faithful over the few things of home life.

In the period of struggle that followed in destroying the error which Truth had uncovered, much help was received from "Miscellaneous Writings." On page 118 she read, "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,-and obedience crowns persistent effort with everlasting victory." Healing the sick was thus seen to be not merely healing what are known as "patients," but a constant, individual striving to reflect those spiritual qualities which will melt away all shadows and reveal the glory of His presence. Joy and gratitude then became magnified in the writer's thought, and all the small or big tasks which she found to do took on a new aspect. Then inspired with Love, cleaning her brother's bicycle or doing the shopping became a joy, and every task an opportunity for reflecting more love. In these simple and homely lessons it was made plain that manifesting divine Love, whether in thought or deed, is certainly being about the Father's business. Error will sometimes suggest to us that after we have demonstrated a little of the healing power of Christian Science we are quite ready to branch off at once and give our time to more advanced and spiritual work. Then is the time to be still and examine ourselves, and see if it is not perhaps a desire for self-glorification that prompts us, instead of the honest desire to serve God. Does it not often appear that where our loving help and services are most needed is right where we are? Remember the words of the poet Milton, "They also serve who only stand and wait."

The childlike meekness and willingness to follow God which characterized the life of Mrs. Eddy should be a constant inspiration to Christian Scientists. This simple and Christlike attitude is indispensable to those entering this sacred task of healing the sick. Every expression of Scientific truth, whether mental or oral, is certainly obedience to this command of our Master. It is helping to destroy the belief in evil. What a privilege for us all as Christian Scientists to reflect such purity and love that all may be drawn to the Christ, Truth, to be healed. Then will the words of Isaiah be fulfilled, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." On page 17 of "Rudimental Divine Science" we read: "The ways of Christianity have not changed. Meekness, selflessness, and love are the paths of His testimony and the footsteps of His flock."

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HENERAL WINDERS

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Editorial

Courage

Ar ten of the clock, on the morning of Tuesday, the sixteenth of April, exactly four hundred years ago, Luther, with three companions, rode into Worms, in a covered wagon protected by eight horsemen. Just a fortnight before, he had left Wittenberg, under a safe-conduct of the Emperor which he hardly believed to be worth the value of the wax in the seal. He knew precisely what had happened, in Constance, to Huss under almost similar circumstances. "Even if they kindled a fire as high as heaven from Wittenberg to Worms," Myconius reports him as saying, "I would appear, in the name of the Lord, in obedience to the imperial summons, and would walk into behemoth's mouth, between his great teeth, and confess Christ."

All those fourteen days, in the covered wagon, must have been crowded with the images of fear and torment. Still, he remained absolutely undismayed. A year later, he wrote to the Elector, "Had I known as many devils would set upon me as there were tiles on the roofs, I should have sprung into the midst of them with joy." When he came to Worms there were devils enough in the streets, but there were more angels. A huge concourse had gathered, in hope and fear, in interest and sheer curiosity, to see what was going to happen. There were Lutherans and Papists, monks and soldiers, nobles and mighty ecclesiastics, all intent on witnessing the defiance of Emperor and Pope by the town preacher of Wittenberg. But would it be a defiance? Next afternoon, as Luther pressed through the throng, into the great hall of the bishop's palace, a huge mailclad baron caught him by the shoulder in his steel hand. "Pluck up thy spirit, little monk," he said, "some of us here have seen warm work, in our time, but, by my troth, nor I nor any knight, in this company, ever needed a stout heart more than thou needest it now. If thou hast faith in these doctrines of thine, little monk, go on, in the name of God." Luther threw back his head. "Yes," he answered, "in the name of God, forward!"

There, in very truth, is the note of courage, the courage of a man facing the world, and defying its powers and numbers, in the name of Principle. Paradoxically, he did not realize his danger, because he saw the full extent of it. It was so vast he was compelled to take refuge in his understanding of the power of the Christ. One day, long years after, he explained this in his own peculiar way. "I was undismayed and feared nothing," he said, with an obvious reference to the first letter to the Corinthians, "so foolish can God make a man": for says the apostle, in a certain great translation, "The foolishness of God transcends man's wisdom, the weakness of God man's strength." Luther himself had, however, not fully mastered the meaning of the writer. Had he done so the story of the Reformation would have been more far-reaching even than it was. He walked by faith in Worms, but not fully by understanding. Evil to him was still the great red dragon, and a dragon very great and real at that. "The great red dragon," Mrs. Eddy writes, on page 563 of Science and Health, "symbolizes a lie,—the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error." In Worms, in 1521, this was not so clear as it had been in Corinth fifteen centuries earlier, nor so manifest as it was to become in Boston some four hundred years later. Nevertheless Luther's challenge to fear represented a great victory in the name of Principle.

What, it has to be asked, is fear? It is not just being afraid. That sort of fear is a mere symptom of fear. The fear which produces fear is something far more fundamental. It is the great red dragon itself, the belief that "substance, life, and intelligence can be material." Beyond this belief there is nothing for any one to fear. For if substance, life, and intelligence are spiritual, what actually is there for any one to fear? Matter, death, and ignorance are banished from the realm of reality, and what is there left for a man to make a bogy of? Courage, conversely, is Principle, and is rooted in the fact of the unreality of matter. It must be manifested in the exact ratio of the individual's perception of the unreality of matter. In its higher sense it is, of course, moral, for its animal expression is in the nature of a control or defiance of fear rather than of any understanding of Principle. "Moral courage," Mrs. Eddy says, on page 514 of Science and Health, "is 'the lion of the tribe of Juda,' the king of the mental realm," whilst on pages 28 and 29 she makes her fuller meaning abundantly clear, "There is too much animal courage in society and not sufficient moral courage. Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing.'

There, really, is the alpha and omega of the whole business. Fear is sin, the sensuous belief in matter; courage is purity manifested in the degree in which the carnal mind gives place to the Mind of Christ. The key to the door of this realm of purity is given by Mrs. Eddy to her students, in a brief passage, on page 418 of Science and Health, which illuminates the whole question. "Show them," she writes, with reference to the sick, "that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain." The world is eager enough to deny the reality of pain, but it is loath beyond words to repudiate pleasure. Yet if there is anything logically irrefutable it is that both or neither are real or unreal, whilst it is metaphysically beyond question that they are unreal. The full scientific expression of courage was given to the world for its example when Christ Jesus, waking from his sleep, in the storm on Galilee, issued his command to the wind and waves, "Peace, be still," or when, in the triumph of the cross, he exclaimed, "It is finished." Only a man who had actually proved the nothingness of matter could have silenced the tempest with a word, a word that showed his knowledge of its nothingness to be so overwhelming as to be beyond fear. Only out of a certainty of the powerlessness of evil could there have come the calm assurance of victory, which proclaimed the absence of any fear of evil reasserting

In order, however, to attain a courage capable of completely obliterating fear, it is obvious that a man must first overcome his belief in materiality, which is fear, and overcome this belief in materiality he cannot so long as he believes that there is any pleasure to be extracted from it. It is, obviously, this belief in pleasure in matter that constitutes its entire supposititious strength. Once this is broken its power is gone. Therefore a man's battle with fear narrows itself to a struggle with his own sensuality, and as he rises victorious from that he becomes aware of a courage he never experienced before, a courage greater than that which brought Luther from Wittenberg to Worms, the courage which comes from dependence upon Principle alone.

FREDERICK DIXON.

The Disappearance of Human Beliefs

THE work of Christian Science is not to make over a weak, diseased, or unhappy mortal into an immortal enjoying a state of bliss. The real redemption from sin, disease, and death is a process by which mortality disappears in the presence of the spiritual immortality which always has been going on even while illusory human experiences may have been supposed to obscure it. Salvation means, of course, saving, and what is saved or preserved eternally, both now and throughout the true past and true future, is the spiritual idea which is the real man. Because mortal belief is wholly bad, it never can be saved; nor can there be a halfway stage, partly good and partly bad, to be saved or redeemed. That which alone is actual is already saved, with the everlasting salvation of which Mrs. Eddy speaks, on page 261 of "Miscellaneous Writings," where she says: "Jesus said, 'I came not to destroy the law,' -the divine requirements typified in the law of Moses,-'but to fulfil it' in righteousness, by Truth's destroying error. No greater type of divine Love can be presented than effecting so glorious a purpose. This spirit of sacrifice always has saved, and still saves mankind; but by mankind I mean mortals, or a kind of men after man's own making. Man as God's idea is already saved with an everlasting salvation." Thus the suppositional mortal is saved just in proportion as his mortality gives way to the actuality of Principle, God, ever manifest as spiritual order.

Improved belief in mortality is, then, that which is disappearing, because its unreality is turning to the divine Mind and the true manifestation. If darkness or a mirage could be thought of as turning to and subsiding before omnipresent light, this might give a hint of the process going on through Christian Science practice; but any such material illustration is faulty just because it is material and hypothetical. Since the entire belief in matter and mortality is hypothetical in the same way, it is difficult to discuss, for the discussion of utter nothingness is in truth an impossibility. Real analysis eliminates the whole false belief and finds instead the true idea, intact, harmonious, forever untouched by suppositional illusions.

For each one, therefore, the right way of working in Christian Science is not to cling to the belief that he is still mortal and imperfect but to declare and prove for himself man's present immortality, for only in this way can he rejoice in the disappearance of false beliefs. As long as a man stoutly maintains that he is still human or mortal, with the various limitations of such a state of thinking, he will seem so, because his every argument is a struggle to perpetuate the illusion. Yet all the while the only real man is immortal, perfect, free, quite apart from any condition of false belief. It is, in fact, merely a classification of supposititious mortal mind that considers some states of human thinking better than others, since whatever is not wholly good must yield to the divine harmony.

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In what Mrs. Eddy calls "Scientific Translation of MORTAL MIND" on page 115 of Science and Health, we find under the head of "Second Degree: Evil beliefs disappearing," the following qualities given: "Moral. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance." The marginal heading speaks of these as "Transitional qualities." Of course what the so-called mortal mind often thinks of as affection, hope, or temperance, is not the spiritual reality, which must be far beyond the scope of any finite concept. In so far as the finite mortal sense of even supposedly good qualities gives way to the truth, what remains is not human but divine; and this has always been the absolute fact of being, regardless of what mortal mind may have thought. Thus the true improvement comes about, not through any satisfaction with mortal concepts, no matter what they may seem to be, but through the understanding and demonstration of the divine goodness. Even transitional qualities must be replaced by immortal perfection in order that the "old man" may be completely put off.

Certainly the demonstration of Christian Science does not allow for the doing of wrong in the expectation that good may result from it. The outlining of some human end as desirable in itself and the using of any and all means, good or bad, to attain this end can never be truly expedient in Christian Science. The difference between good and evil, to phrase it in one way, is that good is constructive, whereas evil is suppositionally destructive. Whatever is truly constructive, because it is unfolding action in accord with divine Principle, is right; and whatever would claim to destroy is wrong, for the truth, instead of destroying anything real, gives the immortal idea in place of any seeming imperfections. This process of spiritual replacement is the means by which human conditions are improved; but in the process there can be no attempt at ruthless destruction nor any resort to reprehensible methods. In Christian Science the highest ethical standards must be maintained, for only what is nearest right in any circumstances, only what demonstrably expresses intelligence, can succeed.

The genuine process of Christian Science is applicable equally to business difficulties, to disease, and to all the other seeming discords of people either separately or in their relationships one with another. In a case of sickness the Christian Science practitioner does not set out to destroy something, for error is not an entity to be destroyed, nor does he try to make over an imperfect body into a perfect one. Instead, he knows that infinite Principle is manifest as right spiritual action in spite of any human sense testimony, and knowing this, he goes calmly ahead with his work, rejoicing in the indivisible and indestructible truth, as Mrs. Eddy has shown us the way through her discovery and founding of Christian Science. To go forward steadily each one needs to take advantage of all that she has provided for our progress, for it is the complete truth that heals. In giving up erroneous predilections and being willing to see false beliefs disappearing in other ways than might have been ignorantly outlined, each one must recognize that infinite Principle has an infinity of manifestation which can never be limited by beliefs of human expediency or impatience. The divine expedient is always the limitless understanding which is sure of the omnipresent goodness of God, despite seemingly distressing symptoms. When a man persistently knows the truth, he invariably proves the disappearance of error, the vanishing of just so much human or mortal belief, in the presence of the spiritual immortality which was before Abraham. GUSTAVUS S. PAINE.

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Testimonies of Healing

I did not take up the study of Christian Science because I really wanted to, but because I was absolutely compelled to, as materia medica held out no hope to me. About five years ago I had what the doctors considered a very serious disease, although after being under treatment for about nine months the physician treating me pronounced me cured, but in a couple of months I was seemingly in a worse condition than ever. When I went to the doctor again, he made a careful diagnosis and pronounced the trouble to be sugar diabetes. Being a personal friend, he told me kindly but firmly that medicine could not cure me and advised me not to doctor any more as it would result in failure and loss of time and money, and recommended a diet. Not being exactly satisfied with the diagnosis I went to a clinic of seven doctors in quite a large city, and this first diagnosis was confirmed. My mental suffering was very great and I was in constant dread lest I should eat something that would not agree with me, and the following year found me almost a mental and physical wreck.

A loving sister seeing my condition advised and helped me to see a practitioner, who explained to me something of the teachings of Christian Science. At first I had but a faint ray of hope, but that little ray of light has grown until Christian Science is more to me than any other thing, and I am a well man to-day, and have been for some time. The healing which at one time I thought would be so great seems small now when compared with the love which Christian Science has unfolded to me, for God and my fellow man. The desire for tobacco and whisky, and the use of profanity have vanished into their native nothingness, and the greatest desire of my life is to reflect love to all mankind.

One day while I was on my way home my little dog, a mere puppy, was run over by an automobile, two wheels going over him. He commenced to struggle to regain his feet, but couldn't. I immediately declared the truth, and picked him up and held him in my arms, where he soon became quiet. One leg was apparently broken and he was hurt inwardly. I denied the injury and declared the truth as we are taught to do in Christian Science, and then put him down. Quite a crowd had gathered and many were the sympathizing remarks. The man whose car ran over him also came back, begging my forgiveness, which I freely gave. He looked at the pup and remarked, "It were better he were dead." I clung steadfastly to God and upon arriving home I laid the dog down and picked up Science and Health, opening the page at random. I do not know just what I read but something seemed to grip my heart, and the greatest love crept in and I knew God had answered my prayer and that the puppy would live. In less than twenty minutes, he walked out in the yard with me and at eleven o'clock that night when I started to my work he came along. As he trotted along looking up at me I was very happy and my thoughts dwelt on the time when the seventy came back to Jesus and told him, "Even the devils are subject unto us through thy name." For this wonderful healing I thank God. I am grateful for the periodicals and for membership in The Mother Church.

THOMAS JOEL GLENN, Casper, Wyoming.

I feel it my duty to tell the world what Christian Science has done for me. About five years ago I underwent a very serious operation in which a tumor was removed from my side. About two years later I was in such a weakened condi-

tion I could scarcely walk across the room without help. The doctors diagnosed my case as subnormal temperature. All medicines failed to have any effect, and I was growing weaker each day. As a last resort (and it should have been the first) I went to a Christian Science practitioner, but she was too busy to take my case. We could not get a copy of Science and Health in town, so she ordered one for me and as I had to wait several days for it she kindly gave me a copy of the Journal and of the Sentinel, which proved to be spiritual food. I read and reread them, with the result that at the close of one week I was healed and was like a new woman. I performed all my household duties, which are many, without the least exertion on my part. Only those who have experienced some wonderful healing can realize the happiness of being free from bondage. This was several years ago and the healing has been permanent.

I am more thankful than words can express for the physical healing and for the spiritual uplift which I have received from the study of Christian Science, and the great desire of my heart is to help others as I have been helped. I am very grateful to our Leader, Mrs. Eddy, who revealed this demonstrable truth to the world.

MRS. I. C. CARTER, Lake Charles, Louisiana.

4

Christian Science has proved in every way, in our home, to be the great physician that heals all of our diseases. It has healed me of tonsillitis, of a stiff wrist, of headaches, and other ills. Two winters ago my mother manifested symptoms of influenza and was healed in three days through Christian Science treatment. A pet dog was healed of what is called black mouth through the loving help of a Christian Science practitioner. Christian Science is changing my understanding of substance from matter to Spirit, and I am learning to depend upon God as the source of supply. Through the understanding that Christian Science has given me that the eternal now is the only time there is and that "Man in Science is neither young nor old" (Science and Health, p. 244) I felt free to take a desired course of study at a university and have been much benefited thereby.

I am grateful to Mrs. Eddy for Christian Science and for all the activities for good that she has provided in the Christian Science movement; for church membership, and for class instruction. Christian Science is teaching me to know God and to love Him.

(Miss) BERTHA KIRKLAND, Los Angeles, California.

4

For more than seven years I have daily seen the unfoldment of good through an increasing understanding of its source. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has opened up for me the vast treasure-house of the living truth contained in the Bible. When I first read Science and Health it was with no expectation of what it would do for me, for I simply bought it as I would any other book because it was highly recommended to me by one whose good judgment I greatly respected. I was in great need of the physical healing, which came to me before I had half finished the book, and since then regeneration has been taking place in my own thought as well as that of all members of our family. I cannot, in one short testimony, more than touch upon the many healings we have had. Angina pectoris, pyorrhea, lumbago, headaches, colds, ptomaine poisonings, burns, have all been overcome by the truth. The history of one student of Christian Science is the history of all, with a few variations, so I will pass over the many physical healings to tell

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of what seemed a much more marvelous healing which helped us all to overcome the seeming reality of the last enemy.

We are a very united family because we have learned to know that our real abiding place is in Mind; this has taught us in some measure the unreality of death. At the beginning of the war it was shown to us clearly, through reading the editorials in The Christian Science Journal, Sentinel, and the Monitor, that the conflict was between good and evil, so that upon the entry of the United States into the war I was given the amazing grace to rejoice when my two sons volunteered at once. In the spring of 1918 these two brothers were working together in a field, one in a trench mortar battery and one with the British air forces, and the one was taken and the other was left. When the news first came that our aviator was "killed in action," I knew that it could not be true in the absolute sense, and I was unwilling to believe it could even seem to be true, although the information received was authentic. After some days of mental conflict, the still, small voice whispered: "Do you wish that that boy were some other mother's boy,-and perhaps the son of a mother who does not know his life is God?" I remembered the boy's own words before he went away: "Remember, mother dear, that I can't lose anything in this war but a false or mortal concept." This mantle of courage and light-heartedness was bequeathed to the rest of us, and the belief in the reality of death is a ghost which has been laid for all time. Our boy is more alive to us than he ever was, in the degree that we are living in obedience to Love. The only separation I ever feel is when I am disobedient to that still, small voice of Truth which says, "This is the way, walk ye in it."

I am thankful to God for every good and perfect gift and lovingly grateful to Mrs. Eddy for all the channels which she has provided, through which the truth unfolds to us. I am grateful for the *Monitor* and all the Christian Science periodicals, which have meant much to me during these times.

(Mrs.) Lela Willson Barrett, Atlanta, Georgia.

I can truly testify to all my wife has said, and will add that no one could overestimate the work which has been done for us through Christian Science. I myself have been healed of a disease which the doctors pronounced incurable, angina pectoris, for which I had the best medical treatment for many months. I was healed in three weeks' treatment and during that period I received an understanding of the truth which has carried me through many hard places. My gratitude is inexpressible.—R. A. BARRETT.

4

The first healing I experienced through Christian Science was at a time of bereavement, when my thought was lifted above all sense of separation and loss. This was the greatest proof of the healing power of Christian Science that I could have had at that time, because I had passed through the same experience many times and had suffered keenly. After the passing on of my mother people told me that time would heal, but as time went on the sense of loss seemed greater. When my little daughter passed on I had treatment from a practitioner and was entirely healed of all sense of separation. This healing made me desire to gain some understanding of Christian Science, so that I might take this wonderful message of comfort to others who were passing through the same experience.

Whilst studying "Science and Health with Key to the Scriptures" by Mrs. Eddy I was healed of curvature of the spine, from which I had suffered for fifteen years. I was

very noticeably deformed, and scarcely ever had a day free from pain. The pain disappeared at once, and after a few weeks of study the spine went into place and I have been free for more than ten years. I have had much physical healing and am very grateful for every experience, and for the understanding of God and man that Christian Science has given to me. I also wish to express my gratitude for the Christian Science periodicals. It was through reading the testimonies in the Christian Science Sentinel that I first desired to have a copy of Science and Health.—(Mrs.) ELIZABETH WROE, Eccles, Lancashire, England.

4

What has Christian Science done for me? Perhaps the best way to answer that question will be to show the contrast between conditions now and what they were when I was a schoolboy at a large boarding school. What brought about ill health in those days does not matter, but I always seemed to be suffering from minor complaints which forced me to be sent to the sick house with great regularity. This continued after I left school and until I heard of Christian Science, but from that time on I have not had to spend a single day in bed—and this is many years now—or take any material remedy, or consult a doctor.

When the war broke out in August, 1914, I was in the British army and served until some months after the armistice was signed. During all that period the only times I had to go to the medical officer were for inspection for active service, and then I was each time passed as "A." Although I had volunteered for active service overseas and was always ready to go if required I was retained on coast defense work on island stations off the east coast of Scotland. There was a general belief that one could not spend more than two winters at these stations without its affecting one's health, but I was able to spend over four years-including five winterswithout a break, and with only seven days' leave each year, without any ill effects at all. It was only the understanding I had obtained through Christian Science that man is the emanation of divine Life, Truth, and Love which enabled me to rise above the suggestions that monotonous and confined surroundings, easterly gales, coupled with a sense of responsibility and overwork could affect man-the image and likeness of God. I am specially grateful for this, as it has often seemed much easier to meet physical danger and acute ailments than chronic ones. In reality it is not, because one is as much a fiction as the other, and neither have any more power than moonbeams have to melt a frozen stream.

During all this period the Christian Science periodicals were a great help and joy to me and on one occasion I had a striking proof of the value of studying the Manual of The Mother Church. I had been sent to a new station where I knew very few of the other officers. I was hoping some of them might be interested in Christian Science but I discovered after a few days that several of them, including the doctor, were interested in hypnotism and kindred subjects. My first thought was that if these subjects were discussed with me I would soon be able to expose any of that nonsense.

Shortly after this I had a very bad attack of toothache, which I seemed unable to overcome. This was not improved by the medical officer telling me one day that he had been watching me very closely and had noticed that I had a certain difficulty and recommended me to take medical treatment. This rather frightened me, because I knew that he had been using hypnotism on some of his patients. Some hours later, on picking up the Manual I came across the sentence in Article VIII, Section 3, where Mrs. Eddy says:

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"When it is necessary to show the great gulf between Christian Science and theosophy, hypnotism, or spiritualism, do it, but without hard words. The wise man saith, 'A soft answer turneth away wrath.'" I saw immediately what was wrong. I had been trying to combat the fear of hypnotism with human weapons and had thus given it all the power and reality it ever seemed to possess.

The following day when sitting in the mess room the doctor came across and told me he wished to apologize for what he had said the previous day, as he had since learned that I was a Christian Scientist. He told me he was interested in hypnotism, and asked me if I could lend him some textbook on Christian Science. This I afterwards gladly did. When we finished talking, I realized that the toothache was healed. My gratitude is great for the lesson I had been taught.

With the study of Christian Science came an ever increasing freedom from the baggage of material limitations which I had been clinging to and which had hampered me at every step of the way. I did not become interested in Christian Science primarily for physical healing but because I found in Mrs. Eddy's writings the answer to questions which some of the teachings of the church in which I had been brought up had called forth, especially the doctrine of predestination. Mrs. Eddy's experience over this same doctrine, as she relates it in the chapter "Theological Reminiscence," in "Retrospection and Introspection," has greatly interested me. Though at first I felt a considerable revulsion from the teachings of the denominational church, I now see that we owe a debt of gratitude to the churches which, through some understanding of the truth, have been able, in sunshine and storm, to preserve the teachings of the Bible for mankind, until Mrs. Eddy rediscovered, through its inspired word, the guide to eternal Life.

Of the many blessings that have come to me through Christian Science I am most grateful, I think, for the overcoming of fear. What a difference it makes when the realization comes that not only are we released from the bonds of sickness, limitation, and the dictates of material environment but that in reality there is no evil and not even any fear to fear. What a joy to realize that a scientific knowledge of the truth will not only make us free, but will free all humanity as each individual turns to Christian Science. A knowledge of this gives us a feeling of compassion and a desire to help our neighbors. We have indeed cause to be grateful to our Leader, Mrs. Eddy, for rediscovering the healing truth contained in the Bible, which she has given to the world in "Science and Health with Key to the Scriptures."

ALEXANDER F. PRIMROSE, Boston, Massachusetts.

4

I should like to express my deep gratitude for all the blessings I have experienced since I became interested in Christian Science, just sixteen years ago. I have been helped through many troubles, and my needs, of every kind, have always been met. Sickness has been overcome both for myself and my sons.

I had a wonderful proof of the omnipresence and healing power of divine Love late last year. I had been suffering for about three weeks from what was supposed to be sciatica and did not seem to be able to overcome it alone, so I wrote to a practitioner one morning for help. Early that afternoon, about six hours before the letter could reach her, I was reading a copy of the Sentinel, and some words in it made me suddenly realize the all-presence of divine Love, and therefore the impossibility of there being any room for discord. I immediately became conscious of freedom from pain. I did not dare to move, but sat reading for about ten minutes

longer. When I got up, however, I found I was really free, and have not had any return of the pain since. I was also cured of indigestion as soon as I applied for help, and before the treatment was given, which proves, in the words of Isaiah, that "before they call, I will answer; and while they are yet speaking, I will hear."—(Mrs.) BLANCHE D. CRAVEN PHILLIPS, Whitfield, Dover, England.

4

I wish to express my gratitude for the numerous rich blessings received through the teachings of our revered Leader, Mary Baker Eddy, who revealed to us this great healing and saving truth, Christian Science. Prostration, heart failure, weak eyes, deafness, quick temper, self-pity, sensitiveness, severe spinal trouble, and other discordant conditions have in my case been swept away. I had been told by a doctor that I could never again be without glasses, yet for the past twelve years I have felt no need of them. My vision is perfect and I can read for hours, day or night. These ailments were overcome through the sincere study of Mrs. Eddy's work, "Science and Health with Key to the Scriptures," together with the help of a loving practitioner. Christian Science has also enabled me to overcome sorrow and separation from loved ones, as well as lack. Day by day the "Key to the Scriptures" is unfolding the beauty of spiritual creation and God as the only power, as are all of Mrs. Eddy's works.

I am grateful for the literature. The testimonies have been a great help to me. I am very grateful for the privilege of being a member of The Mother Church, also of a branch church. All I am and all I have I owe to Christian Science. My greatest desire is to strive to live this truth and to be a true helper to my fellow man.—(Mrs.) Luise Wilhelmine O'Connor, Moneta, Wyoming.

4

For the many blessings that have come to me and mine since taking up the study of Christian Science I am very grateful. My little son has never tasted medicine. One night last November he had quite a fever and in the morning we asked a practitioner for help. He had two treatments and got up perfectly well. In the evening I noticed a rash on his body and told the practitioner about it. She said the right thing to do was to report the case. I did not like the proposal but she pointed out to me what Mrs. Eddy says about reporting contagious diseases, and I wished to be obedient. The physician came the next morning and pronounced the case scarlet fever. After he left the boy was up and on roller skates, and was perfectly well during the entire quarantine period of one month.

Some time ago the boy fell from a high board fence, striking his nose. It looked as if the bones were broken, so we asked for treatment, and the nose is just as straight as ever. Another healing was of bowel trouble that seemed slow in yielding but by clinging to the truth as taught in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and not listening to the suggestions of error, that trouble has been overcome. My mother was told by doctors she would have to be operated on for tumor, but that has dissolved into its native nothingness just by reading Science and Health. I am very grateful for the literature. I received a healing through reading an article in the Sentinel. I am thankful to God, and grateful to our beloved Leader, Mary Baker Eddy, and can only show my gratitude by living what we are taught in the Christian Science textbook.

(Mrs.) Eva Johnson, Palo Alto, California.

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Signs of the Times

[" 'Cease from such utterances' "-The Christian Science Monitor, Boston, U.S.A., March 31, 1921]

Beginning on page 204 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read: "The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, stumble with lameness, drop with drunkenness, consume with disease,—all because of their blindness, their false sense concerning God and man."

Here is a definite, specific statement to the effect that in order to destroy the error which claims that evil is a real entity, it is essential not only that we must "cease from such utterances," or cease from acknowledging the reality of evil, but we must go farther than that and unsay it and repudiate any statement of, or belief in, the reality of evil.

To the young student of Christian Science who may be endeavoring to overcome one of the myriad forms of belief in disease, this may seem a difficult task, but obedience to this injunction becomes easier as one progresses in the understanding of the teaching of Christian Science, or the Science of true being. After all, it is only natural that in order to experience the benefit of true health, the truth about God and man should be acknowledged in face of any seeming evidence to the contrary produced by the material senses. Whatever discordant condition the material senses may be manifesting, to turn right away from this false evidence and "unsay it" is not so difficult as it might seem, in face of the altogether unreliable nature of the evidence of these senses.

In thus turning away from the false, material evidence, are we not simply obeying the admonition contained in the Scriptures, "In all thy ways acknowledge him"? It is evident that to talk of disease as a real power to be feared or submitted to, is not acknowledging God, and when it is seen that it is that which cometh out of a man, not that which entereth in, that defileth, it will be realized that it is absolutely necessary to set a guard on our thoughts, and to see that every false claim or belief in a power apart from God is promptly denied a resting place, and instead the truth about God and man is uttered.

Should any one be struggling with a belief of sickness, one of the first and most important steps to take toward eliminating the discordant condition, therefore, is mentally to unsee it, or to see and acknowledge only what is really true about man. This may mean that, though apparently bound by the painful beliefs of material sense, one must turn away from the error, and declare the unchangeable perfection of the image and likeness of God, the man of God's creating, "the same yesterday, and to day, and for ever," and this whole-hearted acknowledgment of God as revealed in man, will, if persistently adhered to, prove the utter powerlessness of evil.

The story of Daniel in the den of lions illustrates very powerfully the result of the faithful acknowledgment of God in every circumstance. Daniel was forbidden to pray to his God, the penalty for disobedience to this law being what was considered to be certain death in the lions' den. Had Daniel obeyed this law and abstained from his usual custom of praying to God, he would not have been obeying the injunction to acknowledge God in all his ways, and would have given power to the belief that good is in evil, by obeying an evil law to achieve what he considered a good end—his own

protection. From the time Daniel first heard of this unjust law it is evident that he must persistently have declared that there was no other power but God, good, and he must have silenced any utterance of the error which would have tried to persuade him that by acknowledging God in all his ways he would lose his life. The result of his steadfast understanding that God was his Life, and that nothing could make him acknowledge evil instead of good, was that he was able to come unscathed out of the den of lions, proving triumphantly the freedom from danger which accompanies right thinking and right acting.

So also in the many cases on record in the Bible, of the healing of sin and sickness and the raising of the dead, the first step toward the destruction of the particular phase of error that had to be overcome was the mental denial of the reality of evil and the joyful affirmation of the allness of God, good. The raising of Lazarus from the belief of death would not have been accomplished had the Master not refused to admit that Lazarus had died, and in this way ceased from uttering the belief that life is in matter, and he showed further the necessity of doing more than this, and of literally unsaying it in declaring the truth that Lazarus was not dead. Then followed his prayer of grateful thanks to the Father, which may be taken as a joyous recognition of the eternal fact that in acknowledging God in all his ways, in ceasing to utter the lies of material sense, and in unsaying those lies, Jesus was proving for all time the oneness of God and man, proving, that is to say, that Principle and its idea cannot be separated by any belief of death.

Jesus never found it necessary to acknowledge evil as a power before he proceeded to destroy it, and his wonderful work was accomplished only by steadfastly acknowledging God in all his ways, and in giving utterance to truth in every instance where evil was claiming to exist. In this he was the Way-shower for all humanity, and in "Unity of Good" (p. 17) Mrs. Eddy writes, "A right apprehension of the wonderful utterances of him who 'spake as never man spake,' would despoil error of its borrowed plumes, and transform the universe into a home of marvelous light,—'a consummation devoutly to be wished.'"

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[From "A Philosophy of Social Progress," by E. J. Urwick]

We will modify the very gloomy account given of the present unharmonized, disordered, and sectional activities of society by asserting that they represent a temporary stage, natural and inevitable for any society which has so recently shaken itself free from the old trammels of authority in all departments of thought and activity. And we will assert further that this stage is really preparatory to a higher unity; and that society is bound to struggle after such a unity, and is even now struggling. . . . The essential freedom of industrial activities has been won, and will not now be lost; it remains for us, however, to realize that no activities can be free without being also orderly, not really orderly without being also free. Social control of industry may take some stupid forms; but definite and regular subordination of industrial aims and methods to social ends is a foregone conclusion.

The activities of science, again, both in the elaboration of theories and in the application of theories to practice, show similar signs of nearer approach to a general unity. Science no longer glories in its antagonism to religion; its best votaries are striving after some true reconciliation. But here again there is no question of a return to the submission of science to religious authority. That issue was fought to a finish many years ago. . . . Each is being impelled by the

common consciousness of a necessary dominating unity, to adjust differences in order that society may be saved.

It is hardly needful to trace the growing unity in civic and political activities. The opposition of party to party may be as strongly marked as ever; so it ought to be, if the underlying feelings and impulses are healthy and vigorous. And no party is yet free from sectional bias and a tendency to work for a part and not for the whole. But all parties alike aim more consciously at the common good, less consciously at the particular good of their supporters; and this impulse is felt in the increasing sameness of the progressive efforts of all civic authorities to improve the condition of the populations under their care. So too with voluntary reformers. Many-sidedness is-and must be-the rule, for ideas and ideals multiply as our thoughts and activities become more diverse. But what is vaguely called "cooperation of effort" is, verbally at least, the accepted watchword; association of all workers is becoming the fashion in every township and borough. And finally, the dawning recognition of a necessary unity appears in the universal tendency to draw together into a common camp rival theories or sects or sections-without necessary loss of individuality. Union of this kind is becoming the rule, from union of free churches to union of labor interests,—all very partisan, doubtless, but probably a step to the recognition of a wider union of interests in which the interests of the whole society will be the bond. . .

It is clear that the reformer of to-day is increasingly called upon to work through public opinion and the impulses of the people, leading to change of law and so to alteration of the social structure and the social mechanism. However far advanced he may be in wisdom or goodness, he cannot now claim authority to ordain this change or that for the good of his society. The day of the wise lawgiver has passed; our modern society can expect no Solon or Lycurgus to direct it, no Confucius or Manu or Moses to make its laws, no philosopher-king or priest-king to rule it. The true aristocrat, wherever he exists, must use a different method, for society is no longer in its childhood, moving unconsciously along lines laid down for its safety. Its units are beginning to be wide-awake, interested, alert, reflective, critical, living as free citizens, not merely functioning as custom-bound cells; living, too, as conscious cooperators in a social life whose moving complexity is in sharp contrast to the fixed simplicity of earlier days. . . . It is not merely that activities increase in all directions, covering a field so vast that no one mind can grasp it; but, even more important, the number of groups and individuals consciously competing and cooperating, struggling and desiring, willing and aspiring, becomes so vast as to turn the social process into a new thing, no longer to be regulated or controlled by any one or two individuals or groups. This is the unanswerable defense of democratic rule. We may hate it, if we please; but there is no alternative. Even a Solon would probably abdicate as soon as he grasped the conditions of social change to-day. . . . It is the people themselves who must "solve" the problem and live out the solution as best they can, each unit learning in the process the primary lessons of social responsibility, of citizen duty, of neighbor duty.

[From "The Historical Study of Religion," by Shirley Jackson Case in The Journal of Religion]

Whether a new social order is to be "good" or "bad" will depend entirely upon the degree to which it satisfies the vital needs of real people then living. At first glance the student of religion in particular may hesitate to accept this dictum of the historian, for religion has been accustomed to insist perhaps more strenuously than any other phase of our culture upon the authority of the past. Yet historical inquiry readily shows that even the rites and dogmas of religion have not been able to withstand permanently the imperious demands of pragmatic necessity. Once upon a time it could have been held—and in fact was so held—that to accept the Copernican astronomy would mean a rejection of authoritative Christian teaching. Nevertheless the views of Copernicus have triumphed, for they have come to be regarded by men in general as necessary to intelligent thinking about the heavenly bodies.

The mighty pressure of human needs, as they increase in extent and intensity, cannot be resisted for long even by the powerful conservatism of religions, and one who has read history wisely will not be found spending his energies in a futile effort to lay the dead hand of the past upon the spontaneous life of the future. . . . The laws of history are laws of the universe, and the laws of the universe are laws of God.

[From The Living Church]

Let it be observed that at the Cambridge [England] University Union was recently debated this question: "Resolved, that this House would welcome prohibition of the sale of alcoholic liquors in this country," and the affirmative, in a poll of 414, lost by only 8 votes. Significant, indeed! The chief proponent was an undergraduate of Emmanuel College, Harvard's intellectual ancestor.

[From Santa Rosa Republican, Santa Rosa, California]

A member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, delivered a splendid lecture on Christian Science at Woodman Hall last evening. . . . Christian Science is becoming increasingly popular as its beneficent effects are better known, and daily its adherents are becoming larger in number.

[From Our Dumb Animals]

In the well-known travel talks recently given in Boston, the lecturer stated that the United States Government would not allow him to show pictures of Spanish bull-fights, and that he would not show them if he could. We were glad to notice that this sentiment was greeted with applause.

Church Notices

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

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From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Scatincl and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

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"What I say unto you I say unto all-WATCH." Jesus



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Boston, May 21, 1921

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

MAY 21, 1921

NUMBER 38

Intolerance

JOHN M. DEAN

ALL reasonable thinking people will agree that intolerance is a blighting evil, yet there is a wide divergence of opinion as to just what constitutes intolerance. A comprehensive definition of the word would run the whole scale of error from mere impatience with the views of another to that superlative quality of bigoted persecution which inspired the crucifixion of Jesus the Christ, and has always followed with vindictive malevolence all those who dare to break away from "the tradition of the elders." Thus it is likely that many people are intolerant without knowing it, and it is no doubt true that few are entirely free from this evil in some one of its varied forms.

It is entirely possible for one to differ radically with an honest man, however wrong he may seem to be, and yet differ kindly and peaceably. Indeed, this is a plain Christian duty. It should be remembered that a man may be ever so wrong in one direction and at the same time right in other directions. It has been well said that no one can really know another and at the same time hate him. Some gem of character, however small, ofttimes sparkles in the life of the most degraded like the gleam of a tiny diamond in the mud. The pure metaphysics of Christian Science affords a safe guide in the forming of right estimates of our fellow man. When inclined to indulge in harsh criticism of others it is well to reflect if we ourselves would have done any better under all the circumstances of environment with which they have been surrounded. Charity and bigotry have nothing in common, and many who pride themselves on being "plain spoken" are merely unkind.

To be charitable in considering the faults of others does not mean that the faults themselves should be condoned, but the fact remains that unless we separate the error from the individual we are helping to fasten it upon him, and to that extent we become parties to his sin. True reform and forgiveness do not imply condonation of evil, and can only come with the destruction of evil. But in spite of any mortal seeming, however real and vivid it may appear, it must still be seen that man, made in God's image, is perfect in his nature, and to see imperfection as a part of this man, or to confuse him with the mortal counterfeit of man which is evolved through universal wrong thinking, is to assist in the perpetuation of a lie and thus to sin against both God and man.

Christian Scientists as well as others need to cultivate what, for want of a better name, may be called a judicial temperament. In other words, men need to learn to estimate spiritually all things at their right value, and thus to gain that sense of proportion which the world sadly needs and which is necessary if right is to prevail. The possession of this desirable quality will enable one to analyze all sides of every question, and thus avoid that jumping at conclusions which results from superficial thinking, and which usually involves the unwary in a hasty and unconsidered

stand from which it is difficult to recede without the exercise of a high degree of moral courage, a quality that is all too rare with many otherwise excellent people.

Christian Scientists frankly differ with the theories of their medical friends as well as with many of the teachings of other religions. If this were not true there would be no occasion for the existence of the Christian Science movement. But to differ with others does not justify intolerance of their beliefs. What if others are intolerant? Their intolerance should not provoke retaliation, and it can be destroyed only through the neutralizing effects of tolerance. A Christian Scientist cannot afford to become intolerant even of intolerance. He can and should boldly but meekly and in season advocate the tenets of his own religion, but this gives him no license to "steady the ark" for others. To interfere with the individual rights of others would be to do violence to those very tenets, a course which would justly subject one to the charge of preaching without practicing.

It may safely be said that most men desire to do right according to their light. It is also true that the average man is prone to magnify the faults of another in one respect while he himself is manifesting a perhaps more grievous fault in another direction. Few people willfully do wrong, and where all adhere to the same ideals they can differ only in extraneous things. Unless mutual care is exercised these minor differences may ripen into distrust. suspicion, intolerance, and even into hate. The motives of others cannot always properly be judged. More love and confidence of a mutual sort would destroy differences of opinion and bring men together on that basis of right understanding which inevitably comes with a recognition of divine Principle. Principle is the only thing that counts, and those who take their individual stand by their honest concept of Principle will ultimately get together regardless of how widely divergent their paths may have appeared at the outset. When both parties to a controversy desire the exaltation of right and right alone, nothing needs to be accomplished but the destruction of human will, human pride, and human opinion.

Intolerance is a species of fear and needs to be treated as such. Truth requires no violent methods for its propagation. Adherents of Truth can afford to be patient and tolerant, well knowing that all opposition to its teachings is misguided and must be shown as impotent. Intolerance is manifested only by those who are doubtful and uncertain of their position, or who fear that the things for which they contend will be superseded by the object of their venom. Thus some of the radical adherents of scholastic theology and material medicine sometimes show their intolerance of Christian Science. Those who are sure of their position are supremely confident, therefore they are never excited or disturbed; neither is it necessary for them to resort to argumentative, coercive, or persuasive methods to make converts. All should whole-heartedly desire the establishment of right for its own sake alone, giving no heed to any sacrifice of personal opinion which may be involved. Is it pos-

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sible to believe that right can result in harm to any one? All must finally take their stand by Principle, and when this is done the pitiful pretensions of mere personal opinion and prejudice will be seen for what they really are,—no thing or power.

In spite of the inherent intolerance of majorities when swayed by persons and not by Principle, minorities can afford to wait patiently for the ultimate recognition of the right. It should also be remembered that a minority which does not spring from the demands of Principle may be in its degree as tyrannical as an unjust majority. Those who are right can even be patient under temporary injustice, revilings, and persecutions, knowing full well that the blood of martyrs when shed in a righteous cause is at one time the "seed of the church" and the cement of Christian civilization. Supine submission to error, however, is neither necessary nor right, and loving-kindness does not prevent the vigorous defense of a righteous position. Ignorance and intolerance are twins, and the one always waits on the other. When Mrs. Eddy wrote (Science and Health, p. 94), "Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse," she unerringly exposed the origin of these errors and at the same time placed intolerance in its rightful company.

Christian Science has come to destroy intolerance and to substitute therefor that spiritual tolerance which bears the hallmark of Christianity and which will settle all differences between men and nations on the basis of the fatherhood of God and the brotherhood of man. Hear these words of Paul which have come ringing down the centuries, but which too often fall on unlistening ears: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Jacob's Ladder ROBERT C. BRYANT

THE history of the Jewish people, from Abraham to Christ Jesus, is the record of the good influence of the spiritual idea upon individuals and the nation, as they dimly perceived this idea. In this history one may see revealed all the weakness and baseness of carnal human nature, but he may also catch glimpses of the great spiritual truth which had dawned upon many of the people; and the value of the record, and the secret of why it has lived through the centuries, lies not in the mere material history, but in the vision of reality which runs like a thread of gold through the narrative, rising at times to inspiring statements of truth, and again to wonderful demonstrations of the power of Mind over material belief.

The story of Jacob's ladder is an illustration of the way in which the spiritual idea came to one who was mesmerized by the worst forms of carnal belief. After his trickery and deceit, in an effort to gain some advantage by material means, Jacob was afraid of Esau his brother, and as he faced the future alone in a new land to which he was going, he must have been depressed by the remembrance of his dishonorable acts and with fear of the consequences of what he had done. As he lay on his stone pillow he dreamed of the ladder reaching from earth to heaven, on which the angels of God were ascending and descending.

Now all of the self-seeking and duplicity in Jacob's thought, as well as the fears which he entertained, were

forms of error, mental suggestions of some reality apart from God, good; but the angels, as Mrs. Eddy says, in "Science and Health with Key to the Scriptures" (p. 581), are "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." The meaning of Jacob's vision, as made clear in Christian Science, was that the only ideas that can really come to man must be the angels, God's thoughts; that the suggestions seeming to come from any other source than from God, must be purely supposititious, and have no reality. No ideas can really come from any other source than from Mind, God, and there is nothing in man that can entertain ideas but God's intelligent reflection. How much Jacob perceived this great truth we do not know, but he must have had some conception of it, for the process of regeneration, or casting out of error, was going on with him, and in a later experience with an angel he was renamed Israel, or, a prince with God.

The truth contained in Jacob's vision of the ladder is most vital to mortals to-day. Sin, disease, and death, evil or trouble in any forms in which they may seem to come to mankind, are all mental suggestions, animal magnetism, pure and simple; that which seems to be but is not. Man's existence is really in the kingdom of God. There is no other place to live because there is no place where God is not supreme; and the kingdom of God must be the veritable garden of Eden where evil is unknown. But the serpent, mental suggestion, whispers that evil is as real as good, that good exists only as the opposite of evil. This suggestion, entertained, immediately takes the forms of fear, sin, sickness, mortality. Pain, for example, is not a reality, for matter has no intelligence to suffer and Mind cannot suffer. There is really no such thing as pain. Pain is mental suggestion, and the same is true of all evil.

But this suggestion is only supposititious. Neither the suggestion nor the suggester is real, for the only ideas that can come to man must come from Mind, must be the angels, God's thoughts, and, "From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come" (Science and Health, p. 280). This is the great truth which Jacob saw, if dimly, in the vision of the ladder, and it began to destroy the power of suggestion and to heal and regenerate his human life, until he became a prince with God and the father of a great nation. And this truth is Christian Science. As it is understood and acknowledged to-day it destroys in human experience the suggestions of evil, manifest in beliefs of fear, sin, suffering, limitation, and death, and brings to mankind the freedom, peace, and health of knowing that "now are we the sons of God."

Regeneration

G. HAMILTON BERRY

WHEN Nicodemus came to Jesus by night to learn about the new teaching which was causing the people of Galilee astonishment, it is recorded that he marveled and could not grasp the fact of the imperative need for regeneration. Now Nicodemus was an educated man, albeit along the Pharisaic lines of material thinking, and he had evidently been stirred by the healing work done by our Master, for he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Nevertheless, when Jesus declared the spiritual nature of the real man and the necessity of be-

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ing born again, that is, of waking up to this fact, it was more than he could accept.

Similarly to-day many inquirers turn to Christian Science to find out more about this practical religion that proves its words by its works, and at first find it hard to understand the fact that "the flesh profiteth nothing." Christian Science is based entirely on the spiritual meaning of the Bible, and teaches that "the flesh" and "the carnal mind," or, as Mrs. Eddy defines it, "mortal mind," are all one and the same, namely, an error of statement or mere counterfeit of the divine Mind and its idea, spiritual man, and that this error of belief has to be obliterated by knowing the truth about Mind and its idea, perfect and eternal. Paul says: "For to be carnally minded is death; but to be spiritually minded is ·life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Nevertheless, for centuries mankind have been adulterating and obscuring the teachings of Jesus the Christ in the vain attempt to combine Spirit and its opposite, matter, and then have been faced with the need for regenerating this obvious failure of a man. It was not until the discovery of Christian Science by Mary Baker Eddy, in 1866, that the futility of this proceeding was shown and proved, and a logical, demonstrable explanation of Christianity was given to the world in a form suitable to this present age.

The carnal mind does not take kindly to the teachings of Christian Science, for it sees in this religion its own ultimate extinction, and therefore clings to its old belief of the reality of a fallen man who needs regeneration. As of old its cry is, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?" Now Christian Science makes it abundantly clear that regeneration is not the attempt to turn a bad mortal into a good one. Rather does it reveal the necessity for wakening to the fact that man in the image and likeness of God is spiritual and perfect right now, and needs no regeneration, and that the mortal, material, so-called man is a base counterfeit, to be laid off as fast as practicable. This laying off process is one that concerns each one of us vitally as a student of Christian Science, inasmuch as the solution of the world's problems depends upon the aggregate demonstrations of individuals. A man really is not alive until he wakes up to the fact that man lives as the spiritual reflection of Principle, and this waking up is being born again, or rather becoming conscious of the all-inclusiveness of Life, God. We read in Corinthians, "And so it is written, The first man Adam was a living soul; the last Adam was made a quickening spirit." That is to say, the "first man" is a belief of life in matter, which we all seemingly start with, but which must be quickened into the understanding that man first, last, and all the time is spiritual and not material.

From the moment of accepting this new way of looking at everything, one's living becomes governed by an absorbing desire to know more of God, divine Mind, and to reflect that Mind "which was also in Christ Jesus," in all the minutiæ of daily living and thinking. To do this involves the careful watching of all our thoughts, and the instant rejection of whatever does not bear the hallmark of truth. Purification of all thought and desire and the willingness to give up the erroneous worship of self, expressed in self-love, self-will, and self-gratification, open the way for progress in Christian Science, and show what can be achieved when we wake to our birthright of dominion, and are willing to subordinate all else to the demonstration of this great fact. As Mrs. Eddy says on page 242 of "Science and Health with Key to the Scriptures": "Denial of the claims of matter is a great step

towards the joys of Spirit, towards human freedom and the final triumph over the body. There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses."

In proportion to our faithfulness in putting this into practice are we being born again. The carnal mind does not yield in a day, and the struggle to triumph over the human self seems at times almost more than we can stand up to. Though error tries to suggest itself in every way, we can always gain new courage to press on, in remembering that we are not called upon to fight a losing battle. Hear these words of our great Exemplar, Jesus the Christ, "Be of good cheer; I have overcome the world;" and again, "Lo, I am with you alway, even unto the end of the world." As a matter of positive fact, we are fighting the only winning battle there is. Once it is seen, even in the smallest degree, that the allness of God is demonstrable, it is obvious that the victory is inevitable, and this glorious hope should indeed be a perpetual confidence, whilst striking terror into the hosts of darkness. Let all take courage from this inspiring statement in Science and Health (p. 568): "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, -as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God." It is surely the paramount duty of all who have named the name of Christian Science to press on by overcoming our belief in "the lust of the flesh, and the lust of the eyes, and the pride of life."

Growth

KATHRINE JONES

IN order to grow, we must steady our purpose. Desire for spiritual growth must be guarded and nurtured until it loses all vacillation and is characterized by steadiness and reliability. So long as there is a motive not in accord with Christ, Truth, we cannot say that our desires are wholly pure, or that our purpose is wholly one. It may not seem an easy thing to have one's purpose always in line with the highest. One's intention can, however, be trained and corrected and purified and loved, until it begins instinctively to unite itself with good. After a certain stage of development is reached, it is not so much the avowedly evil influences that one must guard against as it is one's absorption in material things generally. A home, a business, a profession, a person, are normal interests in human life, in so far as they are given only their rightful proportion of attention, but the spiritual worker must be ever alert to keep his daily activities and interests alive to his main purpose, that of understanding God.

A simple aid to growth is to live in the present. We seem to be breathlessly pushing on to a future time that never comes, with our gaze fixed so far ahead that we fail to see the opportunities of to-day. We may say to ourselves, "Nothing important will happen to-day." But how do we know but that it is on this day that we shall specially need to pray to

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be delivered from temptation, or but that it is on this day that a special blessing will unfold to us? If we can realize that to-day is just as important as any in our lives, that divine Love is even now unfolding His loving plan for us, we can begin at once to realize the heavenly peace and joy we have heretofore considered should be ours only in some elusive future time. Mrs. Eddy writes in Science and Health (Pref., p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings."

To have a wholly right idea of the present we must learn to think metaphysically of the past also. In order to be perfectly free we must learn that whatever illness we may have been healed of was always false belief, and had no more divine cause at the time when we thought we had it than it has now. To illustrate: Suppose that at one time a person suffered from a fear of a specter, and that now the apparition troubles him no more. Well, if he still thinks it was ever real he is liable to have that specter bother him again, but if he realizes that it was always wholly unreal, even when the fear and suffering seemed most intense, he cannot possibly suffer from it again. The past is healed in regard to it, and he shows that he is healed by rejoicing in the light and by no longer insisting on the terrible nature of the specter. He begins to see that growth in Christian Science involves the understanding of the spiritual man's unbroken, continuous, absolute perfection.

We are apt to think of a character being built up in the way a building is, one thing added to another until something solid and imposing appears. But this is not the way of Christian Science. The human mind, after sufficient purging, recognizes that the only helpful thing it can do is to disappear. It is at this point that we become meek, and ready, therefore, in some measure, to receive holy understanding. Growth is then seen to be no humanly planned process, but a deep penetration of the infinity of God and the divinity of man. "This Science of God and man," says Mrs. Eddy in "Unity of Good" (p. 52), "is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the everpresent reign of harmony, already with us."

Declaring the Truth

HELEN E. BRIGGS

THE study of Christian Science adds to the store of each of its students a clarified knowledge of the truth which heals, and renews his courage to make a better fight to gain dominion over all evil. To have dominion is not to be in subjection to the errors which constantly tempt man. Beginning on page 517 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy we read: "Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,-himself subordinate alone to his Maker." This truth is provable and is being understood and demonstrated by all who are adhering to and living in accord with Principle. Through its study a man finds God to be infinite Life, Mind, substance, intelligence; also, learning that good cannot be gained through the physical senses, one turns from matter to Spirit because he finds matter changing, not dependable, and temporal, while Spirit he finds to be substance, consequently eternal, immortal, and divine.

The law of Mind is unchanging, and when applied properly to any problem brings about healing and harmony. "If God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not

have disregarded those laws by healing in direct opposition to them and in defiance of all material conditions" (Science and Health, p. 277). Through fear man limits himself continually, believing in some unknown power apart from God which might interfere or disturb the trend of his purpose and living. This fear or worry and its accompanying confusion seem to induce a mesmeric condition which depresses and depletes one's energy and interest, and consequently is a hindrance to his progress. By replacing these discordant beliefs with truth and harmony, which are indestructible and complete, one finds that the way opens for advancement and accomplishment, which is having dominion.

To be wholly satisfied with any human condition is not an indication of progress or working out our problems according to our highest understanding of Christian Science, for progress is right thinking expressed, and whatever seems to be our present condition, be it ever so pleasant to our sense, we find that with the understanding gained in Christian Science we are forced to relinquish material beliefs and go higher. True living is spiritual, and instead of looking to matter for the way out of troubles, if one looks to God, Spirit, he proves every supposed law of matter useless and powerless to disturb his harmony, for harmony is a quality of Mind, while inharmony is disorder and cannot invade his consciousness. God's way is always adequate to meet the needs of mankind, but one in ignorance of the truth of being struggles on, believing that living, at its best, must be a burden, instead of knowing that right now man is spiritual and perfect, and that the kingdom of heaven is here. In making this truth ours we cease to struggle and are at peace. With our progress we also find that much is required of us, for in Science and Health (p. 450) Mrs. Eddy says, "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good."

Human theories, opinions, and beliefs, no matter how advanced they claim to be, do not promote spiritual progress. By constantly turning away from material beliefs and looking to Truth for guidance one proves that the task of overcoming is easy. Since Truth includes all good, it is by acquainting ourselves with Truth that we gain, or bring into our experience, all that is good. The knowledge of Truth heals us of the belief that man can be separated from God at any time. Paul said, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." It matters not, then, in what predicament we may seem to find ourselves, the assurance of the truth of Paul's words must sustain and heal us. Every kind of thinking is externalized to us after its own kind; consequently we must be watchful and improve our thoughts so as to prove constructive activity, for we certainly reap the harvest of our thinking. When one willingly and confidently leaves all for God, who in His infinite intelligence governs all, he is saved many harassing experiences in his effort to demonstrate true dominion and life eternal.

In being receptive to the Christ, or word of Truth, a man is in harmony with God's law and naturally and without effort accepts the good which is already and always supplied. After really learning how to depend on Truth, which saves and regenerates, it would be impossible to turn again to material means for help; but with each temptation overcome we gain confidence and strength and accept the truth as found in Hebrews, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing

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even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

It is always necessary to clothe our declaration of the truth with an illumined understanding of what the Christ is, in order to obtain the quick and powerful results spoken of by Paul; and this understanding is possible to all seekers of the truth. The question is often asked why students devote so much time to the study of Christian Science, and the answer is that after gaining a slight knowledge of Principle the seeker soon learns that without a higher understanding of Truth it would not be possible to have dominion over sin, disease, and death, the last enemy to be overcome. When the Sermon on the Mount is universally understood and practiced, then will men do unto others as they would be done by, and, following the Christ, will attain dominion, which is life eternal.

True Consecration

ELIZABETH MILLER HARDESTY

AND who then is willing to consecrate his service this day unto the Lord?" One of the perplexities which seem to present themselves to those striving to demonstrate the truth in connection with every problem, from the standpoint of Christian Science, is just how to be in this world but not of it. In other words, is it best to give up social life, club life, and active interest in public affairs? Can one do so without becoming narrow? Error seems to put forth many arguments against absolute consecration to God, but the simple fact is, that every minute taken from the proving of divine Science is a loss of time. Mrs. Eddy has made this plain again and again in her writings. On page 3 of "Science and Health with Key to the Scriptures" she writes, "The Divine Being must be reflected by man,-else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire."

Exactly to what extent the individual is capable of maintaining this consecration is his individual problem, and it is one he had best work out for himself, without any question of what is good or otherwise for his neighbor. What, then, is his true responsibility to his fellow man? His example is most helpful; his practical demonstration of the wonderful power of Truth in bringing harmony and happiness into his own life is more convincing than all else. The one important thing in all the world is for him to know and do God's will, and thus be in accord with Him, living close to Principle and obeying the Master's command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those ready for the great blessings which the understanding of Christian Science brings with it will be attracted by this shining light. There is always an assurance of the Father's loving guidance. He will make plain the pathway, so there is no necessity for being found anywhere where a blessing cannot be given or one received. Consequently, to be found where one is not in a position to "Stand porter at the door of thought" (Science and Health, p. 392) is simply to delay one's progress, and as such, to become obedient not to law but to the claim of procrastination, which, as Young so truly said, "is the thief of time."

To those whose pleasures are in matter, not understanding the real or absolute, the pathway of a Christian Scientist is seemingly a narrow one, since it means the renunciation of those things that constitute mortal mind's whole life and happiness. But it is indeed the broadest life that can be lived, because it is the most helpful, in that it blesses all mankind and helps to bring the kingdom of heaven to suffering and sinning humanity. The life of a Christian Scientist is an unselfed life, and an unselfish life can never be a narrow one. In fact, it is only through loving patience and a heart purified by self-sacrifice and humility that the work is done, and salvation ensues.

And what of the one who makes these sacrifices? There is a glorious rejoicing in a new-found world. There are gained the real pleasures of Life eternal, the happiness, peace, joy, and contentment that come with the knowledge that man is a part of God's wise plan, sustained in his rightful place, enjoying the harmony of a life devoted to the Father's business. One's true individuality is gained as reflection, and a higher freedom comes with this understanding. "Christians rejoice in secret beauty and bounty, hidden from the world, but known to God" (Science and Health, p. 15). These are strange and wonderful times in which we are living, and one needs to use all the understanding one has, adding continually thereto, in order that the truth may unfold, the truth which is at once eternal, infinite, practical, and always available. Never was there a time when it was more important than now for all Christian Scientists to heed Mrs. Eddy's call to duty, as given on page 177 of "Miscellaneous Writings": "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes;" and in the following paragraph she asks: "Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!"

[Written for the Sentinel]

The Ever Present

LULA KNOWLES FOSS

TALK not of the past
With its hopes and its fears,
Its joys and its sorrow,—
There are no vanished years,
The good still remaineth;
Though strange it may seem,
That which we call past
Is only a dream.

Talk not of the future
And what you will do;
The present alone
Is given to you.
There is no to-morrow,
It is always to-day;
A mirage is the future
Which we see in our way.

Though it may lure us
With dreams bright and fair,
Long, long e'er we reach it,
'Twill vanish in air.
The present alone
Is the real and the true;
And all of the present
Is given to you.

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Editorial

The Servant

THERE is in the collection of prophecies known as the Book of Isaiah, a cycle sometimes described as the Messianic prophecies, and sometimes as "the Servant." These represent the picture, drawn by the writer, of the conditions which would surround the man who should act in such obedience to Principle as to have earned the title of the servant of Jehovah. The author saw clearly that the course of the servant would be marked with righteousness. He saw that he would be a man of extraordinary gentleness and yet of extraordinary strength. In his presence the wolf would dwell with the lamb, and the leopard lie down with the kid, nevertheless he would smite the earth with the rod of his mouth, and with the breath of his lips slay the wicked. But the prophet saw much further than this. realized the terrific moral fermentation which the presence of such a teacher would arouse, and the inevitable chemicalization which would dog his footsteps. Therefore he pictured him as despised and rejected, as a man of sorrows, and acquainted with grief. He was to bear the transgressions of the world, and to be wounded for those transgressions. That was the view taken by the writer, presumably in the third century before the Christian era, of the man who should engage in the contest of good with evil. It was a natural view to a man writing midst the surroundings of the eastern world of those days. But it was very far from being the whole truth.

Some three centuries later the servant walked in the flesh in Palestine, and the story of his ministry is recorded The prophet in his eastern home had in the Gospels. not had Jesus of Nazareth in his mind's eye when he was writing, but his knowledge of Principle had enabled him to know, with unfailing sagacity, exactly what would happen, given the conditions he pictured. What, in the somber surroundings of his time, he failed to realize was that the sorrows of righteousness were coupled with the joys of righteousness, and that whilst the sorrows were for the unredeemed neighbors of the servant, the joys were for himself and for those who, like himself, understood Principle. Christ Jesus, also, drew his picture of the servant, but it was not set forth with the same unrelieved depression as that of the earlier prophet. He saw the servant in the good shepherd as opposed to the hireling; he saw him in the wise virgins as opposed to the foolish; and he saw him in the good steward who multiplied his talents in contradistinction to the wicked and slothful steward who was satisfied with burying his. The wise virgins and the good steward gained the reward of their obedience to Principle. The first went in to the marriage feast, whilst of the second it was said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Nobody ever realized all this more clearly than Mrs. Eddy. On page 117 of "Miscellaneous Writings" she says,

"I agree with Rev. Dr. Talmage, that 'there are wit, humor, and enduring vivacity among God's people." The outcome of well-doing is joy not sorrow, though in the struggle to do well there may be dark hours enough. Not that there is not a tremendous joy in overcoming. But real joy, spiritual and indestructible, comes only as the individual succeeds in demonstrating the nothingness of matter and the emptiness of the pleasures of the flesh. "The 'man of sorrows," Mrs. Eddy writes, on page 52 of Science and Health, "best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good." It was the struggle away from every vestige of the flesh, with its accompanying realization of the hideous mockery of human appetites and pleasures, which constituted him the man of sorrows. He saw a world rushing upon its doom, in its passionate hates and fears, and rejecting what alone could heal and save it, and in the bitterness of the sight he cried out, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But he knew, as Mrs. Eddy has told us, on page 298 of Science and Health, out of her experience gained from studying his career, that "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat." Therefore was he able to proclaim so positively that the king would one day say to those who had served him truly, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The truth of the matter is that the man who is obedient to Principle never suffers from that obedience. Perplexed, disturbed humanity, always taking thought for the morrow, how by this means or by that means it may avert some disaster or attain some desired end, wonders why the man about whom the thunderbolts of envy, hatred, and malice are exploding all the time is not entirely overwhelmed. Such people cannot realize that even a slight understanding of the nothingness of material life and intelligence constitutes the protection spoken of by the psalmist, when he said, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." It is that open yet terrific secret of Christian Science, the unreality of matter, the nothingness of human pleasures and passions, which constitutes the protection of every man in proportion to his understanding. It is the divine Mind that governs, and not matter, and there is no spot in the material universe which is not embraced in this divine Mind. Spirit, it is true, knows nothing of matter. But the inextinguishable fact remains that man is the image and likeness of God, whether a man believes himself to have lived in the Near East, in the generation of Isaiah, or to be living anywhere else on the globe to-day. Therefore an understanding of divine Mind must bring with it all the protection that any man knows, whether his lot be cast on the sands of the desert or in the crowded traffic of the capitals of the world.

The nearest thing humanly to a true metaphysical understanding is the multiplication table. The fact that twice two is four remains unalterable, whether on a rock in the tropics or on the ice packs of the poles. Therefore, no matter where a man may be, or what circumstances surround him, the opportunity to demonstrate Principle is always open to him, and in the measure of his power of demonstration he finds the measure of his knowledge of the truth. "Then said Jesus to those Jews which believed on

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him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." In the exact ratio of a man's knowledge of Truth is his stature as a servant of Principle. And the circumstances, and the times, and the countries, do not exist where he cannot rise to the demonstration of his understanding.

FREDERICK DIXON.

How to Read

In the study of Christian Science it is especially wise to follow Bacon's advice: "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." If a student clings to his prejudices and preconceptions while he thinks he is investigating the subject, he will advance less rapidly than if he gives really intelligent attention to the truth presented. If he skims through Mrs. Eddy's works with little reasoning on his own part, he can experience at the best but a superficial sense of satisfaction. As Mrs. Eddy says on page 147 of Science and Health, "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple perusal of this book. The book needs to be studied, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science." Christian Science is no fad to be taken up just as a diversion from boredom or as an easy subject for light social conversation; to prove it in practice one must be thorough and consecrated in the study.

Yet true consecration in the reading of Christian Science literature is neither an intense nor a dull and plodding process. As the student progresses, he learns something of what the real animation of Life is, his reading becomes a vital part of his living in accord with the divine Life, and he finds ever new and interesting education in the very reasoning as to the metaphysical nature of God and spiritual man. By giving eager attention to the truth unfolded through Christian Science, one gains the keenest enjoyment there could possibly be, as well as the healing which he is seeking. The right kind of study is an active, not a passive, experience, in that it requires not only receptivity but energetic devotion of thought to the subject. Each one who turns to his reading with real spiritual energy of desire is blessed beyond measure.

Early in his new work on "Modern Democracies" Lord Bryce remarks that "in these days of ours reading has become a substitute for thinking," and a few paragraphs later he declares that "reading is merely a gate leading into the field of knowledge. Or we may call it an implement which the hand can use for evil, or for good, or leave unused." Words, sentences, paragraphs, or articles that we read in the literature of Christian Science must give impulse to right reasoning on our part in order that we may benefit by them. There is no special virtue in the perusal of articles just in the hope that one may unconsciously absorb from them some unknown balm. The really beneficial study is a thoroughly conscious activity which involves the full vim of our most intelligent efforts. Whenever healing comes about through the presentation of Christian Science in effective language, it is because of just so much fresh spiritual comprehension on the part of the seeker. The whole purpose of reading is that one may comprehend and make use of essential meaning.

If a statement seems incorrect or unclear to the student of Christian Science, it is always possible that further consideration of it, in the light of his own understanding of Principle, will reveal more of the divine Mind's infinite meaning to him. It is what the divine Mind knows and means, not what any human person thinks he intends to say, that counts. Every word, rightly used, must be a term for either true cause or true effect. If it does not seem to signify either of these, it denotes only the nothingness of mortal mind and its beliefs which must be replaced with Truth manifest. Hence it is the privilege of the student to know the truth for himself in connection with whatever presents itself to his attention. As he does so, he will not only get more out of his reading but will aid in the general proving of the fact that divine intelligence is all that can really express itself.

Both writer and reader must simply bring their offerings together to God, the divine Mind, and rely upon infinite intelligence for unlimited comprehension. The writer offers his intelligent activity, what he has been working out in study and practice, and the reader must do likewise, even though in a seemingly different way. The reader's own study of Christian Science is cumulative, since all that he has truly understood hitherto shows him more of the genuine unfoldment now. Knowing this, he is, in his very reading, turning to God with his humble offering of understanding, just as actually as the writer. It is this turning together to the divine Mind for inspiration that brings about the healing through the Christian Science literature. Reading and writing on the basis of Principle must, therefore, be cooperative, in that man's understanding cooperates with God's wisdom.

On page 238 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says: "Rightly to read and to practise the Scriptures, their spiritual sense must be discerned, understood, and demonstrated. God being Spirit, His language and meaning are wholly spiritual. Uninspired knowledge of the translations of the Scriptures has imparted little power to practise the Word. Hence the revelation, discovery, and presentation of Christian Science-the Christ Science, or 'new tongue' of which St. Mark prophesied-became requisite in the divine order." On the following page she continues: "The Science of the Scriptures coexists with God; and 'Science and Health with Key to the Scriptures' relegates Christianity to its primitive proof, wherein reason, revelation, the divine Principle, rules, and practice of Christianity acquaint the student with God." The most beneficial reading, or study, is that which depends most on divine inspiration, on the reasoning in accord with Principle which has as its basis the fact that infinite Mind with its infinite manifestation is the only present reality. One is learning how to read in proportion as he is understanding and applying this fundamental truth.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

"Now are we the sons of God"

EVA HAMMOND CHURCHILL

THE power of God is all we know and all we need to know.

This fervent prayer meets every want and seeming call of woe.

And why? Because God's perfect plan

Includes the universe and man.

'Tis God who constitutes man's consciousness of right, And we, reflecting, show forth in the world this wondrous light. Immortal Life and Love are here, Resistless power—God everywhere.

Testimonies of Healing

It has long been my desire to express appreciation for what Christian Science has done to clear the clouds of doubt from my thought. To know God as Love is one of the richest blessings gained through the study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The physical healings have been many. Goiter and sick headache, from which I had suffered for several years, vanished into their native nothingness, each in one treatment, while severe hemorrhages were overcome through the study of Science and Health alone. A great sense of fear has dissolved through the understanding of God's ever presence, and a sense of limitation has been overcome since we know that God is the source of all supply.

The Bible is an open book now, whereas it was sealed before I had the "Key to the Scriptures." I find it a torch to light each step as I study the promises therein given, and can realize the truth of the words of Paul, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ve may be able to bear it."

The Christian Science literature has been our "manna" in localities where no church or society was found. I thank God for the helpful testimonies, and with loving gratitude for our dear Leader, Mrs. Eddy, who has made plain the way to heaven here and now, through Christ Jesus the Wayshower, I pray that I may give freely the cup of cold water in his name, even as I have received.

(Mrs.) GERTRUDE LYTTLE, Elgin, Oregon.

Christian Science has been my only physician for sixteen years. I have been healed of rheumatism, sick headaches, and many other ills. One healing, that of pneumonia, was particularly helpful to me. I found that I was not overcoming it and asked for help from a Christian Science practitioner, who lovingly enabled me to see it as a mental condition. As I examined my thought I found I was not thinking of a member of the family as kindly as I should, and being a student of Christian Science I knew that I was accountable for my thoughts, and wrong thoughts had resulted in the physical trouble. In a few days I found myself happy and perfectly well, and was grateful for the lesson learned and for the assurance that this healing has given to me that, as Mrs. Eddy says on page 66 of Science and Health, "Trials are proofs of God's care."-(Mrs.) EMMA BROWN SMITH,

Bridgeport, Connecticut.

When a very young girl, I joined a denominational church, in the hope that I would find there a religion that would teach me how to live aright, and for many years I took part in the activities of this church, without questioning its teachings. There came a time, however, when I did ask questions, which were not answered. I closed my Bible for years and wandered in the wilderness of doubt, looking into various isms, but finding nothing that satisfied. During this period Christian Science was brought to my notice more than once, but for various reasons I failed to investigate it. until a near relative was instantaneously healed, through Christian Science, of gallstones, when she seemed to be very near death. This healing caused me to put aside my prejudices and to begin the study of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. From that day, fifteen years ago, I have continued to study and apply the teachings of Christian Science. Step by step

I have been lifted out of limitations of various kinds, and have been healed of dyspepsia, insomnia, bowel trouble, and many minor ailments. I have learned that my daily supply of good comes from God, and that it is not limited.

I am most grateful, however, for the understanding of God, which Christian Science gives to us, and for an explanation of the relation of Jesus to the Christ, which I had never understood, until studying the textbook. In gratitude for all the blessings which have come to me and to mine through Christian Science, I give this testimony.

(Mrs.) ALICE WARD ASHBROOK, Lanare, California.

Christian Science is the most beautiful thing that has ever come into my life and I am deeply grateful to Mrs. Eddy for that wonderful commentary on the Bible, "Science and Health with Key to the Scriptures," a commentary which is always bringing into a clearer light the eternal truths of the Bible, and the scientific teachings that Jesus

himself established. Jesus said, "Ye shall know the truth, and the truth shall make you free." He surely meant freedom not only from the bondage of sin but from the bondage of sickness also, and this has been proved to me over and

over again.

Five years ago our little son was run over by a motor car and very severely injured. He was picked up and carried to the nearest doctor, who shook his head in despair, called an ambulance, and sent him to a hospital. I had been studying Christian Science for only about three months when I experienced this severe test of my slight understanding. The injury was said to be internal and after an explorative operation the doctors said the bile duct was torn to ribbons and severed from the bowel. After some days I was told my son could not live twelve hours, and as a last resort the surgeons decided to attempt a more severe operation. But through the application of the truth as taught by Mrs. Eddy, and with the help of a faithful and loving practitioner, we were sustained, directed, and led through the tempest into still waters. A sudden improvement took place, the serious symptoms disappeared, the operation was abandoned, and the doctors said spontaneous healing had taken place within the last twenty-four hours. From this time onward the little boy made sure progress until he was restored to perfect health. At the end of thirteen weeks we took him away from the hospital. Three months later he was on his feet and running about, a year later he learned to swim, and two years later went away to a boarding school, as normal as any other boy, and played football and cricket with the rest. At the present time he is as healthy and rosy-faced as any one could wish.

I am deeply grateful to Christian Science for this beautiful healing, for I feel sure that without it our little boy would not be with us to-day. My sorrow was indeed turned into joy .- (Mrs.) MARIE HAWKIN, London, England.

I give my testimony with gratitude to God for His unfailing love and protection through all our human experiences. I began to read and study Christian Science about fourteen years ago, not because I felt the need of physical healing, but because I wanted a practical religion, a religion that would help one to be good. I married soon afterwards and came out to Egypt. My first child was stillborn and my sufferings were very great. My husband sent a cable to England asking for Christian Science treatment for me, and, but for that, I believe I should have passed away. As it was, I felt that Science had failed me, and I returned to England for an operation.

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Later I learned that Christian Science is the true knowledge of God and can never fail, and that what seemed to be failure was simply my own lack of understanding. I went to a nursing home and underwent the operation, which proved an utter failure. I was in despair. My mother, a student of Christian Science, was with me at the time, and feeling in need of help and comfort, she went into the Christian Science reading room close by, where she met a lady who returned with her to see me. I told my mother that Christian Science had failed me and that I did not want to hear any more of it. This loving visitor so renewed my hope, however, that before she left I asked her to help me. In about a month I was completely healed and returned to Egypt.

My last two children were born without medical assistance and with practically no suffering whatever, and I was up and about within a few days. I have three children, and they are fine, healthy boys. We have been able to overcome all climatic conditions by remembering that, in the words of

one of our hymns (No. 81):-

In atmosphere of love divine, We live, and move, and breathe.

In all these years we have not had a doctor and have not touched a drop of medicine. Divine Love has met our every need. We have found the truth available during sea voyages, in finding a house to live in, and in sickness. We have been able to overcome dysentery, whooping cough, influenza, typhoid fever, and many other ailments, sometimes through our own understanding of the truth and sometimes through absent treatment. There is a great deal more that I could tell, but all I will say now is that I do not know how I could live without Christian Science, and my heart goes out in love and gratitude to our dear Leader, Mrs. Eddy, for her noble life work. I must not close without also expressing sincere gratitude for all of our periodicals. Whatever one's need of the moment, there is always something that answers that need, in the current Journal, Sentinel, or Monitor. "By their fruits ye shall know them."

(Mrs.) KATE I. MACLAREN, Sidi Gaber, Egypt.

Soon after I began to study Christian Science, treatment was recommended for a sprained leg, sustained while bowling at cricket. This difficulty recurred every summer, and had become so bad that I could bowl for only a short time. I had Christian Science treatment and the sprain absolutely disappeared, and many times since I have bowled for an hour and a half at a time without any ill effects. I was also healed of a badly sprained abdominal muscle, sustained while playing in a lawn tennis tournament a year or two later. I wrote to a practitioner for help, which was kindly given, and I was told that I could continue to play, but to remember that my strength came from God and not from muscles, and to have no fear. While I was playing tennis the following day the sprain passed away, and has not troubled me since. I am very grateful for these healings, and I should like to tell in contrast to the above how, years before I heard of Christian Science, I had a riding sprain and went to a doctor for treatment. He asked me how long I had had the sprain, and when I told him two years he replied that I had left it too long and that he could do nothing for me, except to recommend massage treatment, which I had, without receiving benefit therefrom.

Another beautiful healing I should like to tell of was a quick recovery from whooping cough. I was away on military service at the time and one night, never having whooped before, I was awakened by a very violent spasm, which lasted so long and left me so exhausted that a brother officer

who came to help me thought I had passed on; I too thought I was going, but I clung to the truth that God is my Life. I was sent to a hospital, but I wired for Christian Science help, and I felt that if only I could get home to the Christian Science atmosphere there I should soon recover. I was in hospital five days only, during which time I never whooped once, and the doctor, though I told him that I thought I had whooping cough, discharged me from the hospital with a recommendation for a week's light duty, to enable me to get leave to go home for a week. I had three or four spasms of whooping at home, my wife helping me all the time so that each spasm was less violent, and at the end of the week I returned to duty, and I am happy to say that I did not whoop again.

There are many blessings I could write about, but one in particular stands out, as the healing was instantaneous; I had a touch of influenza, and when I went to bed that night had a high fever and became delirious. My wife at once got Science and Health, and after a short treatment the fever left. I became perfectly cool and well, and fell peacefully asleep. Christian Science has been our rock these eleven years. It is not easy to express the comfort and peace derived from the knowledge that whatever discord may seem to be manifested, divine Love will meet the need, and the need has been met time and again. My wife and boys have been healed of severe illnesses, supply has been demonstrated, and my small knowledge of the truth is an ever present help in business.

I am very grateful to Mrs. Eddy for explaining to us the wonderful truths taught by Christ Jesus, also for the periodicals. I am grateful to all those who have helped us to a better knowledge of Principle.—John C. MacLaren.

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I had been a daily Bible student for years, and taught a large class of girls in a denominational Sunday school, but it was not until I found "Science and Health with Key to the Scriptures" by Mary Baker Eddy, that I received daily bread for daily needs. I was ever a seeker for Truth and when endeavoring to explain to my Sunday school class the so-called miracles of Christ Jesus and his healing work, I was puzzled and unable to understand why no one was able to do the same works and even "greater works" which Jesus so plainly stated that those who believed on him should do.

For ten years I had been a constant sufferer from headache and nervous exhaustion, which at times seemed unendurable. Finally I spent several hours in bed each day, and was planning, when my daughter graduated from college, to spend all of the time in bed, as it was such a painful effort for me to hold my head up unsupported. It was at this point, when doctors could offer no relief, that I borrowed from a friend a copy of Science and Health and read it, together with my Bible, while I lay in bed for two weeks. I compared all familiar quotations with the Bible. At the end of two weeks, when I had finished reading Science and Health I realized that I was well. As Paul writes, I was transformed by the renewing of my mind. This was in the spring, and during the summer I gained twenty pounds in weight. The healing was complete and permanent and I am indeed a new creature. "Old things are passed away; behold, all things are become new."

I wonder if we realize the help there is, for every time of need, in the daily study of the Christian Science Bible Lessons. I am sure that I never fully realized this until one day when my need was very great. It was the day of an explosion at a munition plant, the month previous to the

signing of the armistice. During the evening, we had been hearing these explosions and much fear was manifested as to the cause. At night when awakened by the noise of repeated explosions I kept repeating the following verses from the ninety-first psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Mrs. Eddy says, on page 298 of Science and Health, "Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be," and on page 567 she says: "These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God."

In the morning, things having apparently quieted for the time, I decided to go on an errand to a neighboring city. When I returned home at noon the people were out in the yards or streets, and, although the day was cool, the doors and windows of the houses were opened. When I ran into the house my mother met me and said that a herald had passed through the streets warning all to leave their houses, as a fearful explosion would take place at one o'clock. It was stated that the explosions up to this had been one day's. output, but when the fire reached the great arsenal on the hill, thirty days' output would explode at once, and houses and buildings would fall in the towns in the vicinity, and many miles away. Upon hearing this, I was filled with fear and trembled so that I could scarcely walk. Then like a flash of light came the words from the ninety-first psalm which had helped me the night before. I went upstairs to my room, closed the door and window, and tried to think what to do. I must pray, I must know God's presence, but how could I quickly realize His presence? Then I thought of our daily help, the Christian Science Bible Lesson. I remember that I had that week spent much time on the Lesson, until I thought all help possible had been received. The subject was "Unreality," and I went over the entire Lesson again, and I seemed to see as never before the unreality of evil, of mortal man, of sin, disease, and death,—and the great reality of God, good, omnipotent and omnipresent. "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." These words from Job in the responsive reading were comforting. When I had finished my study it was past one o'clock, and nothing further happened in the way of explosions. Later, word was given out that the wind changed, and a great calamity was thereby averted. But I knew that the power of God had been demonstrated, and that the omnipresence of divine Mind had been proved. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."—(Mrs.) ADA WHITING HARING, Elizabeth, New Jersey.

"To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref., p. vii). Fourteen years ago, when I was a great sufferer from rheumatism, "Science and Health with Key to the Scriptures" by Mary Baker Eddy was brought into my life, and now with a heart full of gratitude I am sending this testimony of what Christian Science has done for me. I am grateful for the illumination that has been thrown upon the Bible and for a fuller understanding of it; for the spiritual uplift; a brighter outlook on life; the realization that God is Life, and that health is a spiritual fact, for in Him "we live, and

move, and have our being;" for the knowledge of the truth that makes us free; and that, as Mrs. Eddy says in Science and Health (p. 228), "There is no power apart from God."

Christian Science has brought me many healings and blessings. Sciatica, lumbago, influenza, bronchitis, indigestion, croup, attacks of sore throat, heart trouble, and many other discordant conditions have yielded to divine Truth. Some of the healings were instantaneous, others slow, but as I accept the truth in obedience to the dear Master's teaching I am fully realizing that my demonstrations are with power. When we are willing to put aside our false beliefs and in the spirit of a little child trust to the unlimited power of Love, the day is indeed "big with blessings." No words can express my gratitude to our heavenly Father and to our beloved Leader for revealing the Christ, Truth, which brings to mankind the "peace of God, which passeth all understanding."

(Mrs.) L. C. HEDGES, Sydney, Australia.

About a year and a half ago I had an opportunity to experience the healing power of Christian Science. Upon awaking one morning I noticed that one of my cheeks was considerably swollen, resulting from an abscessed tooth. Instead of meeting the condition mentally, however, I took

Instead of meeting the condition mentally, however, I took notice of the increasing swelling on every possible occasion. During the following three days the pain became so severe that I requested help from a practitioner, which was kindly given. On the same evening the error vanished into its native nothingness. This experience has again proved to me how necessary it is to guard one's thoughts constantly and to destroy the first phases of error which may appear.

I am sincerely thankful to God that He led me to Christian Science; and I am grateful to our dear Leader, Mrs. Eddy, for having revealed this practical religion to us.—ROBERT SALZMANN, Zürich, Switzerland.

Life did not mean much to me before I found Christian Science, some fourteen years ago, but all this was changed when I began its study about one month after arriving in California, having left the eastern part of the United States to go to relatives who are Christian Scientists, and because it was thought a change of climate would be beneficial. This latter was soon proved not true, and I was induced to try Christian Science. A severe cough disappeared, to the astonishment of a lady in the house who was not a Christian Scientist. I was facing the necessity of putting on glasses, but through the understanding that sight is spiritual this was overcome.

Christian Science enabled me, an exceedingly timid, untrained woman, to enter the business world at an age when most people would not attempt it. My family had thought that I would always be dependent on some of them. I have supported myself for a number of years, and now that I am no longer in the business world my needs are met through pleasanter work. While I am grateful for all these blessings and to all who have helped me over the seemingly rough places I am most grateful for the spiritual awakening. I am grateful for the pure, unselfish life of the noble woman who could give this truth to us, her children in understanding, and that she established The Mother Church, its branches and all their activities, with the understanding that God is omnipotence, omnipresence, omniscience, and left us free to work out our problems under divine guidance.

(Miss) Adaline Monroe, Los Angeles, California.

Signs of the Times

["The Unit of Measure"—The Christian Science Monitor, Boston, U.S.A., April 5, 1921]

Eternity is the unit of measure of man's age. Nothing less will avail to determine the range of his existence, and since Mind unfolds eternity, unlimited Mind is the measure of man. A year, a decade, threescore and ten, and all the rest of earth's chosen rods for judging man's being must eventually be laid aside forever. These rods, which have a beginning in birth and an end in death, are impositions whose claims must dissolve before reality.

There is a simple Bible passage which is an inspiration to mankind, a passage in which Caleb tells Joshua: "Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land. . . . I wholly followed the Lord my God. . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in." Men who follow the "Lord our God" in this time have Mind and its idea as all, and they have nothing else. The reward of having this ideal ever before them is instant and eternal: the life that knows no end, the strength that never ebbs, and the wholeness that is everything real.

The world revels in statistics. It compiles mortality tables, age tables, and all the rest of the paraphernalia of the untrue mortal mind. It requires to know the age of men and women for even the most trivial purposes, and it sometimes requires an act of a legislature or even a change in the constitution to abolish the rule. Having learned what it calls a man's age it immediately sets in operation the full force of the carnal mind's laws and conclusions arising in consequence of the figures it has learned. That is, it adjudges a man of this age must be and must accomplish so and so, and of that age so and so. There are many individuals who engage in this more than useless occupation who ought to know better. Mrs. Eddy has not minced matters in discussing this subject. She says, "Never record ages" (Science and Health, p. 246). Every person who discerns and profits by the spiritual understanding with which that and similar injunctions in Science and Health were written will reap its benefits. Those benefits are much greater than the average individual would reckon, for to the "natural man" it is often a matter of absurdity that any one should care whether or not ages are stated and discussed. In fact it seems to him the most natural thing in the world that they should be stated. This attitude reveals the deep ignorance of such an individual as to the hidden man-made laws that are set going in the human discussion of so-called time and age. It is important that man's real status should be recognized: that he has everlasting life and cannot retrograde from perfection, because he reflects eternal Mind. The world has need of the release that comes from such knowledge and is, in fact, enjoying some of the fruits of that release even now, though this is a matter not widely recognized as yet. Mary Baker Eddy writes (Miscellaneous Writings, p. 185): "The spiritualization of our sense of man opens the gates of paradise that the so-called material senses would close, and reveals man infinitely blessed, upright, pure, and free; having no need of statistics by which to learn his origin and age, or to measure his manhood, or to know how much of a man he ever has been: for, 'as many as received him, to them gave he power to become the sons of God."

True man is hoary with wisdom and fresh with youth.

He is at once young and old, in the sense of being all things good, and he is continuously active in the use of faculties and capacities seasoned with the experience of eternity and fresh with unblighted newness. The woeful workings of human laws and customs which require men and women to cease work at a certain age, and to retire from positions in business, in government, and other departments of life, have never touched the real man. He is a truly glorious idea before whom every human law has forever been unknown because there has in reality never been anything save Mind and the idea of Mind. "The measurement of life by solar years," says Mrs. Eddy, "robs youth and gives ugliness to age. The radiant sun of virtue and truth coexists with being. Manhood is its eternal noon, undimmed by a declining sun" (Science and Health, p. 246). So it is that man has no dawns and sunsets to measure the years of his life, for he lives on, intact, and his life is the "same yesterday, and to day and for ever"-wise, full of vigor, and holy. His is the manhood that God has given, a manhood that no one and no circumstance can take away. As men come to the comprehension of this, each one will be able to say with Caleb, "I am as strong this day as I was," and, "As my strength was then, even so is my strength now." Principle and Principle alone is the power that upholds and sustains being.

The helplessness of unreal mortal mind is almost ludicrous when it is attempting to judge without the aid of statistics as to age, education, personal appearance, and so forth. It is most amusing when faced with anonymity in authorship. When a man or woman has produced a composition, a book, or an essay, unsigned or under an assumed name, speculation is let loose as to what, who, and how it is, and all about it. Instances of this are many and the behavior of the world in such a case betrays how useless even in human affairs are personal statistics, for the flights of misjudgment and guesswork indulged in in these instances of anonymity disclose the inborn unsoundness of the mortal mind. Anonymity fools mortal mind thoroughly. Its treasured methods of judgment are balked. Any one can recall discussions as to the identity of unavowed writers.

All this, of course, simply uncovers the pretension of mortal mind in asserting itself able really to exercise any judgment at all. It emphasizes the fact that this mind bases its judgment on the evidence of the five physical senses. These senses are mythical counterfeits of the true discernment possessed by Mind and enjoyed by man who reflects that Mind. Mind and its expression is All-in-all. A hint of this, useful to mortals, is found in the fact that what really mattered in the writings of the anonymous authors was the quality of thought expressed and not the poor mortal who seemed to bring it forth. It hints that, basically, thought or activity is neither masculine, feminine, young, nor old, exclusively, but is all of these and more, and has nothing whatever to do with years, education, or mortal traits of any kind. It is the thought that is important and not the mortal whose name is attached to it. And in truth all there really is, is Mind and its expression, or thought.

["A Decline in Disease"-From The Times, London, England]

Recently published figures show that a steady decline is taking place in many of the diseases which we have been accustomed to regard as dangerous enemies. The decline is apparent not only in the case incidence, but in the case mortality. The afflictions are less deadly than they were even a decade ago, and almost every year there is a further declension of virulence. One of the most striking instances

is afforded by typhoid fever, an infection with an evil reputation. Another is tuberculosis, the apparent diminution of which in all civilized countries is engaging close attention, because diminution is accompanied by a lowered power of destruction. Many explanations and theories have been formulated to explain the facts; unfortunately none of them seem to be quite satisfactory, for this natural weakening of tuberculosis is taking place at a moment when considerable misgiving is being experienced over the efficacy of the campaigns waged against it. Some degree of mystery, too, surrounds the dramatic fall during the last few years in infant mortality, which is almost less by one half than it was in the eighties. We may, if we like, attribute our good fortune to sanitation, food inspection, and educational measures; and these agencies have no doubt played an important part; but, after due credit has been allowed to each, there remains some further factor, the nature of which is not yet clearly apprehended. Can it be a natural immunity, the product of an evolutionary struggle with infection? Attractive as such an idea may be, it leaves unexplained the central fact that the change for the better is-comparatively speaking-quite recent. The diseases, on the other hand, have vexed the human race for many centuries.

[From The New York Herald]

There might be nothing more unusual in a doctor advocating prayer than in any man of any calling. There is something unusual, however, in putting prayer on a scientific basis as a therapeutic agent. The proposition is that prayer has, or at any rate may have, a physiological effect upon the body as well as an influence upon the mind. . . . It is therefore a means at the disposal of the hygienist for preserving and restoring health.

In a book newly issued from the press, a doctor takes the ground that "the unquestionable trend of modern thought is monistic."... Without venturing into the controversial field of direct response to prayer, it is neither unscientific nor irreligious to accept at least as a basis for consideration the proposition of the present writer, "that prayer is helpful not so much as to the granting of specific personal requests; not so much in that the inherently benignant laws of nature could be disturbed in their working in behalf of any individual suppliant; but that prayer is helpful in bringing him who prays into comfortable, salutary, and restful relation with the First Cause." On this theory, training in the habit of prayer in childhood and its pursuit through life are urged as a duty ... upon the pulpit and the clinic alike.

[From an Editorial in San Jose (California) Mercury Herald]

The truths of the New Testament-all the eternal truths of God-must remain the same "yesterday, and to day, and for ever," but man's understanding and interpretation of them must constantly change with his education and development and the onward march of human research and achievement. Any religious organization of this day, Christian or otherwise, which persistently shuts its eyes to new truth and insists upon the acceptance by its members of hoary superstitions, creeds, and dogmas not in harmony with the new truth will as certainly be swept away by the onward sweep of human progress as were the sun worshipers of Egypt. All such must ultimately yield to other religious organizations that will recognize that the creator is constantly revealing Himself and His truth more and more clearly and perfectly just as surely as He has revealed Himself in Holy Writ, though in a different way.

Bible, of course, must not be changed, but new and more enlightened interpretations of it must be sought in order that the revelations of the Scriptures shall be understood in the light of to-day.

[From The Boston Herald]

The Rev. Dr. Howard N. Brown, pastor of King's Chapel, in his sermon yesterday morning declared that it is not enough for churches to be handsome in architecture and decoration, but they must also be places where the truth is spoken. "There has been a time-honored alliance of religion with art," he said, "which has too much persuaded a large part of the Christian world that it is quite enough to have our æsthetic sense gratified and cultivated in our houses of worship. It is high time now for a closer alliance of religion with the scientific spirit whose supreme passion is for a knowledge of truth. It must fare ill with the church in coming time unless it can feel its way to this alliance."

[From the Akhbar, a Native Paper, as Quoted by The Egyptian Gazette]

We were greatly pleased formerly when we saw the government directing its attention to fighting bad practices and disgraceful deeds which are against the commandments of the faith. People were beginning to follow its orders in many directions, and we began to entertain the hope that the army of evil would be defeated, and the bright light of the Sheri law would spread over Egypt. Then we read that the government itself will remove the restrictions already imposed upon wines. Every Egyptian who loves his country regrets this curious decision which tends to encourage many people of inferior classes to indulge in vanity and vice, and do all that disturbs the happiness of the public. Viewed from the social standpoint, wine is a thing that demolishes the structure of the progress of mankind, for it encourages men to commit adultery, murder, and theft, and these are the principal diseases of society. . . . In brief, we ask the government to impose the strictest restrictions upon the use of drinks.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor\$.03	a copy
Sentinel	"
Journal	"
Der Herold	"
Le Héraut	"
Quarterly	"

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These rates are net and take the place of the former 10% discount on periodical orders.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before. 0

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Church Notices

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentincl*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and imme-

diate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Russian

There is now on sale a new Russian translation of "Christian Science: Its Advantage to Mankind" by Edward A. Kimball, with alternate pages in English. Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S. A.

♦ ♦ ♦ Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beyeled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 103.; inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in The Christian Science Journal from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. count will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in The Christian Science Journal and Sentinel, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

German Translation. Alternate pages of English and German.

Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges,

single copy 50 cents; six or more, each 35 cents.

Printed in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

Christian Science versus Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

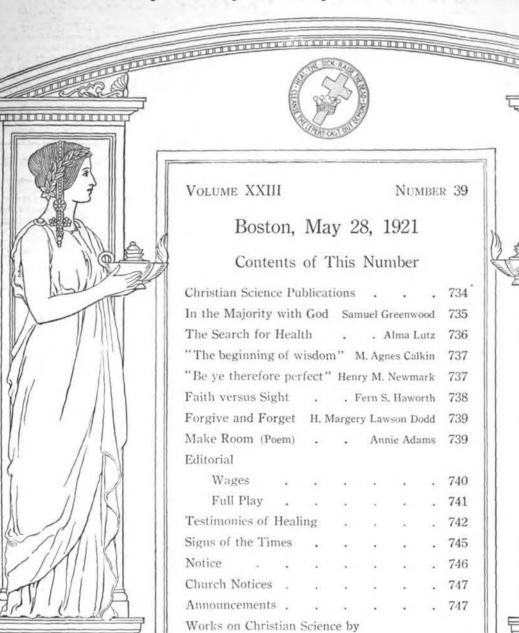
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Mary Baker Eddy

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY BOSTON · U·S·A

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 10 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$5.00; three months, \$3.00; one month, \$1.10; single conv. 5 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

— By Frank Bed.
CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY
— By Hon, Clarence A. Buskirk,
CHRISTIAN SCIENCE: "THE RESURRECTION, AND
THE LIFE".—By Clarence W. Chadwick. Also printed
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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

CHRISTIAN SCIENCE HEALING vs. MENTAL SUGGESTION—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

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CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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In the Majority with God

SAMUEL GREENWOOD

THE decree had gone forth in Babylon that for thirty days the king was to be the only God of the nation, and any one found going contrary thereto would be given to the lions. The subtle effort to substitute human personality for divine Principle has marked the trail of the serpent from the beginning, although not always so boldly stated as in the present instance. Did Daniel, at whom the decree was directed, falter in his choice? Did he weakly compromise with his conscience by believing he could be loyal to God in his heart until the thirty days were ended, while he outwardly conformed to the conditions of the decree? Not for one moment, nor did he attempt to conceal his allegiance to the God of Israel.

The grand old prophet did not court the experience that was threatening him, but from his more spiritual standpoint a den of lions was immeasurably preferable to a palace, if the latter had to be won at the price of his conscience. To him there was but one God, but one supreme authority, and the person and position of even the king could not take the precedence in his thought and conduct. He was about to prove the truth which Wendell Phillips has so finely stated in one of his speeches, that "one on God's side is a majority," or as it is sometimes rendered, "one with God is a majority." To all human appearance Daniel was in a hopeless minority of one, unless he betrayed his fealty to Principle for the sake of homage to person; but the majority of numbers failed in this instance, as it always fails in the end, to prevail over the one who stood with God and withstood the persecution of evil.

History is enriched with the record of those who have stood unmoved in the face of overwhelming opposition, preferring the sacrifice of their sense of human life rather than their sense of right. The world's reformers have ever been in the minority with men, but they were in the majority with God, therefore their cause could not be overthrown. Christ Jesus, who is to-day the beloved of millions, once stood utterly alone so far as human eye could see; but he had told his disciples that he was not alone, for the Father was with him. Could he have been in a greater majority? Had the Master yielded to the seductions of the tempter and sought to be king of men, and to have carnal dominion over all the earth, what could he have accomplished more than others who have attempted to tread the way of pomp and worldly glory? He would have failed as signally as others have failed who laid their all upon the altar of selfish ambition and became engulfed in the strife to be accounted greatest. He knew, better than any one else, that unless God were with him, although all the hosts of earth were in his train he would be in the losing minority.

And in our own day, standing alone in a world of materialists, Mrs. Eddy, as the Discoverer of Christian Science, sent out her challenge of the allness of Mind, to all appearance in a hopeless minority. But she never faltered. Al-

though friends betrayed and enemies opposed at every turn, she preserved her sublime faith that God was with her. She once said to her students, and it was characteristic of her own unflinching fidelity, "Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth" (Miscellaneous Writings, p. 99). The materialistic majority wielded the persecuting lash, but she never moved from her position or altered her course. She was indeed in earth's minority, but she was in heaven's majority, and the God of Israel who had protected His prophet from the lions was her defense.

If one is enduring persecution for conscience' sake, let him remember the glorious line of God's loyalists which has preceded him. The important question is not whether we are in a human minority or majority, but whether we are in the right. It matters little if we are or are not receiving the plaudits of the crowd, or if our opinions do or do not coincide with theirs, but it matters much whether our inmost thoughts can stand unrebuked in the presence of the First Commandment. Many are ready to decide for others, but no personal judgment can be safely substituted for the privilege of seeking divine guidance. The still, small voice of spiritual intuition is not heard in the multitude of contending opinions and emotions, but in the quiet sanctuary of one's own conscience, in the individual's highest realization of good.

Neither majorities nor minorities, on account of their number, are necessarily in the right. There is no assurance of safety in merely being with the multitude. The tendency of the human throng is to follow unthinkingly, like a flock of sheep, those who chance to be in the lead, rather than work out intelligent conclusions for themselves. As Mrs. Eddy has well said, in her Preface to Science and Health, "The time for thinkers has come." The true and scientific thinker is not led by impulse or superstitious sentiment in reaching his conclusions, nor does he look to other human beings to mold his opinions, but he turns to Principle alone for the correct solution of his problems. It is the weakness of mortals that they respond more readily to appeals to their emotions than to their reason, hence the danger of accepting superiority of numbers as a proof of rightness. Ever since human history began, right has been in the minority, not because majorities are wrong, but because it is the nature of human sense to oppose everything in the line of spiritual progress.

How, then, shall we know if we are in the right, be it minority or majority? How else than by the spirit we manifest and the things we do? If we are truly on the side of good, this fact will be apparent to all with whom we have to do, whether they are friends or enemies, for the Golden Rule will then characterize all our activities. If the spirit of Christ is in our hearts it will come out in our lives, for the inspiration of its presence is as irrepressible as being itself. In the Christian warfare,—that is, in the effort to be loyal to Christ,—we are not called upon to strive with men, for neither good nor its opposite supposition of evil is a person,

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but we are called upon to conquer every sense of ungodliness, and in this struggle one with God is always a majority.

The problem confronting Christian Scientists to-day is not one of standing for this or that body of persons, or of espousing one personal claim as against another, but of being loyal to the teachings of Christian Science. Any cause that is confessedly dependent upon human personality, and that can in consequence be held within its grasp, is confessedly independent of Principle, and for that reason would be unworthy of being maintained. If we feel assured of being on God's side, we shall trust in Him for its defense, for when has God forsaken His own? On the other hand, the employment of questionable means to support or to justify one's position, means that will not stand the test of Truth, is an unfailing sign that one is not sure of being on God's side.

After all, the only proof of being right is doing right, for every right-thinking person knows that no exigency can arise in a righteous cause that cannot be cared for in a righteous way. It is certain that God has never sanctioned the violation of human rights for the purpose of establishing or maintaining His kingdom upon the earth. Divine Love does not inspire men to be unjust, to resort to acts of intolerance, or to deny to others the freedom of demonstration which they ask for themselves. If we are in the majority that stands with God, our motives and acts will bear the divine impress, and we shall be content to leave the issues with Him. Our Leader reminds us, on page 2 of Science and Health, that "God is 'the same yesterday, and to-day, and forever;' and He who is immutably right will do right without being reminded of His province." Shall Christian Scientists, with the instruction of their textbook, ever think of God as less than infinite, or of the true man and woman as other than His likeness?

Both human progress and divine justice demand that, in matters of conscience, men shall be free. Minorities are too often in the right to justify their persecution or coercion. When men are honestly striving to be true to their highest sense of good, and to express the best that they are, it is sacrilege for human authority to attempt the administration of their moral sense. The events which called forth Lowell's stirring Stanzas on Freedom, from which the following familiar lines are taken, will be repeated in varying forms until human sense gives up struggling against the divine, and the majority with God becomes the majority with men:—

"They are slaves who will not choose Hatred, scoffing, and abuse, Rather than, in silence, shrink From the truth they needs must think.

They are slaves, who dare not be In the right with two or three."

The Search for Health

ALMA LUTZ

"I AM come," said Jesus, "that they might have life, and that they might have it more abundantly." Truly, abundant life is what we need to-day, and not life hedged about by unjust, terrifying physical laws, nor dependent upon physical organs, not life threatened, blighted, and overcome by a multitude of ever increasing diseases. The great need of mankind is Truth. In innumerable ways everywhere men are searching for health and life which can only be found through a knowledge of Truth. We find compulsory health laws, medical inspection of school children and factory employees, health crusades among the children to teach

them what hygienic rules to follow in order to be well. Newspapers have their daily health columns. Colleges have introduced compulsory health courses. In spite of all this, recent inspectors have pronounced fifty per cent of the school children abnormal. Army tests showed appalling physical defects among the soldiers. With this as an excuse an ever increasing health program is being urged upon the public, and men's thoughts are being turned continually toward disease and fear instead of health and dominion.

Have not men been looking in the wrong direction for health and life? In looking to the body for health and life they have found only pain, disease, imperfection, and death. Indeed it would be well if men would turn from the study of the human body, of diseases, of material remedies and precautions to the greatest healer of all time, Christ Jesus, and learn of him. Jesus paid no attention to the mechanism of the human body; he never diagnosed disease, never laid down health laws, never in the slightest degree gave heed to material laws. In fact, he set aside material laws in a most startling manner. Christian Science brings men back to Jesus' method of healing. It teaches them to believe his promises and to do the works that he did, to find in the Bible not only spiritual regeneration, but physical as well.

"With Christ, Life was not merely a sense of existence, but a sense of might and ability to subdue material conditions," wrote Mrs. Eddy, the Discoverer and Founder of Christian Science, on page 42 of "Unity of Good." How was it that Jesus was able to obtain this power over material conditions? It was not because he was familiar with the symptoms of palsy, leprosy, insanity, and so on, that he was able to heal these diseases. It was not because he knew in minute detail the structure of the eye, the ear, or throat, that he was able to heal the blind, the deaf, and the dumb. It was because he knew God, His power and perfection, and understood that man is His image and likeness.

Mrs. Eddy explains Jesus' method of healing very clearly, in these words, beginning on page 476 of "Science and Health with Key to the Scriptures": "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." You may ask where in Jesus' teachings can one find a single reference to man in the image and likeness of God. Could Jesus have stated it more concretely than this: "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth"?

There is nothing in Jesus' entire record that gives us any excuse for thinking that these mighty works were possible only to him. In fact he persistently pointed out that these works would follow them that believed. The requisite was to believe—to understand; and this demanded spiritualization of thought. This is a thing that cannot be bought, as is brought out in Peter's rebuke to Simon, the sorcerer, as related in the eighth chapter of Acts. Neither is it something that comes as a special gift to a chosen few without any effort on their part. On the other hand, spiritualization of thought was and is attainable only through consecration, through turning to God and refusing to give power to matter or sense testimony.

Jesus' teachings fall on many dull and doubting ears to-day as they did in the first century. To many they are nothing more than words or records of remarkable, unexplainable things that happened long ago. To some they

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bring a vague comfort, while to others they bring life, health, and hope, for they know that these teachings can be practically applied to-day. They know this because they have proved it through the understanding of the Bible gained through Christian Science. To Christian Scientists this statement of Jesus' means more for their health, happiness, and life, than all the physiology, medical research, and medical knowledge in the world: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The first requisite for life and health, then, is to know We naturally turn to the Bible to learn about God, because the Bible is for the most part a record of men who were earnestly seeking to know God, and whose experiences proved their knowledge of God. The Bible tells us that He is Love, Spirit, Life, too pure to behold evil, and describes Him as all-wise, all-powerful, perfect, just, steadfast, and eternal, the lawgiver, the creator, the Father of Consequently, the image and likeness of God, as the Bible defines man, must reflect all these qualities, and hence be harmonious, perfect, loving, honest, strong, intelligent, and eternal. There is no disease in reality nor imperfection of any kind. Thus seeking to know God, we begin to find the real man and realize as the psalmist did that "it is he that hath made us, and not we ourselves." Jesus explains further that to gain life eternal we must also know Jesus Christ whom God sent. To do this we must understand Jesus' mission; we must realize that the work which he did was to show us how to do ours, and that it is our privilege throughout all time to overcome sin, sickness, and death by following his teachings.

The question may be asked, How can just knowing the truth about God and man heal organic disease? The human mind desires a more complicated, more spectacular, and even more painful or terrifying process. Undoubtedly this was very much the way Naaman felt when he came to Elisha to be healed of his leprosy. Naaman had his own belief about how he was to be healed. It was to be a spectacular method, befitting his station and the seriousness of his malady. To go and wash in Jordan seven times, in the muddy, insignificant, little stream Jordan in order to be healed of leprosy seemed absurd and ridiculous, and he was duly enraged. Naaman's servants, however, detected the flaw in his thinking and pointed out to him that he would gladly have obeyed had the prophet demanded some great thing, and then showed him how much easier and more natural it would be to do the simple thing that Elisha asked. So it was that when Naaman's mental state had changed, when he was willing to lay aside his pride and his opinions as to how he was to be healed, and was obedient, and humbled himself as a little child, then the leprosy left him. It was not the water of the Jordan that healed him. That water never before or never again has healed leprosy. It was Elisha's understanding of God and Naaman's willingness to turn unreservedly for help, that opened the way for the operation of God's law of healing. Even Naaman gave all credit to the God in Israel.

Knowing the truth about God and man does heal organic disease and every kind of disease or inharmony. The cause of all disease is mental, and therefore the cure of disease must come through Mind, through the action of the divine Mind destroying the human fear of disease, and hence acting beneficially upon the health. This is not mere theory. It has been proved countless times in cases pronounced incurable by the medical profession, and reveals the wonderful possibilities of growth Christward.

"The beginning of wisdom"

M. AGNES CALKIN

HOW many of us in the early study of Christian Science have been puzzled by the apparently disquieting statement in the ninth chapter of Proverbs, "The fear of the Lord is the beginning of wisdom"? Are we really to fear the Lord—the Lord whom we are just beginning to love and trust and to understand as that perfect Love which casteth out fear? Our dawning understanding seems to rebel against it. Taken literally, such a statement is inconsistent and contradictory, and so we must search for its inner meaning.

Solomon was probably the first to utter these words. The quotation also occurs in the one hundred and eleventh psalm, but this psalm is generally attributed to a much later period than David, and so the author was probably simply quoting Solomon's own words. However that may be, we are justified in taking for granted that he who "was wiser than all men" should be able to guide our footsteps into the path of wisdom; and the first step, he says, is to fear the Lord. The divine wisdom with which he was so richly endowed, however, had guided him to explain his meaning before making this statement, for in the previous chapter we have his explanation in the clearest possible terms. Wisdom herself is supposed to be speaking, calling upon all to hear the truth, and comparing the joys of real knowledge with worldly wisdom. In the thirteenth verse she proclaims, "The fear of the Lord is to hate evil." Thus we may now read, To hate evil is the beginning of wisdom! What a simple explanation, and what a mist is thereby cleared away!

The hating of evil, therefore, is the first footstep on the upward path, and we cannot take the second before the first is accomplished. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 253), "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable." It will be found that the justifiable substitution of the few words above referred to, throws light on many passages difficult to the beginner, and the time occupied in studying and transposing similar passages with the aid of a concordance will be found full of interest and enlightenment. This little contribution -the first offered by the writer for publication in a Christian Science periodical—goes forth with an intense longing that it may prove helpful to some one, as a little token of loving gratitude for the many, many benefits she has received through Christian Science, and in fulfillment of her earnest desire to be able to give as well as to receive.

"Be ye therefore perfect"

HENRY M. NEWMARK

To the neophyte in Christian Science, it is naturally difficult to accept the verity of its insistent declaration that all that is real is perfect and eternal. But this is not surprising when one recognizes that the entire trend of his training and education, having been attained through the acceptance of sense testimony, supports his belief in the reality of an imperfect and wholly transitory existence. From the time of his earliest recollections, life has seemed to be made up of a succession of countless experiences emphasizing humanity's imperfections. Scarcely anything that he observes from day to day seems to offer the slightest justification in concluding that the attainment of perfection can rightly be regarded as a present possibility. But, on the contrary, the imperfections and frailties of the human race beset him on every hand. Whither, in these circumstances, is he to look for a perfect

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state except, perchance, through a vague belief that it may await him beyond the grave?

It is little wonder, therefore, when he is confronted with the teachings of Christian Science, declaring uncompromisingly that the entire universe, including man, is spiritual and not material, here and now perfect, that the beginner should find himself somewhat perplexed and confused. Is he truly prepared to relinquish his preconceptions concerning a so-called material existence with its imperfections and limitations? Realizing that these beliefs and the attending suggestions of imperfection have brought much pain and sorrow, he finds himself quite ready to turn his serious attention to a contemplation of Christian Science in the hope that it may point the way of deliverance to him. He asks himself if, after all, as Mrs. Eddy teaches, so-called material existence, subject to change and dissolution, is but the misconception of that which is actual and real. Can it be true that the belief of life in matter is, in truth, no part of God's plan, and that man, the infinite reflection or idea in divine Mind, has always been perfect and will so continue throughout eternity, as Christian Science insists? The answer brings hope and confidence, for it declares in the words of John, "Now are we the sons of God." This being so, evil and every form of human imperfection are no part of the divine inheritance. There can be no other. The consciousness of this truth destroys his doubts and fears, while the floodgates of joy and encouragement open wide before him.

Now Christ Jesus commanded his followers to be perfect. This injunction was certainly not intended merely for those who were within the range of his voice. It was addressed to all his followers, both at that particular time and for all time to come. For he declared, on another occasion, that heaven and earth would pass away but that his words would not pass away. Can any one doubt that Jesus of Nazareth knew, beyond question, that his command to be perfect could be obeyed? An admission of anything less than this would convert his immortal words into a mere mockery. Obviously, the Master did not demand perfection of his disciples without a full knowledge that perfection was attainable, practically and demonstrably. Every instance of healing, then and now, must, of necessity, elevate thought, in a degree, out of the ignorant beliefs of imperfection into a definite knowledge of the perfection of man, abiding forever in the infinitude of perfect Mind.

In this connection it is particularly significant to note that Mrs. Eddy classifies three commands of the Master as "imperative commands" in the following terms, in "Science and Health with Key to the Scriptures" (p. 37): "Hear these imperative commands: 'Be ye therefore perfect, even as your Father which is in heaven is perfect!' 'Go ye into all the world, and preach the gospel to every creature!' 'Heal the sick!'" And then, as if further to awaken humanity to the vital importance of what precedes she adds: "Why has this Christian demand so little inspiration to stir mankind to Christian effort? Because men are assured that this command was intended only for a particular period and for a select number of followers. This teaching is even more pernicious than the old doctrine of foreordination,-the election of a few to be saved, while the rest are damned; and so it will be considered, when the lethargy of mortals, produced by man-made doctrines, is broken by the demands of divine

Progress toward a complete realization of man's perfection must come, therefore, by means of preaching and healing. The perfection of man is being brought to light according to the measure of harmony attained by the eradication of sin, disease, and death. It will then be seen that the man born of woman, of a few days and full of trouble, could have neither place nor identity in the perfection of true creation which is wholly spiritual. For all must eventually emerge from the false belief of life and intelligence in matter into the full understanding of man's perfection because of his sonship with God, who is infinite Mind and perfect Love. "The divine demand, 'Be ye therefore perfect,' is scientific," declares Mrs. Eddy on page 253 of Science and Health, adding this, however, "and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can 'run, and not be weary; . . . walk, and not faint,' who gain good rapidly and hold their position, or attain slowly and yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won."

It behooves every earnest worker in God's vineyard, therefore, to be mindful of the necessity of actively and joyously taking his place in this struggle between Spirit and flesh. Such a one has his eye single upon the perfection of God and man, in His image, not afar off but an ever present divine idea dwelling eternally in the divine Mind, while yet taking the footsteps which Mrs. Eddy describes as indispensable. In the face of the suggestion of the human mind and corporeal sense, persisting in declaring the dream of human existence as real, the Christian Scientist calmly and resolutely maintains the truth of being in his own consciousness. He is truly rejecting every suggestion of imperfection and limitation and replacing these with the God-given consciousness that is ever proclaiming the perfection of all creation. This understanding is, in truth, the stone which the builders rejected which has become the head of the corner. For nothing less than this underlying realization of man's perfection heals. This is the basis of Christian Science healing, as it was demonstrated during the ministry of the Galilean Prophet. For thus we read in the Christian Science textbook, beginning on page 476: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy. Man is not a material habitation for Soul; he is himself spiritual."

Faith versus Sight

FERN S. HAWORTH

IN human experience one often finds to-day, as did the patriarch Abraham, that the call comes to go out to a land that "I will shew thee," that we know not of. The tendency of the human mind is to wish first to see the result of any particular action; but God requires that we act in obedience to divine direction, before the promise of blessing can be fulfilled, and "sufficient unto the day" is confirmed in the quiet words of Jesus of Nazareth: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." How can we know when a step is ordered by the Lord? The nature of Truth is to bring peace and joy, and when the false arguments of doubt which disturbs, and selfwill which resists, are silenced, we find that the light "which lighteth every man that cometh into the world" is with us; for, as Mrs. Eddy so well expresses it in "Miscellaneous Writings" (p. 117), "God is the fountain of light, and He illumines one's way when one is obedient."

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It is worthy of note that Abraham, the representative of fidelity to Principle, rendered willing response to the divine requirement and obediently left his own country and kindred, literally walking by faith rather than by sight. The first thing he did on arriving at the appointed place was to build an altar unto the Lord, and to call upon the name of the Lord, typifying the sacrificing of the material self and acknowledging the supremacy of God, good, thus making life sacred, as the word denotes. With this selfless attitude and full allegiance to Principle, it was inevitable that the result could only be an increase of spiritual understanding on each occasion, which appeared humanly as plentiful supply, for we read that "Abram was very rich" and "their substance was great." Having done his part, paying his tithes, fulfilling God's will and purpose for him, he experienced the confirmation of the promise, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If Abraham had hesitated, through fear or through desire to know the outcome, he could not have experienced these results, because doubt, hesitancy, and fear are qualities of the carnal mind, which produce want and stagnation, and cannot cognize good.

One beautiful proof of selflessness in Abraham was evident when there arose a dispute between his herdsmen and Lot's herdsmen, and the decision was made to go in different directions; for he said to his nephew, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." A whole-hearted desire to do the will of God, and let His purpose be fulfilled in us can always well afford to leave a decision to those who deem it important to choose, and accept the other course whenever such occasions arise. As God, Principle, remains eternally the same, we need have no fear, for He is to us, as to Abraham, our shield and "exceeding great reward."

Forgive and Forget

H. MARGERY LAWSON DODD

ON page 12 of "Miscellaneous Writings" in an article entitled "Love Your Enemies" Mrs. Eddy says, "If you have been badly wronged, forgive and forget." Through all Christian times we have been taught to pray, "Forgive us our debts, as we forgive our debtors," and it may perhaps happen that, having been wronged, with these words on our lips we have thought it sufficient to ignore the matter; so with a pat on our own backs for our charity, we have taken no further trouble. But have we really done our part? If error presents itself to us in any form it is our duty to destroy it, not to ignore it, and we must set to work. It may therefore be well to consider what rules we have to guide us. The first surely is that we cast error out of our thinking, as we are taught in Christian Science. This is not a process of self-condemnation, as mortal thought would so often have us believe, nor do we need to say, "Perhaps it was my fault; I must not be too hard on so-and-so," and thus reach a frame of mind of sham humility. We must find true humility and understand clearly that we can do nothing of ourselves, that we have no righteousness whatever belonging to us as mortals, and that "there is none good but one, that is, God." Then we need to know that the child of God, divine Principle, is incapable of feeling hatred or revenge and can only reflect divine Love. This done we are ready to see more clearly how to apply the Golden Rule, to do unto others as we would have them do unto us, and to separate the tares of mere condoning from the wheat of true forgiving.

Unless one is a coward, one does not wish one's faults watered by a false kindness and allowed to grow. One has no right to do so to another. To excuse error is to believe that there is a real something to excuse. If we were asked to treat a patient for sickness, we should not say, "Poor body; it cannot help feeling sick and having pain; it is made like that, and moreover it was not considered and was left in a draught." We should declare right away that in place of the seeming material body there is really only man, expressing Principle. In the same way we must uncover the error and face it for what it is-an erring mortal trying to make us accept him as God's child, hatred pretending to be power, when all power belongs to Love, a lie asserting itself as the truth. When faced in this way, the utter unreality of the whole distortion that tried to gain admission becomes obvious and is not only forgiven but forgotten; for how can we remember that which never was? There is, however, one more step to complete the work; namely, to put the true idea in the place of the false, to see not mortal man but the Christ-man as the only reality, and therefore all we ever need to take cognizance of. In "Science and Health with Key to the Scriptures" Mrs. Eddy tells us (p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." In the process of our work we shall be guided as to whether it is wise and helpful to point out the fault in love, or whether it is our work silently to bear fruit. Nor need we be disturbed at any seeming upheaval following upon our activity. If a seeming chemicalization occurs we need only rejoice that error is being destroyed. On page 296 of Science and Health we read, "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self."

We often think of the Master's love for John but we may forget he also loved Judas. His love for John was manifest in the most beautiful, spiritual friendship the world has ever seen. But the sharing of spiritual joys was of no use to Judas, and only after the betrayal did error destroy itself, through his unspeakable remorse and ultimate suicide. So we see that the most unloving thing we can do is to condone sin, should an offense dare to show itself to us either in our capacity as parents, friends, or citizens; and the most loving thing we can do is to "Rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393). Divine Love takes care of the consequences, for we have obeyed the Golden Rule, and in this way only can we truly forgive and forget.

[Written for the Sentinel]

Make Room

ANNIE ADAMS

Make room for Love;
With tenderness and might
It comes to shed on all
Its everlasting light.

Make room for Truth,
Our blessed heaven-sent bread;
To feed earth's hungry ones,—
A bounteous table's spread.

Make room for Life;
Sin, suffering, death, give place.
Sad, weary ones look up—
Life fills all space!

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Editorial

Wages

Wages are the payment every man receives for whatever he may accomplish. It is, as it were, his requital. Metaphysically there is no escaping them, whether they are the wages of sin, which Paul told the Romans is death, or the wages of Principle, which is eternal life. To the world this is something of an enigma, yet it takes very little metaphysical knowledge to understand its inevitability. Sin is grounded in materiality, and the very fact of material existence predicates death. Human life has been the subject of a thousand similes, but there is no avoiding the appropriateness of the simile that it is a straight line drawn between the two points of birth and death. Birth is the requital or wage of the belief in material generation, and death is the ultimate penalty or wage of that belief. Scholasticism has represented death as the gateway to eternal life, whether in heaven or in hell. The idea is, of course, hopelessly illogical. "Death," Mrs. Eddy writes, on page 203 of Science and Health, "is not a stepping-stone to Life, immortality, and bliss. The so-called sinner is a suicide. Sin kills the sinner and will continue to kill him so long as he sins. The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time: then the waves of sin, sorrow, and death beat in vain."

The belief in materiality is sin. The sin of omission, possibly, to the man educated into a belief in the reality of matter, rather than the sin of commission, but nevertheless sin. If to this sin of omission he adds the sin of commission, that is to say if he indulges in some expression of animality which society has agreed upon describing as sin, he may hurry the ultimate penalty, but the requital will come in any case. To avoid this requital is quite impossible, by any means save those which Jesus preached, namely, the gaining of that knowledge of Truth which is itself the wages of spiritual well-doing. "This is life eternal," Jesus said to his disciples, on the road to Gethsemane, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." Tradition has pictured him standing before the great golden vine, in the temple, and making aloud his great prayer. Whether tradition is accurate or not is entirely immaterial, there is in any case no mistaking what he intended by the true vine. The lesson he was engaged in teaching was the lesson he was always engaged in teaching, namely, that the knowledge of Principle, that is to say of the allness of Spirit and the consequent nothingness of matter, was in itself eternal life. It is no wonder, then, that Mrs. Eddy has made this the cardinal point in her metaphysical system, and has expressed it in that passage, on pages 9 and 10 of "Unity of Good," where she writes: "What is the cardinal point of the difference in my metaphysical system? This: that by knowing the unreality of disease, sin, and death, you demonstrate the allness of God. This difference

wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught."

What, then, the whole matter comes to is this, that as a man sows so shall he reap. His wages are simply the crop he rears, and his seed is simply his thoughts. The guarding of his thoughts, then, must constitute his daily work, and his success in keeping his thoughts pure sums up the measure of protection which he affords himself. As surely as his thoughts stray into the pleasant fields of matter, so surely is he earning the wages of sin. As steadfastly as he passes them under the rod into the spiritual sheepfold must he attain that security which is protection upon earth, and ultimately acquire that fuller knowledge of Principle, the wages of which are eternal life. The whole battle of physical existence is seen, then, to be an individual battle. Temptation to go astray in myriads of ways may seem to come from without, but if the individual is steadfastly guarding his thoughts, his protection against this temptation is secure. The temptation may come in untold ways, but it will come in its most deadly form in proportion to the pleasure which it offers. No human being wishes to believe in sorrow or sickness. He may yield to them out of ignorance, but never with satisfaction. In the case of pleasure this is perfectly different. Here he goes out to meet sin halfway, or a good deal more than halfway, and yields to it with satisfaction. The ultimate wages of death he may know are inevitable, but he forgets this in the pleasant orgy of temporary sensuous enjoyment.

Human life is the vestibule to some further stage of existence on a road which never ends until sin is finally conquered. The wise man, therefore, will employ it in getting rid of as much of his materiality as possible. He will forsake the way of Balaam the son of Bosor, who received the wages of unrighteousness, and will strive more and more determinedly for the wages of righteousness. The writer of Revelation has explained to him exactly what is before him. "He that overcometh," he writes, "shall not be hurt of the second death." This overcoming can only be achieved by a never failing adherence to Principle in word and in deed. It means that a man shall set to work to overcome the flesh at every point. It is a mockery for him to put off doing this, for the wages of sin is death, and these wages will be paid to him whilst he is still waiting to reform. Then the second death will assuredly await him. Reformation is not achieved by intending some day to do better. It is achieved by that hourly watchfulness which prevents the image of anything impure or untrue from forming in the human consciousness. Thus the enemy is always a man's own material consciousness, for in the degree in which this is attuned to matter will it take in and harbor all those material suggestions which are being perpetually given utterance to by mortal mind.

The devil, in other words this mortal mind, is always assuring mankind that sin is the breach of a certain code of morals humanly manufactured. This is the mesmerism that prevents the world from freeing itself from sin by grasping the fact that theft, drunkenness, slander, hatred, sensuality in any of its innumerable phases, are one and all expressions of a belief in the reality of matter and of all that proceeds therefrom. Thus the world is seen indulging in its perpetual shadow pantomime; indulging, even in its saner

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and better moods, in the effort to stamp out effects whilst leaving the cause of these effects untouched. The writer of Revelation knew perfectly well what he was saying when he explained that peace could not come to the human consciousness until the great red dragon, mortal mind, had been cast into the bottomless pit. It was not the major or the minor sins of physical existence which had to be got rid of, but the belief of life in matter itself. When that was accomplished, the sea itself would pass away. From the beginning to the end of the Bible the sea is the symbol of evil. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." The deep, the sea, or evil, was brooded over by the darkness of ignorance, until the light of Truth first began to dawn in the human consciousness. Gradually, as the record goes on, this dawn of Truth spreads into day, until the Revelator writes, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The disappearance of the sea is the disappearance of sin, and with sin of the wages thereof.

FREDERICK DIXON.

Full Play

THAT infinite power may have full play of orderly action is the purpose of man's living, for cause, in order to be cause, requires effect or manifestation. In "Reverie," one of his last poems, Robert Browning mused about the time and circumstances when "power comes full in play;" but because he was thinking of materiality as more or less necessary, he could not see the real spiritual meaning of the term he was using. The absolute fact is that infinite power, the divine Mind, requires unlimited effect for its expression, and this unlimited effect must manifest all true vigor, variety, concord, and every other good quality there could possibly be. The full play proceeding from omnipotence is the immortal happiness which all people are seeking but which they can find only as they drop their mortal sense of living for the spirituality of the true consciousness. Since omnipotence manifest is certainly enough to satisfy anyone, it suffices to fulfill every right desire and to replace any wrong desire with the true idea.

What is a child or a dog at play actually doing? Of course, to use the word "play" in this sense is to deal with a somewhat different meaning from that involved in the phrase "full play;" but the two meanings are, after all, closely related. Whatever is either at play or in full play is in some way in motion. The true play, in both meanings of the word, is the true motion that expresses infinite Mind; whereas the human sense of play, even of free or full play, is but the counterfeit, the suppositional opposite, of the divine action. The division of human living into work and play is merely a classification of the so-called mortal mind. Because what is one man's play is very often another man's work, we need to see that the true full play of Mind, which is both useful and satisfying to Mind, and which any human sense of doing counterfeits, is spiritual action, quite apart from the belief in matter. Immortal motion is far more than a sense of physical exertion, in that it is the vital expression of infinite Life as idea, not materiality.

On page 224 of "Miscellaneous Writings" Mrs. Eddy declares, "We should remember that the world is wide; that there are a thousand million different human wills, opinions, ambitions, tastes, and loves; that each person has a different history, constitution, culture, character, from all the rest;

that human life is the work, the play, the ceaseless action and reaction upon each other of these different atoms." Since human living exhibits all this variety, how much more varied and truly satisfactory must be the true idea which it counterfeits. The full play which manifests the divine Life must be free, unlimited action of Mind, for only in the realm of infinite Mind can there be genuine freedom. Immortal Life now, with all its action, is Mind, not matter.

In no way can the true doing be listless or purposeless. Because Mind is infinite, Mind requires infinite unfoldment of action, though what this spiritually constructive unfoldment is no man can humanly outline. To live in eternity now is to make the most of every opportunity for proving Mind as the only producing, governing, and sustaining power, to do with all one's might whatever one finds to do that is essentially constructive, and to rejoice in the indestructible harmony of the divine action to-day. Such living involves neither waste nor inefficiency. As Mrs. Eddy remarks on page 230 of "Miscellaneous Writings": "Three ways of wasting time, one of which is contemptible, are gossiping mischief, making lingering calls, and mere motion when at work, thinking of nothing or planning for some amusement,-travel of limb more than mind. Rushing around smartly is no proof of accomplishing much." Accomplishment is the expression of actual intelligence, and this constitutes the full play of divine power which alone means happiness.

If one sees a fish swimming idly, as it seems, in a pond, one may think of that sense of existence as dull and of lesser value than the affairs of humanity. Yet it is only mortal mind that interprets that form of activity as lower and less important than other seeming forms. From the fish to the human being, the earthly seeming is mere counterfeit of the spiritual reality. In the true living which God, the divine Mind, knows, there is no unimportant experience, for all true action in boundless variety is requisite for the full manifestation of divine intelligence. Real action, however, is spiritual and not material, for the full vigor of God, self-existent Life, shown through all true quality, by whatever name it may be called, is much more than a play of material muscles and nerves. The reality, whether it be called man or fish, is spiritual idea expressing as full play of spiritual action the one Life which alone is causative.

Job was reasoning out for himself something of this truth that full play of true action is necessary for the expression of omnipotence when he said: "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? in whose hand is the soul of every living thing, and the breath of all mankind." It was because Job was able thus to reason out the infinite freedom of true creation, of the spiritual idea expressing Soul altogether apart from the belief in matter, that he could prove through the very midst of all sorts of suggestions the immortality of his own freedom. That the divine power is indeed unlimited and is manifest as full play for man throughout true living is the lesson for all to learn. The learning of this lesson requires the relinquishment of all sorts of false beliefs, both seemingly pleasurable and seemingly painful; but the whole process of proving Mind's infinity is a joy, for it is the realization of true power as "full in play" now, without possibility of interference. GUSTAVUS S. PAINE.

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Testimonies of Healing

It is with a deep sense of gratitude and love that I testify to God's wonderful healing power as demonstrated through Christian Science. Some years ago I was suffering with what two physicians diagnosed as gastric ulceration of the stomach accompanied by profuse hemorrhages. I was restricted as to diet, and was told that a recurrence of the trouble might result in something more serious. During the years that followed I had several other bad attacks, and was helped each time by my physician, in whom I had the utmost confidence; but I did wish that I might be cured so that I would not have any recurrence of the trouble or be in fear of what I ate. A little more than four years ago I had a very severe attack. All of the doctor's skill failed to give me the relief experienced on former occasions. I could retain nothing in my stomach, not even the liquid taken three times a day as my only nourishment, and I was given rectal feedings to keep up my strength. The physician said that a chemical analysis indicated cancer of the stomach, and he could do no more for me except to give me morphine to ease my suffering.

As I did not like the effects of the drug and was opposed to its use, at my husband's suggestion I began to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and when I did not feel like reading, some member of the family would read to me. I also formed the habit of repeating silently the twenty-third psalm, and through the light of Christian Science it had a newer and sweeter meaning for me. My husband made arrangements for absent treatment to be given me by a practitioner, and shortly after this the thought suddenly came to me that I was healed and that I might as well get up and stay up; but fear whispered that it would be better to say nothing about it, for it might not be so. I not only had to combat my own fear but that of my family, who were afraid to have me walk around much or to eat anything but the lightest of food. My progress, I feel satisfied, was slower on account of this fear, but I finally determined to discontinue the unnatural manner of taking nourishment and began to eat heartier food and it was not very long before I was eating whatever the family did, and gaining in strength and weight. The doctor who had previously attended me could hardly believe my husband when he told him I was up helping with the housework and eating anything I wanted. When told that I had taken Christian Science treatment, he said he did not blame us; and that he would have done the same under the circumstances had it been his mother. On the day of this writing I have been spading up and planting in my garden, besides helping with the work in the house, and I have repeatedly eaten food that had been forbidden me by the medical practitioners, without fear or any evil results.

In reading certain passages of Scripture I had often wondered if the sick could not be healed now as they were in the time of Christ Jesus. Now I know they can. My husband and I are both studying Christian Science and we are not only very thankful for physical healing but more so for the spiritual uplift and understanding, for the knowledge that God is All-in-all.

MRS. G. W. HILTON, Amarillo, Texas.

I wish to add to the statement of my wife's that two tests of stomach contents came from the laboratory labeled cancer of stomach, and the doctor does not even now repudiate his diagnosis. He told me no case had ever been cured and medical science could do no more, and he quit coming, saying that it was only a question of how many days her vitality would last,—that there was absolutely no hope as no power on earth could save her.—G. W. HILTON.

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With a grateful heart I wish to tell how my family and I have been blessed through the teachings of Christian Science. During the war we had many apparently serious problems to meet. Providing for a large family and experiencing sickness and various difficulties often rendered my husband and myself nearly desperate. When I went to others for comfort I was often, even by pastors, told: "Yes, it is really hard to pass through all this, but you must bear it for it is a proof that God loves and therefore chastens you." I could not be satisfied with this consolation any longer and preferred not to know anything more about God. Then in the time of greatest need I learned of Christian Science. It was explained to me that God is omnipotent good, that want, poverty, and sickness are unknown in His kingdom, and that He does not cause His children to suffer.

I remember well asking the one who had told me of Christian Science for an explanation of material needs. I was at that time without any means and knew not how I was to provide dinner for my family; nine hungry ones were waiting for food. The student of Christian Science explained to me the words of the psalmist: "Thou preparest a table before me in the presence of mine enemies," and showed me that my sorrowful thoughts full of anxiety and care were my greatest enemies, but that, if I could replace those thoughts of poverty by right thoughts and realize that God is the source of supply, I would find that all our needs were met. I returned home comforted and endeavored as well as I could to destroy the evil beliefs. When the time to prepare the meal arrived, I placed a kettle of water on the fire as though I had something to cook. My eldest child exclaimed in amazement: "But mother, what are you going to cook? You have nothing." I explained to him God's ever presence and that He supplies our needs. Soon afterwards the bell rang, and a man came to pay a bill. He said he was obliged to pass our house and wished to settle the matter at this time. But I was filled with praise and thanks to God who always has ways to help us. We were able to leave the table satisfied, for God had prepared the table in the presence of our enemies. I could relate many similar experiences. I can honestly say that Christian Science with its beautiful teachings has delivered us from want, sickness, and mental darkness. Our eight children as well as my husband and I cannot be grateful enough that this way, which leads out of darkness into the light of Truth and faith in God, was pointed out to us.—(Mrs.) IDA WENGER, Bern, Switzerland.

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In gratitude for the healing and blessings I have received through Christian Science I send my testimony for publication. Many years ago I was healed of bronchial asthma of years' standing. In three weeks the healing was complete and since that healing I have been perfectly free. Recently a serious attack of influenza disabled me and for some hours I suffered a great deal of pain. At the same time I was troubled with suppuration of both ears, which lasted for some days. Through the loving help and work of a member of our church I was greatly benefited and in a week was quite well. After the first day I had no suffering, and was quite able to read or write or do anything necessary, and my recovery was quick and wonderful. For this and numerous other blessings and healings in my fam-

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ily, spiritual, physical, and financial, I cannot be too grateful, and I thank God for what He has done for me and mine. I am grateful also to our dear Leader, Mrs. Eddy, for giving us "Science and Health with Key to the Scriptures." I wish to express thanks for all the comfort and help I have received from the literature, from the Journal, Sentinel, and Monitor; each one always contains a comforting, helpful message.

(Mrs.) Constance Nutting, London, England.

I want to express my gratitude for the many healings I have had through Christian Science. My first healing was of enlarged glands. This led me to begin the study of Christian Science, which I kept up for about three months; then I dropped it, thinking it was not doing me any good. Finally, in great distress, I got out my copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and began to study it again. Never before had I found so much joy as I did when I knew that God is the only cause and creator. I am very grateful that I can belong to the Christian Science Sunday school. It is so comforting to know that God is always with us in time of need. I am indeed grateful to God and hope many others will find the way as I have.

(Miss) THELMA REINKE, Detroit, Michigan.

A little less than six years ago our little daughter was treated for appendicitis, as we believed her to be passing away. We had a doctor diagnose the case and his verdict was that she had tubercular enteritis; that all her joints were tubercular and one lung was affected. He tried to convince us that the child would pass away if we relied on Christian Science for healing, but I told him I believed all things were possible with God. The next day she complained of her knees and each day some new manifestation of discord came up for destruction, until all were destroyed by Truth. The healing was slow, and there was much for us to learn.

In three months' time the child was up, one month later she started to school, and in another three months was completely healed. During this time we had three present treatments-all the rest being absent. I am grateful to the practitioner who was so patient and loving during all these months; also to the nurse and to all who helped us, and for the truth that unfolded. I am grateful to Mrs. Eddy for her writings and for all the Christian Science literature.

(Mrs.) Nellie Campbell, Oakland, California.

I wish to express my sincere gratitude for the good that has come to me through the study of the Bible and Mrs. Eddy's works. For many years I was a sufferer from rheumatism, and I was in despair of ever being freed from it. While in this condition I read an article in The Christian Science Journal. The truth suddenly dawned upon me and I realized that in reality I had permanent and everlasting freedom from sickness of every description. From that moment I began to experience the healing power of Principle and in a short time the healing was complete, and it has been permanent. Since that demonstration I have been an earnest student of the truth, as revealed through Christian Science.

There had also been the experience of a seeming loss of all earthly possessions and a loss of friends, several of whom I had held dear in a seeming affection for attractive personality. These things were restored when they were seen in the new light which came from the study of Christian Science, and I learned that all true good is in the realm of Mind, and is forever intact. Now I have real friends who are with me in the study of Christian Science; and my various human needs are met through the understanding that Spirit is substance. As Mrs. Eddy writes on page 468 of Science and Health: "Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit."

For these manifold blessings, I cannot be too thankful to God. How much I am indebted to Mrs. Eddy for the happiness and contentment that have come to me through the revelation of Christian Science I do not feel capable of expressing in words.

LAWRENCE F. VAN DEVENTER, Great Lakes, Illinois.

When I was given up by skilled physicians, several years ago, a dear friend urged me to try Christian Science, which I did as a last resort, and found it most comforting from the first, and the best healing balm to mankind since Jesus was among men. My ills were great in number. I have been healed of pneumonia, nervousness, sick headaches, the grip, cancer, fever, and a tendency to take cold easily. I had always had someone else do my washing and hard work; now I can do it all and clean house and sew for a family of four. I never had such perfect health as now, and life is worth living, for which I give thanks to God and my gratitude goes out to Mrs. Eddy. In closing I wish to express my gratitude to those who have so faithfully shown me the way in Christian Science. That God's wisdom may ever sustain them, is my sincere wish.

(Mrs.) May L. Hayes Wheelock, Dryden, New York.

My introduction to Christian Science was through a copy of the Sentinel which a kind friend handed to me as something good to read. I found his words so true that now I hardly want to read anything other than Christian Science literature and the Bible, of which I knew very little before coming into Science. For about ten years I had worn glasses at my work for nearsightedness. One day as I was in the act of putting them on I was impelled to put them away, and have not worn them since. I was fond of intoxicating beverages, and had been addicted to the use of tobacco in different forms and to profanity for thirty or forty years. These habits left me without any apparent effort on my part. I have been able to overcome many minor complaints through the understanding of divine Mind, or Love and Truth, and of God as All-power. I have had some remarkable healings, with help from kind practitioners, to whom I am thankful. I am grateful also to Mrs. Eddy, the noble woman who made it possible for all people of all nations to realize the one perfect Principle, divine Mind or God, as ever available to all mankind in overcoming sin, sickness, and death. I am thankful to God "from whom all blessings flow."

WILLIAM C. ALLEN, Memphis, Tennessee.

Christian Science has been a great protection to me in overcoming the effects of accidents. I wish to tell of one which without Christian Science would no doubt have either proved fatal or left me a cripple. A few months ago I fell backward down a steep stairway with a sharp turn in it, and when I reached the bottom I seemed hurt from head to foot. I immediately declared the truth, however,

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knowing that there are no accidents in Mind, and I certainly felt a wonderful sense of protection, despite the fact that I could not bear to have my husband move me. He was very frightened and called a Christian Scientist close by. I held fast to the truth, refusing to let fear gain dominion over me. The next morning, although my ankle was very much swollen and discolored it did not pain me. My neck seemed stiff and my back somewhat sore, but I put on slippers and went to church. A few weeks afterwards a swelling formed on my collar bone, and a friend of mine who looked at it said I had either broken the collar bone or had torn the ligaments. In a few days the swelling left and the healing was complete.

I am very grateful for Christian Science, and especially for the literature. It means so much to me. The more I read it the more I love it, and the more grateful I feel toward our Leader, Mary Baker Eddy, for giving us this practical religion, which certainly meets our every need, and acquaints us with God.

(Mrs.) Blanche Ward, Fairview, Oklahoma.

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About five years ago I had my first Christian Science treatment, which resulted in a wonderful instantaneous healing of an ugly growth on my face, which I had given up hope of getting rid of as it had been removed several times and had reappeared. Christian Science was brought to my attention when my mother was healed, in one treatment, of a complication of troubles that five doctors said would require an operation. I asked the practitioner to help me in regard to that growth. The next morning it was entirely gone and has never returned. I have had other healings for which I am very grateful. While at work recently my husband's right hand was crushed in a machine. His employer sent him home, telling him to stay off as long as necessary. He called up a practitioner for treatment, and went to work the next day. The swelling gradually disappeared and in a few days his hand was normal. Several of the employees said they did not expect him to return for at least a week.

Of course one would be grateful for physical healings, but I am also very grateful for the wonderful spiritual teachings of Christian Science. I am grateful for the literature and for the lectures and to the loving practitioners for their work.—(Mrs.) Edna H. Simpson, Washington, District of Columbia.

A year after my father passed on, great financial losses occurred in our family, which brought me into an entirely new, unfamiliar life, a life of the most severe privations. It was my nature to take everything earnestly and seriously. I did not suffer from material want, but I made the trials of the whole family mine, and I was constantly depressed. It was at this time, about ten years ago, that dear friends told me of Christian Science. From that day on I stood under the protection of Truth. Adversities brought about in business life never again had the power to make me unhappy or suffer, as had constantly been the case. My thoughts brightened and I again found joy in living. My position constantly improved and I always had desirable results in business.

At one time a sum of money was required that, in addition to other valuables, would enable us to obtain some family possessions which had been tied up for years. I had witnessed several failures in this respect. Then I took our textbook, "Science and Health with Key to the Scriptures"

by Mary Baker Eddy, and read several passages from the chapter entitled "Footsteps of Truth," which begins on page 201. I clung steadfastly to the thought that God would show me the way. Without my worrying in the least or giving any further thought to the matter, the day passed. The following afternoon I received a larger sum than was required, and this from a source of which no one had thought, but where I had related the situation. I received further assistance from the same source, so that within a very short time the whole way had become clear and all difficulties had been adjusted. Through the guidance of divine Principle I had been shown the correct way, where all had been in readiness for me.

After my marriage new difficulties presented themselves, and it often seemed to me that I did not know which way to turn. During all these battles I trusted in God's guidance, and in Mrs. Eddy's explanations of the harmony of being I found strength. When I expected my baby Science and Health was my only reading matter. I was under great mental strain, and had to combat the general acute lack of food, but I was under the protection of Truth. I am unable to find adequate words with which to express how Christian Science gave me everything and was everything to me in this trying time. It was my food and my strength. In due time my child came into the world. He flourished rapidly and to-day he is a loving, thriving boy.

I am thankful to God for all the blessings which have come into my life, and I think with gratitude and joy of our Leader, Mrs. Eddy, who proved to us that "There is but one way to heaven, harmony, and Christ in divine Science shows us this way" (Science and Health, p. 242). I am grateful also to my dear friends who first acquainted me with this wonderful teaching, which brought this bright light into my life. I am constantly endeavoring to grasp the truth which Mrs. Eddy has revealed to us and to follow her example.

(Mrs.) CLARA MARTHA MÜLLER, Wiesbaden, Germany.

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While waiting for a friend in the library of a downtown hotel recently, I noticed a *Christian Science Journal* on the table. Reading some of the testimonies brought back an instantaneous healing that came to me in that same room some time ago.

After a very busy day in the shops there seemed to be a sense of physical weariness, confusion, and headache. It was my intention to go home and return later to the Wednesday evening meeting, but I was unable to do so, and went to the hotel where I knew Christian Science literature could be had. After reading Science and Health for a few minutes, I opened to page 494 and my eyes fell upon these words: "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good." The realization of the truth of that statement brought instantaneous healing, the inharmonious condition was entirely met, and I went on my way rejoicing.

This is only one of many healings that have come to me through the teachings of Mrs. Eddy. The physical healings, beautiful as they are, seem small compared with the wonderful happiness, security, confidence, and joy that a better understanding of God brings. There have been many testing times, but the mantle of divine Love was always thrown about me, and Truth, the strong deliverer, protected and saved. I am beginning to realize that there is only one Father-Mother God, one Shepherd, and one flock.

(Mrs.) Frances Sauter, Boston, Massachusetts.

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Signs of the Times

["Reconstruction"—The Christian Science Monitor, Boston, U.S. A., April 19, 1921]

Since the great war, the world has been going through a process of reconstruction and readjustment, and from even a cursory glance at world affairs, upheaval and disorder of many kinds seem to be present. This process is apparent in the unsettled business conditions and radical changes taking place in the government of the nations. There has been a thorough stirring up of evil, and its ways and hidden methods are constantly being uncovered and brought to light. Mrs. Eddy, the Discoverer and Founder of Christian Science, in speaking of healing in her article, "The Way," in "Miscellaneous Writings" (p. 355), and after stating that mortal mind would have to pass through three stages of growth, says: "First, self-knowledge. The physician must know himself and understand the mental state of his patient. Error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration." So instead of becoming alarmed or depressed or fearing the tremendous upheaval that is seemingly taking place in the process of the readjustment of things, it should be a time of great rejoicing in knowing that error is uncovering itself and nearing its own destruction. All that is actually taking place is the unfoldment of God's infinite being, which is good and perfect. It gives every one an opportunity to prove that evil has no activity, no intelligence, and no power.

In the first chapter of Genesis it is stated: "And God saw every thing that he had made, and, behold, it was very good." In God's kingdom, then, no so-called reconstruction is necessary, since the entire universe, including man, is already created good. Nothing can be added to nor taken away from good, or Truth. This verity is for all to assimilate. In replacing every false sense of affairs with the truth about what God truly made and what He knows about His idea, the spiritual creation appears. Principle is all-knowing, and man cannot reflect more than Principle knows. God recognizes no evil, so man made in His image and likeness, good and perfect, can reflect no error. If God, good, were conscious for an instant of any evil whatever, He would not be infinite.

Scientifically speaking, the only reconstruction or reorganization taking place is the endless activity of Principle forever expressing limitless Mind. It is the modeling of men's thinking and actions after the pattern of divine consciousness according to "the pattern" that was shown "in the mount." It is the replacing of what the five physical senses claim to know with the spiritual fact of what really is. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 260): "The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal. Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will finally be seen as the only true conception of being." It is the privilege and should be the desire of every one to prove here and now the omnipotence and allness of Principle, the cause of man's being. Man and God are inseparable and forever one. It develops, then, that all that really needs reconstructing is our mortal sense of thinking and the human, erroneous judging of affairs. For surely, God, good, who is immutable, has not lapsed from good, and therefore is not in need of reconstruction. Divine Principle is forever unfolding its infinite idea perfect and wholly spiritual.

It is indeed a time for every one to demand of himself what Elisha requested of the woman when she inquired of him what should be done in her case, for she feared that the creditor would take her two sons to be bondmen, and he said: "Tell me, what hast thou in the house?" That is a searching question when applied to one's self: "What hast thou in the house?" What has each one stored up for himself in his thinking? Is it material and consequently temporal, or spiritual and everlasting? The time surely is right now for mortals to adjust their way of thinking to God's infinite plan, and to model their living after divine consciousness.

The vision of men must enlarge. Men and women are learning to serve instead of seeking petty, material fame, popularity, and power. After all, what do these will-o'-thewisps amount to? What gain or true happiness do they truly procure? Prosperity in material wealth, power, or place can never bring any one an iota nearer the kingdom of heaven. To quote again from Science and Health, Mrs. Eddy says (p. 248): "We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love—the kingdom of heaven-reign within us, and sin, disease, and death will diminish until they finally disappear." In serving Principle, God, and obeying His precepts, is the true work of the individual found. It matters not what form this activity assumes, lowly or great, provided that whatever is undertaken is done for the glory of God. A better sense of things is continually unfolding and the selfishness of mankind will give way, so that God's kingdom, of a certainty, will be made manifest in earth as well as in heaven.

As has so often been stated, man's work is to be about the Father's business. As the understanding of Principle, divine cause, unfolds and man is revealed as inseparable from this one and only cause, the fear, manifesting itself in affairs of business, home, or state, in the form of evil, sickness, or death, will be known for its nothingness and God's law will be seen to operate in all circumstances. Man's real work of reconstruction, then, is to model his thinking in accordance with divine Principle at all times. It is to know more of God, and man as the reflection of Mind. This spiritual understanding will heal the sick, revolutionize the world, and overcome all error. It may be necessary for mortal mind to receive many jolts and thorough shakings before it is willing to leave the false beliefs that are imbedded in matter and turn the whole of the way to Spirit. Nevertheless, even while this seeming process of reconstruction is going on, mankind can rejoice in the fact that God, divine consciousness, and its infinite idea, is all there is, and is right now perfect, whole, and complete.

[From "Religion and the Concept of Progress," by Clarence Marsh Case in The Journal of Religion]

The fact that "more eminent" psychologists discount more fully the belief in God and immortality may simply register the fact that eminence in psychology demands more and more a temperament and intellect which find their natural medium in quantitative measurement of physical phenomena rather than in the philosophical interpretation and evaluation of the less tangible and more elusive, yet even more significant aspects of human experience. . . .

This hypothesis is borne out by the well recognized fact that psychology has steadily drifted away from its original mother, which is philosophy and metaphysics, and has moved toward physics, biology, and physiology. An examination of the subjects developed in leading psychological monographs and articles for the last ten years will impress on any observer the astonishing preponderance of physical measurements, especially as applied to minute studies of the more strictly individualistic and materialistic aspects of the various sensations, perceptions, and higher intellectual processes. . . .

The significant suggestion from the situation seems to be that the supreme task of the present century will have to be the construction of a spiritual view of life, a task for which physical science, including most of current psychology, is entirely disqualified, but which will have to be the work of a truly *scientific* philosophy and metaphysics. The course of evolution has maneuvered mankind into an exceedingly dark blind alley in these later days.

[From "The Church and Science," by Sir Francis Beaman. in The Nineteenth Century and After]

Psychology, the Cinderella of the sciences, has of late been regarded as a possible common meeting ground, a No Man's Land between the old camps of physics and metaphysics, but closer scrutiny shows that all psychology which is popular to-day is misnamed. . . . Handled by orthodox biologists, physiologists, physicians, alienists, and pathologists, psychology soon comes to be founded on and exclusively referred to material mechanism and the interplay of its parts.

[From "What Is the Good of Knowledge?" by A. D. Ritchie in The Hibbert Journal]

However much counsels of despair and defiance of ineluctable fate may impress us for the moment, it never holds our imaginations for long. Cheerfulness keeps breaking in. The note of despair and defiance rings false when we listen carefully; it is hysterical and not sane. The City of Dreadful Night is a city of nightmare, and we are not its citizens in our waking hours. Why is this? If we honestly face the facts of this wearisome condition of humanity, we have to confess that so long as we keep within purely material and earthly bounds there is no logical escape from complete pessimism; and yet pessimism never really grips hold of any sane man's imagination; it never really convinces him. In spite of all appearances to the contrary, every man believes there is hope for humanity, somehow. There comes from somewhere a light to lighten our darkness. We may use the formulæ of religion and the name of God to speak about it; we may wrap it up in the obscurities of a metaphysical creed; or we may be as silent as the Pythagoreans: but it is there, whether we look for it or not. . . . If there is no avenue of experience besides the five senses of our bodies, then all is vanity, and the knowledge based on those five senses is the vanity of vanities.

[From The Nation, of New York City]

Mail brought in thirty-three and one-third hours from San Francisco to New York? It staggers the imagination, but there the fact is. Seven fifty-pound pouches of mail left San Francisco and arrived at Mineola, Long Island, New York, the next afternoon, being brought at an average speed of eighty-one miles an hour, including stops. Were we not a people dulled to the marvels of science, so extraordinary a feat must have thrilled the country. It was only a short time ago that the transcontinental pony express seemed to Americans an amazing achievement when it carried the mail from ocean to ocean within three weeks. Then came the seven-day trains, cut gradually to four and a half, and now the aeroplane in thirty-three

hours, which will indubitably soon be a round twenty-four hours. How remote now seems Jules Verne's hero who struggled across the continent by train, by balloon, by snow-boat, by horse, to accomplish his trip around the world in eighty days! The government is building or purchasing several great Zeppelins which are counted on to carry passengers from New York to San Francisco in a trifle over two days and one of them may be in service next summer—and this is after all but the beginning of the development of aviation.

[Our Dumb Animals, as Quoted in The Universalist Leader]

[The state of Washington] has been celebrated for its wild west shows. Bulldogging, steer roping, and other cruel sports have characterized these rodeos, or round-ups, as they are called. One has been planned for at Spokane for next July fourth. Governor Hart has just notified the people arranging this exhibition that the law relative to cruelty to animals must be rigidly enforced. The law of that state expressly forbids the causing of suffering to any animals for the purposes of amusement.

[From The Woman Citizen]

In Bombay, India, recently, at a meeting of the Bombay Municipal Corporation, a resolution was passed requesting the government to remove from the municipal act the sex bar placed against women, which disqualified them from becoming municipal councilors. Almost fifty women, Parsees, Hindus, and European, were present to listen to the debate, but the debating was of course done by men and the passing of the resolution was the act of men, and Indian men at that. The opening up of opportunity to Indian women may be nearer than occidentals have guessed. An argument of one of the speakers was: "What is the use of saying the country was out for democratic institutions if they themselves wanted to exclude women, who formed half the population, from participating in public affairs?"

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term-subscriptions for *The Christian Science Monitor*, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor\$.03	a	copy
Sentinel		"
Journal		"
Der Herold		"
Le Héraut		"
Quarterly		"

These rates are net and take the place of the former 10% discount on periodical orders.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before. 1

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Church Notices

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,-The Mother Church,-printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX .- The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

+ + + Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in The Christian Science Monitor, were run off at the time of their publication in the Monitor.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each. and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount. Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific . Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for The Christian Science Monitor, Journal, Sentinel. Quarterly, and Heralds, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and imme-

diate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale about June 20, 1921, six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation." "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUB-LISHING SOCIETY, Boston 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCIT TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco. one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

German Translation. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

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SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



VOLUME XXIII

Number 40

Boston, June 4, 1921

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

JUNE 4, 1921

NUMBER 40

Government

HELEN ANDREWS NIXON

BECAUSE of unmistakable glimpses of the Science of being, the perception of an actual existence here and now of that which is nonexistent to mere bodily sense, Christian Scientists are Christian Scientists. Their spiritual perception takes in a perfect spiritual universe, including spiritual man under the sole government of perfect and eternal Mind. Thenceforth their sense of government, be it in state, church, or family, is based on this fixed revelation of Christian Science and they know that in the administration of any form of government neither human will nor reliance on material means can truly avail. Rather do they seek spiritual ways and means, which the contemplation of and devotion to the idea of God's government will surely furnish. This is by the law of reflection.

All Christian Scientists have proved that denying ungodliness and unqualifiedly and lovingly acknowledging the supreme government of God has brought spiritual illumination, patience, peace, wisdom, long-suffering, and love into their experience. The exercise of these qualities constitutes good will to all mankind and produces a confidence in divine Principle before which no fortress of error will finally prove impregnable. The Christian warrior's assurance rests on the spiritual fact that God, good, does indeed govern all, is All, and that what seems an assault is the illusion of evil, which, resisting to its utmost the advancing spiritual era, will vanish with the new birth of the best and greatest. As Mrs. Eddy says on page 10 of the Message for 1900: Evil is illusion, that after a fight vanisheth with the new birth of the greatest and best. Conflict and persecution are the truest signs that can be given of the greatness of a cause or of an individual, provided this warfare is honest and a world-imposed struggle. Such conflict never ends till unconquerable right is begun anew, and hath gained fresh energy and final victory." In other words, the divine law in forcing latent, hidden error to the surface into human view lays bare error's false foundation, even the lie which would present God as changeable and man as mortal. When viewed through the lens of Christian Science the persecution of a righteous cause is a true sign of the nearness of Truth and its spiritual activity manifest in error's tormented cry: "Let us alone." Unconquerable right will end the conflict in Truth's final victory.

Since individual man, as Mrs. Eddy teaches, is a unit and as important as multitudes in knowing and doing right, he must accept the responsibility of self-government. Through obedience he simultaneously discovers the government by divine Mind of all right ideas or units and the consequent falsity of the claim of evil that man dominates man and that mankind's interests are divided. Jesus' words, "The kingdom of God is within you," point to individual self-government. The revelation of God's government in Christian Science meets its response in this true inward

nature of man, hence the true activity is from the inward to the outward. This reasoning shows clearly that not through outward circumstance or influence is man governed, but rather through honestly and joyfully following his own upward individual conviction. Thereby to others is also willingly accorded their God-given right to self-government, and "to live and let live" becomes the natural, scientific rule of a life.

Prior to issuing the Church Manual our Leader, Mrs. Eddy, had embodied in the textbook of Christian Science, "Science and Health with Key to the Scriptures," six tenets of Christian Science. Had the moral and spiritual growth in the lives of Christian Scientists attained to the code of righteousness contained in these tenets, "laws of limitation for a Christian Scientist" would not have followed them. "Heaps upon heaps of praise confront me," she says in "The First Church of Christ, Scientist, and Miscellany" (p. 229), "and for what? That which I said in my heart would never be needed,-namely, laws of limitation for a Christian Scientist." To the writer the heart and soul of the Manual has always been the chapter on "Discipline," especially the first by-law of the chapter, which we needs must have read to us once a month. The defense of our cause can be maintained only through the utilization of the qualities of God, for in them alone is the divine government reflected.

In "Pulpit and Press" (p. 20) we read, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth." Christian Scientists understand that the material structure which men call The Mother Church is but the outward sign of our Leader's victory over the flesh; that the true Mother Church is the mental concept, the result brought forth by our Leader's understanding of God's omnipotent government, and that it is being sustained through her followers by loyal, steadfast obedience to the true idea of God's government and all that term includes.

Might not this recognized fact that The Mother Church is spiritually sustained indicate our Leader's ideal that The Mother Church, in its self-government, is intended to approach a theocracy? Church government in Christian Science branch churches has reached, or should have reached, the democratic stage. A monarchy is a state or people ruled over by one person. An oligarchy is a government by a small, exclusive class. A democracy is a form of government in which the supreme power is vested in the people collectively, and is administered by them or by officers appointed by them. Highest of all is a theocracy, defined in the dictionary as, "A form of government in which the Almighty is regarded as the sole sovereign, and the laws of the realm as divine commands rather than human ordinances." Does not our wise Leader imply that in its unique self-government The Mother Church is to be demonstrated a true democracy in which all depend together on God as the one governing power in the true theocracy?

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THEOPHILUS ALLEN

[UMAN experiences are apparently similar throughout Hall human history. In emergence at any time from bondage to freedom, one encounters difficulties, and unless the search for liberty is founded upon right motives, mortals are apt to take backward glances and regret positions left for what seems uncertain and precarious in a forward movement. To-day, as in the past, mortals are just as apt to be grumbling and discontented in their wanderings through the wilderness of beliefs as were the children of Israel, crying out for the cucumbers, melons, and fleshpots of Egypt. Deliverance nevertheless is ever nigh. As Moses pointed out the omnipotence of Mind, and proved God's presence and power to the discontented children in the wilderness of Sin, and they received "the bread from heaven," so to-day the infinite supply of divine Principle is ever present and capable of proof by right apprehension and application.

The Scripture narrative in regard to the supply of manna is thus related in the book of Exodus. When the children of Israel beheld the strange white substance on the ground, they exclaimed, "What is this?" "for they wist not what it was." Unaware of the proper term for this strange gift, which had rained down from heaven, the wondering people cried out, "What is it?" There was nothing ambiguous in Moses' reply. It was direct and plain enough for all to comprehend. "This is the bread which the Lord hath given you to eat." Certain instructions followed as to how this food should be gathered, in a manner exactly suited to all. Full assurance was given of an ample provision for all, "every man according to his eating." The Sabbath supply had to be gathered the previous day with the promise of its freshness for sabbatical use; on any other day the attempt made to preserve a supply for the morrow would prove futile, as any surplus would be found unfit for use. It is plain that the clear and comprehensive directions given meant of necessity strict obedience to Mind and Mind's mandates. Here was Moses, proclaiming God's message, that the supply was always equal to the demand. The assimilation of the truth would clearly mean the elimination of all error. No one could assimilate more than the allotted daily portion. In the measure of his obedience he realized the sufficiency of his supply. It came as daily supply, not to be hoarded, but as positive proof of Mind's omnipotence and ever readiness to supply all needs each day.

It is not strange to find the same question voiced to-day. Men and women who in the midst of trials, in a wilderness teeming with human beliefs, turn to Christian Science, usually approach the subject with the same undetermined query, "What is it?" later to decide that the answer is just as directly given, and Christian Science is indeed "the bread of heaven." In the measure the fact is apprehended, that "bread of heaven" is the equivalent of "bread of life," in that ratio do we assimilate the truth of being. Christ Jesus in his ministry pointed out clearly to the Jews the distinction between the manna of the wilderness and the true bread from heaven, for it is recorded in the gospel according to John, "For the bread of God is he which cometh down from heaven, and giveth life unto the world." Christ Jesus sums up his whole discourse with the final statement, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The writer of the Apocalypse determines this fact when he refers to "the hidden manna," which the Spirit provides as sustenance "to him that overcometh."

When this question "What is it?" arises in the experience of the investigator in Christian Science, the hypothetical theorizing of the human mind must be laid aside. The backward look at matter should only be regarded in the light of a position outgrown, with no possibility of retrogression. In the realm of divine Mind all that exists is positive and real, and is, because of its infinite cause, the one and only consciousness-Spirit. It naturally follows that all who reason rightly, from spiritual existence, are maintaining this one fact in thought, "the thing which the Lord hath commanded," the demand to look forward, not backward. Marching forward toward the goal of Truth, human sense of limitation is lessened, in the expectation of the goal of spiritual attainment. Fear of lack and poverty are minimized in proportion to our grasp of the infinity of good, for the right sense of substance replaces scarcity, and plenty is manifested where famine seemed to be. The standard bearer of Truth carries abundant riches with him, for bearing in mind the allness of God, the Father which "giveth you the true bread from heaven," each individual learns that he is "taught of God," and receives the understanding of eternal life.

In a well-known hymn (Hymnal, No. 163) Josiah Conder voices humanity's needs: "Day by day the manna fell," and, "Take the manna of to-day," presenting in clear terms the wisdom of daily living as fashioned and molded to the divine will. The "manna of to-day" is steadfast obedience to divine Principle, patiently resisting all that is unlike good and putting into practice just what we know of Christian Science. We can demonstrate only that which we know, and as trust in divine Principle is actively practiced, we find our daily tasks appointed by Principle, with power to work out the spiritual in our experiences, by the complete abandonment of the material. When Principle gives the word, there is no need of hesitation, the opportunity for good is present. To grasp this as substance is to understand God or Mind to be the only true consciousness or intelligence, and man in His image and likeness as reflecting this intelligence. We go forward in this way with more of the Mind of the Christ and are on the alert, when material ways and means threaten, promptly to correct with spiritual understanding every human concept of conditions and things.

In our daily experiences sometimes the visibility on the horizon of our vision appears low, dimmed by the mists of belief, and shadows of doubt. Yet in this complex situation the testing time arrives, when, turning to divine Principle for guidance, the opportunity is presented to exercise more faith in God and find abiding safety in Him who is ever present Love. The employment of our faculties in working with divine Principle is always a cheering occupation. The persistent effort to keep the spiritual idea as our standard ever before us lights our path. Human will is conquered, as God's spiritual means are discerned and material methods are abandoned. Waiting on God we are receiving our full measure of daily food. The promise given to Moses is for all. "My presence shall go with thee, and I will give thee rest." Resting in the activity of Truth, we are confident of God's guidance through the wilderness, the desert becomes gladdened, our manna is daily supplied, rocks become fountains, waves and billows part and afford a safe passage, and moreover we are joyfully looking forward to the land of promise. On page 307 of "Miscellaneous Writings" Mrs. Eddy has very beautifully stated: "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for to-morrow: it is enough that

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divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort."

In the correctness of our understanding of God and man, and our insistence upon the infinity of God and His idea, we can as students of Christian Science prove the evidence of our manna and its sufficiency, by replacing the disturbing elements of human fear with confidence in the fact of

of our manna and its sufficiency, by replacing the disturbing elements of human fear with confidence in the fact of spiritual evidence, in implicit obedience to divine Principle, God and His idea. In the measure of our apprehension are we fed with "the hidden manna." The unfoldment of infinite activity is overcoming the material at every point and our daily sustenance is always the recognition of the quickening of Spirit. How true and emphatic are Mrs. Eddy's words on page vii of the Preface to Science and Health, "The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal." Truly this is "the manna of to-day," "daily strength for daily needs."

"Without seam or rent"

JAMES B. MERRITT

THE habitual reader of the literature of Christian Science or the regular attendant on its services hears the omnipotence and the immanence of God so constantly reiterated and becomes so thoroughly familiar with the teaching, whether he puts the clear understanding of it into practice at all times or not, that he may sometimes forget that the vast majority of people in the world know little or nothing of a God who is Love, a God who, as the psalmist says, "forgiveth all thine iniquities; who healeth all thy diseases."

Since God is the Principle upon which the whole superstructure of spiritual understanding and therefore of real and harmonious existence is based, it is manifest that a better apprehension of the power, the wisdom, and the goodness of God as the great artificer of the universe and the preserver of everything that He has created in this spiritual universe must be attained by the thought of the world in general before world salvation and the true brotherhood of man can be consummated. This can be accomplished only by persistent knowing of the facts about God and man in His likeness, thought upon thought, word upon word, "line upon line, precept upon precept," wherever a vulnerable point may be found in the armor that mortal mind is ceaselessly shaping to shelter its hideous brood of false beliefs and counterfeit creations. The need is apparent, then, of understanding the truth, dwelling upon the perfection of God and the consequent perfection of His work, and pointing out His work in contradistinction to the spurious claims of human invention.

So much has been written on this subject that it may seem there is nothing more to be said, that further attempts at its exposition can only repeat what has gone before, but as a correct knowledge of God embraces an understanding of His spiritual creation including man, and its relation to Him, the subject is as exhaustless as the fountain of His love, as deep as the very wells of salvation. That which has been the theme of prophet and apostle from Moses to Paul, and of hundreds of other writers and teachers down through the succeeding centuries, whose inspiration was none the less genuine because they are not canonized by church councils or their writings recognized as Scriptural authority,

will continue to interest future generations so long as limitations of time and sense enthrall humanity and men seek for release from this bondage. Mary Baker Eddy writes in "Science and Health with Key to the Scriptures" (p. 323), "The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality," and students of Christian Science are learning that nothing else can give this understanding.

The doleful experiences of the world might be expected to have long ago taught mankind that no surcease of sorrow, pain, sickness, or death is to be found in a mistaken and unscientific belief about God, but mortal mind is ignorant of its own limitations, ignorant of the fact that what it conceives to be the truth about God and man is a lie leading it on to its own destruction and that of its counterpart, the mortal material body. But mortal mind has no intelligence, no ability to learn anything. Neither can anything be learned from negatives only. Our mistakes and their consequences may show us that we are on the wrong track, but perceiving this, we shall still be in the wilderness and more hopelessly bewildered than ever if we do not find at the next fork of the road the guidepost of truth pointing us to the right way. So it is the duty of those who have found the true way in Christian Science to place guideposts of truth so effectively that whenever any weary and sin-sick traveler, scourged by the taskmasters of evil and ready to throw off its bondage, comes seeking the way to rest and harmony he will find one close at hand. He will find the aid that he needs, the guidance to the understanding of himself and his oneness with the loving Father whom, perhaps, he has before regarded with fear and dread as standing ready to punish the least infraction of some cruel and unjust law, instead of as infinite good, ever present as law to save and bless.

Any human being with the capacity to do any thinking whatever holds a belief in some creative power higher than himself, in other words, in a God. The very fact of his belief in his own existence compels him to account in some manner for that existence, and in spite of his attempts to trace being to a material cause he has never been able to find in matter life or anything that will produce or support life. His material body cannot hold even his human sense of life when mortal mind agrees to the dissolution. How important, therefore, that the thought which has come to this point should find ready and waiting it the true and simple rule for the solution of the problem. Our beloved Leader, Mary Baker Eddy, has worked out anew for the world the problem of being, according to the rules laid down by the great Teacher of Galilee, and has demonstrated the way so plainly that no seeker who is sincere can fail to understand it.

If we would follow our Leader as she followed the Christ, we must make use of the means she established to disseminate a knowledge of the truth she taught and practiced. Her priceless writings, the church services, the reading rooms, the lectures, the periodicals, are all coordinate parts of her plan, each equally important in its place in that plan. Failure on our part to recognize and uphold any of the agencies that constitute this complete whole cannot but reflect upon the wisdom of the Founder of it. In her every thought and act in the demonstration of what she has named Christian Science, and in providing the means by which her teachings should be perpetuated and disseminated, she followed faithfully and consistently the leadings of Truth as practiced and taught by Christ Jesus, and we as her fol-

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lowers certainly cannot do less than maintain and support in its entirety, without seam or rent, what she refers to on page 242 of Science and Health as "the Christly garment of righteousness." The entire passage reads: "The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness."

The keystone of the spiritual temple which it was our Leader's life work to build, all will agree is "Science and Health with Key to the Scriptures," which must be regarded in conjunction with the great corner stone of the structure, the Bible. Like the angels of Scripture, each of the other stones in the temple has its office, and the periodicals certainly were meant by their Founder to be the means for bringing the truth to many who would not find their way into a Christian Science service or even into a reading room. They are Truth's messengers, and as they go forth to the remotest corners of the earth the message they carry must be of love and peace and harmony, heralding the goodness of God and the fellowship of man. God speed the day when all who name the name of Christian Science will demonstrate the brotherhood of man in their own thought and among themselves and never again take in vain the name of God, His Christ, or of her who has voiced their fullness to such as will hear.

No Failure in Mind

MABEL BLANCH

To many of us the Bible was a sealed book before it was read in conjunction with the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, but to-day thousands are able to share in the treasure which has been waiting to be given to the world for generations. It is true that many men and women have toiled long to recapture the spirit of Christianity which was evident in the world for three hundred years after the crucifixion, but not until Mrs. Eddy found the truth which was to rend asunder the veil covering the teachings of our Master was humanity able to appreciate to the full the vast storehouse made available to every individual through the teachings of Christ Jesus.

One of the things which an earnest study of the Bible teaches us, however, is that we are not to keep this treasure to ourselves. The gospels are full of the commands and promises given by Jesus to his disciples and to as many as believe on his word. Could anything be more imperative or emphatic than that uttered to the eleven on the occasion of his appearance after the three days spent in the tomb, "Go ye into all the world, and preach the gospel to every creature"? This can be done by each one of us in so far as we are faithful to Jesus' teachings and strive to overcome the "old man" in ourselves. To many of us, perhaps, this may seem at first to be a hard task, especially when error tries to have us believe that we are not progressing toward the goal of Spirit, when we have to take, sometimes, many halting footsteps, but here again we can turn to the Bible for guidance and read what Jesus says on the subject of apparent failure. It is recorded in the seventeenth chapter of Matthew's gospel that a certain man brought his son to Jesus for healing, with the words, "And I brought him to thy disciples, and they could not cure him." When the boy had received his health the disciples questioned their Master as to their failure: "Why could not we cast him out?" to which Jesus made this memorable reply, a reply which

was to indicate for all ages how to combat the erroneous claim of lack of understanding: "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Let us consider that last clause, "And nothing shall be impossible unto you." What is it, then, that tries to convince us sometimes that we are not progressing so rapidly as we would like, or that we are unable to put into practice Jesus' command and take the good tidings to others? Jesus told his disciples that it was their unbelief—and is not this the reason with all of us? It is our inaptitude to know that the truth is available here and now in the same degree for all. Because the problems which we have to confront are seemingly a little bigger as we progress toward Truth, we may begin to listen to the voice of error which says, "You have not enough understanding to deal with this problem," or, "It is more difficult than others and will therefore take longer to heal," not discerning that this temptation must be grappled with as definitely as the problem. It is on these occasions that we shall derive great help from the study of our Leader's words on page 183 of "Miscellaneous Writings," where she states: "Man is God's image and likeness; whatever is possible to God, is possible to man as God's reflection. Through the transparency of Science we learn this, and receive it: learn that man can fulfil the Scriptures in every instance; that if he open his mouth it shall be filled-not by reason of the schools, or learning, but by the natural ability, that reflection already has bestowed on him, to give utterance to Truth." There can be no failure in Mind, and when error would fain have us believe that we have suffered defeat, then is the time to obey the injunction on page 393 of Science and Health: "Rise in the strength of Spirit to resist all that is unlike good." For us to admit that we are unable to overcome any discordant condition is the greatest error of all, for we are then submitting to the claim that man lacks understanding, we are forgetting that God gave man dominion over all things.

It is reported that when the Allied troops suffered reverses in the great war, they fought all the more doggedly and refused to give one inch of ground to the enemy. So should it be with us. We should seek the help of divine Love all the more persistently, and all the more courageously refuse to listen to the tempter so that we can eventually use that seeming reversal as a means to overcoming more error for ourselves, and therefore for the whole world. To all who have to pass through such an experience, the occasion of Peter's denial of the Christ, and his recovery, affords a valuable help, and it is possible for each one, with the aid of Science and Health, to learn the lesson contained therein for us all.

In the gospel according to Luke we read how on three occasions Peter denied that he had had any connection with Jesus, and, in the two verses which end this temptation, we can understand the despair with which Peter must have felt himself enveloped: "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." But do we read that Peter ceased to be a disciple of Christ, or that he gave way to that despair and let it conquer him? Are we told that he felt that never again would he be able to preach the gospel, that gospel which his beloved Master had been expounding to him and the other disciples for

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three years? No! Neither are we told that Jesus treated him as if he had failed, for John records that when Jesus had partaken of the morning meal eaten with the eleven, he asked Peter three times if he loved him and as many times gave Peter a command: "Feed my lambs," and, "Feed my sheep."

Jesus knew, as also did Peter, that the circumstance of the denial was an error which had to be destroyed, that it had no power to overcome the man of God's creating. Peter understood that he had the power to prove all that his Master had taught him and that he could make a stepping-stone of this apparent failure by showing a higher and more glorified discipleship. That he accomplished this is evidenced from his own epistles and all that is recorded of him in The Acts of the Apostles. When we think of Peter's bitter experience, added significance is attached to the words in his first epistle, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Let us all, then, rejoice when trials beset us and tread the upward path with a glad confidence that the claims of error come to us only to be destroyed, to give each one the opportunity of proving again and again the allness of God. Like Peter we must obey the command, "Feed my sheep."

Weather

WANDA WHITMAN

THE general opinion is that nothing has been done about 1 the weather because nothing can be done about it. It is true enough that very little has been accomplished, in the sense that there are few instances in which a record has been made of man's dominion in this respect. It happens, however, that those few instances are of the greatest importance, for they occur in the Scriptures, and stand, therefore, as object lessons to all who accept the truths of the Bible. Both in the Old and in the New Testament are examples of control of the weather by man working in harmony with Principle. In the eighteenth chapter of I Kings there is the familiar instance of Elijah's rewarded faith, when his servant's seventh observation brought the report, "There ariseth a little cloud out of the sea, like a man's hand." In this case "there was a great rain," because rain was needed. In the New Testament we have the supreme example in an opposite case, when Jesus stilled the tempest and "there was a great calm." Here it is recorded in almost identical phrase by Matthew, Mark, and Luke that "the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!"

The astonishment of these men was without cause, since, as Mrs. Eddy writes on page 134 of Science and Health, "A miracle fulfils God's law, but does not violate that law." It will be seen that we have the best of examples not for discussing the weather in terms of fear, as did those in the ship, nor even for complaint, but for invoking God's law of harmony regarding it. Thus we realize that a subject considered worthy of so much discussion should have occasioned more action. One difficulty has always been, of course, the belief that all weather, good or bad, comes directly from God. Destructive storms, lightning, and tempests are still termed in legal phraseology "acts of God." In support of this belief orthodoxy was apt to quote the Scripture, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," quite overlooking the fact that both sun and rain here typify the unfailing mercies of divine Love in comparison with the frail judgments of man.

Modern so-called science naturally does not share the view of a manlike God who capriciously assigns rain and drouth, heat and cold. Material knowledge substitutes for this idea of Deity laws of physics just as arbitrary and wholly uninfluenced by Mind. This substitute belief is no better in its results. Weather bureaus, after much labor, are able to predict with some accuracy what weather we may expect for a very short time ahead, but beyond wholly negligible experiments with the use of explosives in producing rainfall, material science, like orthodox theology, has effected nothing in the way of controlling the weather.

There is no discordant condition in the world for which the power of Truth as revealed in Christian Science is not available. Here, too, then, is a phase of existence to which it can well be applied. It is not merely a matter of mud and umbrellas when it rains, or of fans and ice during excessive heat. There are acute destructive phases of storm; there is the constant belief that crops are affected by freezing or drouth or moisture, so that local, national, or even world prosperity may depend upon the variations of heat and rainfall. It is clearly time for mankind to realize that in this, as in all other things which seem to affect daily living, the weather is a product of mortal thought.

In this regard an important fact to remember is that the strength of right thought lies not in number but in rightness. The effort of one person in any community, therefore, who thinks in accordance with Principle in this matter is sufficient to bring about harmony. Mrs. Eddy says in "Pulpit and Press" (p. 4): "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One. and therefore is the seer's declaration true, that 'one on

God's side is a majority."

Thinking rightly about the weather obviously does not mean outlining for the benefit of personal desires. If a country needs rain, it is worse than useiess to seek to avert it because one prefers sunshine, though it may be entirely right to realize that the needed moisture may be supplied without accompaniments of destructive lightning and wind. At all times, however, it must be understood that no matter what the weather may be, man is never subject to it, and barometric variations can never interfere with right activity. Dominion over any material condition comes after, not before, we have freed ourselves from fear of it and belief in its reality. It is reasonable to suppose that a cessation of complaining talk and adverse thought about the weather would alone bring about great improvement. Such complaint could readily be dispensed with as a topic of conversation, as could pessimistic prophecies about "the face of the sky."

Another trouble is that with its usual inconsistency the carnal so-called mind is disposed to quarrel at times even with what it regards as good fortune. Thus this mind often speaks slightingly of the uncertainties of what in other moments it regards as one of the delights of the year, "spring weather." If weather is worth thinking about for a moment, it is worth thinking about rightly. Such thought cannot fail to bring results in accordance with the Love which is, in the words of Isaiah, "a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."

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Editorial

Peace

THE world's idea of peace is too often a mere sensuous rest. At the best, it may probably be said to represent some form or another of ease in the senses. This is because the ordinary man, believing intensely in the reality of matter, naturally measures everything by a material standard. That was the cry of the demoniac among the tombs, "Art thou come hither to torment us before the time?" The demoniac, like the owners of the swine, wanted peace in the name of the material senses. But he, like most other people who seek peace on such a basis, sooner or later awakens, like Abou Ben Adhem, to discover that such peace is a dream.

There is no such idea of peace to be found in the pages of the Bible. Peace there is always the result of spiritual understanding. Christ Jesus explained this, with marvelous emphasis, on his way to Gethsemane. "Peace I leave with you," he said to his disciples, "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." What he meant, surely, was that the world's idea of peace was a false idea, and that the peace he was offering was not peace as the world gives it. If his disciples were not to wake up to discover their peace to be a dream, they would have to find his peace, in the only place in which it could not be destroyed, in spiritual realization. The peace Jesus had offered them had been perilously near what the world would have termed war. It was, indeed, war with themselves. It meant the daily struggle with their own carnality, the destruction of which alone could bring them the spiritual perception which constitutes the peace of God which passeth all understanding.

In Jesus' company, under his guidance, they had gone out to fight the world, the flesh, and the devil. He had taken from them their homes, and sent them to fight the world without money in their purses. He had subjected them to all the passions of orthodox anger and contempt, and before he left them finally he was to tell them that the preaching of the gospel was to endanger their very lives. No wonder that, on another occasion, he had told them that he came not to bring peace but a sword, and to show the world that a man's foes would be those of his own household. The sword of the Spirit could produce nothing but war to the human senses. Its only use could be to destroy all that was sensuous and material in the human consciousness. This was the peace, unlike the peace of the world, which Jesus had given to the disciples. And yet only as the holy war was fought, and sensuality overcome, could the individual hope to gain that spiritual peace which can never

Yet Christ Jesus was the way, and he declared that all who climbed up into the sheepfold, and found safety there, would have to climb in his footsteps. It is useless for anybody to imagine he can find spiritual peace whilst attaining the lusts of the flesh. The peace of this world is beset

with danger upon every side, and if a man's peace can be upset, it proves that he has not reached the place where he understands what peace really means. The man, on the other hand, who really does understand how peace is attained, can find peace though the world about him is experiencing hell. This was what Mrs. Eddy was referring to when, on page 96 of Science and Health, she wrote, "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace." As Isaiah very clearly saw, the sword of the Spirit, from the point of view of the material senses, creates evil. Therefore he wrote, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Any person with any metaphysical knowledge is aware that infinite good knows nothing of evil, therefore Isaiah did not mean that peace created war. What he did mean was that a clear understanding of spiritual Truth, in surroundings sufficiently material, would produce a chemicalization which was nothing short of war. For, as Mrs. Eddy writes, on page 401 of Science and Health, "What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid."

There is absolutely no hope of any material individual escaping this conflict with the senses. The question is how much or how little he is going to suffer during its continuation. The answer lies entirely with himself. Every time he says a good word for materiality, it is because he is thinking well of matter, and so is establishing it more firmly in his own consciousness. Yet, before he can experience spiritual peace, this materiality must be destroyed, and the strength of its hold upon him may be gathered by its ability to destroy his peace. Suffering is not caused by Spirit, but by resistance to Spirit. The man whose peace can be taken from him can calculate, not inaccurately, the hold of materiality upon him. There is no satisfaction to be got from pointing out that Jesus suffered from the sins of the world. Jesus suffered for the sins of the world, because he was without sin himself. Therefore the suffering he endured was entirely different from any suffering induced by personal sin. Peace, Paul told the Galatians, is a fruit of the Spirit, and it will be permanent or fitful just in the proportion in which the individual walks steadfastly in the footsteps of the Christ, or allows himself to stray from them.

The whole question to the individual is an intensely practical one. Every day and every hour of his material existence, he enjoys the opportunity of testing his hold upon Truth by a sense of the peace which surrounds him. To what degree this sense of peace may rest in the senses he is perfectly well able to judge by the hold of the senses upon him, just as he is perfectly able to tell when this peace is the fruit of the Spirit. All this Jesus was saying, all the time, to his disciples, and that was why he could say to them, "Let not your heart be troubled, neither let it be afraid." He knew perfectly well that fear was the very first symptom of materiality, and that a man's heart was troubled just in the proportion in which he let material things weigh in the balance with him. The way out of fear, then, the way to avoid trouble, is to deny determinedly the lusts of the flesh, and strive to let that Mind be in you which was also in Christ Jesus. It is this, and this alone, which can produce the peace of God which passeth all human understanding. FREDERICK DIXON.

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With Cleanness of Heart

WHAT a man rightly desires above all else, that he must work for until he proves that it is his. If, then, one has not seemed to find all the healing he had hoped for through Christian Science, his need is to set to work more than ever with the real spirit of prayer that shows itself in sincere desire and steadfast right living. Even when a man says to others that he does not see why he has not yet been healed, because he has done his best in Christian Science and is guilty of no serious faults, he knows within his heart that he could do still better if he were really to practice being perfect, even as the Father which is in heaven is perfect. Each one must be fully honest with himself in order to prove the fullness of healing in Christian Science. As Mrs. Eddy says on page 8 of Science and Health, "We confess to having a very wicked heart and ask that it may be laid bare before us, but do we not already know more of this heart than we are willing to have our neighbor see?"

"Create in me a clean heart, O God; and renew a right spirit within me," is the sincere prayer of many a man or woman who seems bound and depressed by some belief in matter. The very asking thus for cleanness of purpose and effort must be, at the same time, in order to succeed, a humble knowing that there is the one supreme Mind at hand to rely on. In Christian Science the student must seek simply the source of all real good, whether to himself he phrases the turning to God in the form of a prayer of asking or a prayer of knowing. The prayer of asking may well be a start, for it may be the only way of seeking that the troubled one is aware of. Yet he who asks rightly always receives rightly, and proceeds to find out how to know the truth with perfect sureness, for the sincere desire for the cleanness which is wholeness of Spirit, not matter, is what counts. A man could not even really ask goodness of God without knowing in some measure that there is indeed God to ask it of, and the instant one accepts this basic fact, and to the extent that he accepts it, he finds the goodness of the divine Mind and its idea taking the place of the evil of human beliefs.

A prayer of the Navajo Indians that has lately been published phrases something of the same sincere desire that we find expressed in the Psalms. "Lord of the Mountain," it begins, and then goes on,

Hear a young man's prayer!
Hear a prayer for cleanness.
Keeper of the strong rain,
Drumming on the mountain;
Lord of the small rain,
That restores the earth in newness;
Keeper of the clean rain,
Hear a prayer for wholeness.

The poetic figure of the rain, used to mean the cleansing action that comes from the divine source alone, appears likewise in many passages in the Bible. By rain or dew from heaven, the Scriptures often show how sure in effect is the actual baptism of Spirit, for the cleansing action of Truth can never be void but always succeeds in taking the place of any form of error. The right desire, which is pureness of heart, is the yearning for the wholeness of Spirit, divine Mind, with all the free order of true living, and in Mind, not matter, this yearning is fulfilled.

On page 185 of "Miscellaneous Writings" Mrs. Eddy says: "None but the pure in heart shall see God,—shall be able to discern fully and demonstrate fairly the divine Principle of Christian Science. The will of God, or power of Spirit, is made manifest as Truth, and through righteous-

ness,—not as or through matter,—and it strips matter of all claims, abilities or disabilities, pains or pleasures. Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness." The cleansing process, which is the wholeness of the one Mind and its action taking the place of the seeming limits and defects of human living and doing, goes on for each one who seeks the true cause of being with all his heart.

For man to rely on God wholly is, of course, far more than for a person merely to seek Truth in any human sense. In fact the real man, quite apart from any human seeming, does rely on the one Mind with all his heart, and in all his living shows forth the motive power of Spirit, not matter. Really, the divine Mind always maintains right, whole, and clean action as the truth of man, and sooner or later every false sense of things, every false belief calling itself wrong desire, every claim of disease or mortal limits of any sort, must give way to this truth. Since this is so, there is no reason for delay; now is the time for healing. The cleanness of motive and effort which finds the true healing is God-given now, in that the one Mind, divine Love, is ever expressed as pure action. It is a joy for each one to prove in his daily practice that the idea in Mind is now, and always has been, untouched by any false desire, any sense of pretense and sham. No matter what may have seemed to suggest itself as real, whether disease or lack or any belief in matter, the turning now to the divine goodness avails to annul what really always has been nothing. Thus each one can learn and rejoice in the truth that God does indeed give cleanness of heart instead of any dream of pleasure or pain in matter, for to-day, as always, the Christ, the idea in Mind that is ever active to bless, is healing with the word of divine Love: "Now ye are clean through the word which I have spoken unto you." GUSTAVUS S. PAINE.

[Written for the Sentinel]

Rest

MARY BLOMFIELD

And what of rest—
Whence is it?
In the secret place of the Most High,
In the quiet of unsoiled humility,
Recognitive of the inner peace
That lieth foursquare
Where that which comes and goes
Disturbs it not,
There true peace is found,
Asking not nor seeking,
But quiescent unto eternal things.

Within are treasures of effulgent light
By that light revealed,
Emanating from the hidden mine
Whence wisdom and perpetual beauty shine.
Aye, deep in consciousness there glows
A living flame.
Its being none may question;
Its habitat always the same
Forever is free born.
And when the clamor dies
Which through the senses seems to rise,
Its pure and perfect light shines forth,
Restfully proclaiming
Man's true birth.

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Testimonies of Healing

About sixteen years ago, after a search of several years for a satisfactory explanation of life and a way of solving its apparently many inharmonious conditions, I had become confronted with problems which I knew would require more than human means to solve. Periods of mental depression from which I had been suffering for some time were becoming more intense and more frequent, a growing habit in the use of alcohol filled me with dread of the future, and astigmatism and indigestion had become trouble-some fetters, although the latter seemed insignificant when compared with the mental problems, as I found later that the physical discord was but the effect of the mental state.

Many genuine attempts had been made to obtain the needed help from religious denominations, but with no lasting benefit. Specialists in materia medica were tried, and also various philosophies which seemed promising, but nothing was found sufficiently substantial with which to meet the conditions in their persistent expression of discord. One evening, when it seemed as though the entire brood of human fears and passions had passed my power of resistance, I suddenly came face to face with the terrible conviction that everything worth trying had been tried and had failed.

That "man's extremity is God's opportunity" was again demonstrated, for as a last resort I turned to God in prayer. Thinking that I had no faith in God, prayer at first seemed very difficult, but gradually it came clearly to me that good is power and that if I could become conscious of enough good, it would outweigh the evil tendencies; that I must desire good and persist in the desire. Then came to me an indefinite but comforting hope that there was a form of good applicable to my case and that if I earnestly desired and sought for it, I would find it.

Several days later, having decided to visit a near-by city, with the hope of finding employment, I met a Christian Science practitioner at the railway station. The instant I saw her coming toward the station, I associated her expression with this new hope which I had been striving to entertain; and a few moments later, during a conversation on the train, the healing truth of Christian Science had dawned upon me. Vital questions were answered with such wisdom and love that the dark illusions of mortal bondage began at once to pass out of my thought, and by the time we had reached our destination there was nothing left for me to doubt as to the absolute truth of the statements made, and nothing comparable with the wonder of them. Mental depression and the desire for alcohol and tobacco were instantly and completely healed, when it was revealed to me that the only Mind is good, that evil is not Mind, and that man is really the image and likeness of God, good. A few days later the right position came to me, glasses were dispensed with, stomach trouble was healed, and a wholesome, progressive activity established.

Since that time, Christian Science has been my daily help and guide and though long periods of earnest striving have been required for the overcoming of some of the subtler phases of error, and at times stern lessons had to be learned from the failure to follow the leadings of Principle, still I am finding all experiences in the light of spiritual understanding to be steadily leading me on to higher demonstrations of the omnipresence of divine Love, to greater helpfulness, happiness, and harmony.

I thank God for the blessings that have come to the

world through the teachings of Christ Jesus, and for the life work of our revered Leader, Mary Baker Eddy, through whose inspiration, obedience, and unselfed love, has come the revelation of the Christ, Truth, in Christian Science.

J. Donald Hinds, New York, New York.

4

With heartfelt gratitude I give my testimony of healings received through Christian Science. Since my sixteenth year I was greatly troubled with constipation. In spite of the various material remedies used, as well as treatment from several physicians, including specialists, the condition became more serious, and I was to submit to an operation. The thought of this completely robbed me of my courage, and during these desperate days a dear acquaintance who had received blessings through Christian Science called my attention to and guided me in this teach-The first visit to a Wednesday evening meeting left the impression that here I had found the right physician, and a few days of diligent study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, as well as of several copies of Der Herold der Christian Science, brought about a change in my condition. The much dreaded operation did not have to be undergone, and within a short time all my organs functioned properly. Six years have elapsed since this healing. During this time I have not resorted to medical aid; also all ills which have presented themselves in our family have been invariably taken care of without material aid, through the knowledge of God's omnipotence, as taught by Christ Jesus.

I am most grateful for these proofs of God's omnipotence and help, and hope that this testimony may lead many others to this divine teaching. I can now thank God understandingly and rightly for the blessings of life, truth, and love, and am also very grateful to our dear Leader, Mrs. Eddy, for giving us this wonderful truth, which when understood and rightly applied brings freedom to all.— (Mrs.) HILDA MATTER-HOSTETTLER, Winterthur, Switzerland.

I am able to vouch for my wife's testimony, for I did not know the meaning of health and harmony before Christian Science came into our home. I, too, have received many healings through Christian Science during the last few years.—Adolf Matter-Hostettler.

4

I wish to express my gratitude for Christian Science, for through the understanding of this truth I have experienced many beautiful healings, some of them being the healing of sorrow, of burns, and of the results of accidents. Through the realization of what man's real strength is and the source of it I was instantaneously healed of an injury to the spine. I am most grateful for Mrs. Eddy's writings, for through the study of these I have learned to love the Bible. I am also grateful for the Christian Science literature, so full of inspiration and timely help.—(Mrs.) Marie Thomas Espeset, Los Angeles, California.

I wish to express my gratitude for what Christian Science has done and is still doing for me. When I was but a small child I was considered delicate, and as I grew to womanhood I became even more so, until my only hope was a critical operation. Arrangements were being made to take me to the hospital, when an aunt who was interested in Christian Science asked me to give Christian Science a trial before submitting to an operation. I took her advice

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and, through the aid of a Christian Science practitioner, in one week's time I was so much better than I had been for years that I decided not to go to the hospital and to continue Christian Science treatment. In less than three months I was well for the first time in my life. I have never had any return of my past illness and have depended entirely on Christian Science since that time, which was several years ago.

My trouble was organic; and I also suffered from indigestion, throat trouble, and defective eyes. From the time I was quite a small child my eyes were very weak and I had to wear glasses. They were healed instantaneously with the first treatment. I am especially grateful to our revered Leader, Mary Baker Eddy, for revealing the truth to us, for all the Christian Science literature, including the periodicals, which have meant so much to me.

(Mrs.) CLARA E. SULLIVAN, Omaha, Nebraska.

4

When Christian Science found me it seemed as though I was the most discordant mortal on earth. I had suffered from rheumatism for ten years and could scarcely walk, also from a difficulty with my back which had resulted in intense pain for ten years, and stomach trouble for which the doctor said there was no cure. Just through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of the stomach trouble in one night. Rheumatism disappeared gradually and was all gone in about two weeks. I had several bad habits, such as drinking, swearing, and tobacco using, all of which have disappeared. Now I am trying to show my love and thankfulness to God, and gratitude to Christ Jesus, and to Mrs. Eddy for the knowledge I have gained through reading the Bible and Science and Health and Mrs. Eddy's other writings.

W. P. HANCOCK, Florida City, Florida.

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I wish to express my gratitude for God's love and protection at all times. I have been restored to health after twenty-one years of sickness, most of which time I was under doctors' treatment or taking medicine. I underwent several operations, and then went into a decline and was finally pronounced an invalid for as long as I might live. It seemed that only will power kept me alive during all those years of suffering despite the kind efforts of physicians who tried to the best of their ability to relieve the conditions. I had never heard of Christian Science until a dear sister decided to take up the study and asked me to take it up with her. Through the efforts of the kind and loving practitioner and friends to whom we were guided. I seemingly gained the right understanding, for my faith was as a little child's, ready for the truth which makes us free, and I was healed, one claim after another dissolving into its native nothingness. For all this I am indeed grateful, and for the many trials and claims that I have had to meet and have risen above since that time I am also grateful; they have all been opportunities to prove God's love and care, through which I have gained an understanding of Him. While some experiences seemed very hard and I became disheartened at times, I always received the needed help from a dear friend or practitioner, or from an article in our literature, which lifted my thought above the material evidence, and I would see light.

For all these blessings I am indeed grateful, and for the spiritual uplift gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy I cannot

fully express in words my gratitude but can only try to live it and express it in deeds. I hope this testimony may help some one coming through deep waters to know that God is ever present Love, an ever present help in time of trouble.

(Mrs.) JENNIE BATTEN, Philadelphia, Pennsylvania.

4

Several years ago I was taken to the hospital on account of a broken limb resulting from a fall, and I remained there over three months. As my improvement was very slow I became very much discouraged and despondent. Smiles and gifts of friends had no power to lift this feeling of discouragement. Previously I had no understanding of Christian Science. I had heard many adverse criticisms of it and also some rumors of good concerning its practice; yet I was not sufficiently awakened to study it for myself. One day a friend, a Christian Scientist, brought me some extracts from Christian Science literature and some Christian Science pamphlets. I was faithful in reading all that she gave to me and in a short time the clouds of despondency vanished and I was again cheerful, happy, and hopeful, realizing I had nothing to fear, for God in His great love would take care of me. I have not had that feeling of discouragement and despondency since. I read Christian Science literature every day during the remainder of my stay in the hospital, and have had many wonderful proofs of God's protection and care. Through the understanding of the teachings of Christian Science I have been healed of bowel trouble of long standing, and of sleeplessness and nervousness.

For a number of years I had been a member of a denominational church, but I never applied the teachings of Christ Jesus as I am now able to do with results following. I have discovered that all I ever heard against Christian Science is false, as my understanding and practice have brought nothing but good in the way of better health, contentment, peace, more love for humanity, and a larger knowledge of God and of man's relation to Him. I can now say with Job, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee," and can echo the truth that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

(Miss) Eva L. Dunning, Columbus, Ohio.

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I feel that I must express my gratitude for the knowledge of divine Principle, or God, which Christian Science has given me. It came to me in days of great need and healed me of many serious physical ills. My first healing through the application of Christian Science was that of a severe throat and lung trouble, the after effects of pneumonia, which had left me practically voiceless. This yielded easily to the truth. From childhood I had been under the care of physicians constantly and was always in a debilitated and nervous condition from a painful trouble with my back, due to an injury received when a little child, for which many specialists had treated me but without results. This was beautifully met through Christian Science treatment, and I am each day gaining more dominion. Since my first healing I have tried conscientiously to apply Christian Science not only to the solving of problems, but to avoiding problems,-healing thought before it is manifested as inharmony. In "A Rule for Motives and Acts" (Manual, Art. VIII, Sect. 1) the following warning is given: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church."

If we are sincere in searching, we will discover that all or nearly all of our acts that are making for inharmony have as their root either animosity or personal attachment or both.

Let us as Christian Scientists put the finger on the lips, still all thought or expression of error, and quietly alone with God, ask for guidance, with the receptivity of a little child, "endeavoring to keep the unity of the Spirit in the bond of peace," so that all may come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." I am deeply grateful to Mrs. Eddy for the teaching which she has given us, enabling us to overcome every phase of error.

(Miss) GERTRUDE R. FAY, New York, New York.

Having been helped so much myself through the testimonies of others I send mine for publication that it, too, may encourage some one. I was completely healed of constipation of the bowels a number of years ago just by studying "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and have never had any return of the trouble. I want to tell of another healing which I experienced four years ago by realizing that God is All, and that "the flesh profiteth nothing," as Jesus said. I was taken with a peculiar pain in the ribs under my left arm. In two days the pain became almost unbearable at times and continued three or four days more without any seeming change. I was very nearly unconscious but held to the truth that God is all there is, and my wife was declaring the truth for me. Then the pain began to give way, and in three or four days I was out of the house, and after four or five days more I went to heavy rock work. It was a proof that the truth reaches every part of the body and is a very present help in time of trouble. I can say to those in need of help, Press on, for discord is not what it seems to be; it is not real. The world can never be too grateful to Mrs. Eddy for what she has done for mankind.

TANDY KEY, Belton, Texas.

I can vouch for all my husband has said in the foregoing testimony of his healing, and the half is not told as to his suffering. I did not know what the seeming trouble was but one thing I did know—it was not of God. Words can never express the gratitude we have for Mrs. Eddy for showing us the way out of discord into harmony.

(Mrs.) KATE KEY.

As far back as I can remember I had a most proud and disagreeable disposition, which I am glad to say has been displaced by love. My highest ambition now is to help all mankind on their journey to the realization of peace and harmony.

My first experience in Christian Science was the healing of a boil. I tried to overcome it but, being only a beginner in the study, I did not know how to meet it and had help, which I am glad to say was with most satisfactory results. Another wonderful healing was of eczema which had been pronounced incurable by physicians, and as a result of which I had hardly any hair left on my head and no eyelashes or eyebrows. The entire surface of the body was affected, and I was asked to stay away from school, but later through Christian Science I made up a whole year's work in a month's time. The healing was slow but it taught me patience and obedience, and when the demonstration was made my hair grew twice as thick and beautiful, and now I am a healthy girl.

For these and numerous other wonderful healings I am indeed grateful, but most of all I am grateful for the truth which if applied rightly meets all human needs. All I am and all I have I owe to Christian Science.

(Miss) VERNA GROSKLAUS, Chicago, Illinois.

4

My first visit to a Christian Science practitioner's office resulted in an instantaneous healing of tuberculosis, testimony of which has been previously given in The Christian Science Journal. Gratitude for this remarkable healing was the light that shone in the darkness as I struggled through seven years of mental and physical depression in the effort to overcome a supposedly inherited nervous temperament, with its accompanying physical prostration and a tendency to frequent and violent headaches. Several months prior to my healing of this condition, when the pain and weariness seemed unendurable, the thought came, "If this belief has such obduracy that nothing but death can change it, then I will pass through that experience to find my freedom," and I began, in my thought, to prepare for that eventuality, quite unconcernedly, but as being one step in the right direction. But the very fact that I had surrendered all sense of struggle brought immediate relaxation, and the crisis was again past.

Some time later, in a moment of intense struggle, an incident occurred which marked the turning point in my study, and eventually in my healing. I was battling with labored breathing due to an acute cold on the lungs. As the breath came with a groan, the words that were frequently used to comfort others, came in address to the lungs: "You need not struggle so; Love loves you," to be instantly followed by a startled, "Love does not love the flesh," and then the unmistakable and never to be doubted utterance of Truth, "Love loves everything that is!" and, as Mrs. Eddy says in Science and Health (p. 123), "The verity of Mind shows conclusively how it is that matter seems to be, but is not." The light had dawned, and I immediately stood on my feet, entirely forgetful of my body.

Up to this point I had interpreted the destruction of matter to mean the annihilation of those objects of which I was conscious, and consequently looked upon my body as an enemy, against which I ever contended, and ever feared. My thought had been surprised into a statement of the truth, and the realization of entity, where I had attempted annihilation, dawned with irresistible conviction. There was no attempt, nor is it possible, to outline the nature of this present reality. It was enough that it was real, and I could patiently await the further elucidations of this fact. Our Leader's writings were sought eagerly, and read as for the first time, and they gave instant and abundant corroborative evidence of the correctness of this logic. Notable among these references was the answer to the question at the bottom of page 60 of "Miscellaneous Writings," in which Mrs. Eddy says, "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." The joy, freedom, and radiant health that followed this discovery were unspeakable. The desert of human belief had been made to blossom as the rose of metaphysical understanding. Ten years of reasoning from this basis have been rich in demonstration, and in an increasingly clearer consciousness of "Emmanuel" or "God with us."

(Miss) Adelaide Stites, Berkeley, California.

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Signs of the Times

["Play"-The Christian Science Monitor, Boston, U.S.A., April 13, 1921]

One of the great blessings, as well as safeguards, that can come to the adult human being is to regain the mental attitude of play. It is wholly a condition of consciousness and has nothing whatever to do with what is commonly known as recreation, entertainment, or amusement. It is unworldliness, the unworldliness to which Christ Jesus referred when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

To the extent that an individual becomes absorbed in worldliness he loses the ability to play, and it is just this unworldliness, this childlike attitude of thought, which Christian Science is restoring to countless men and women. Many who have thought that the sweet, unburdened consciousness of childhood was gone forever have found that as they learned the truth about God, the tender Father-Mother, and their relationship to Him, the joyousness and freedom of childhood is being restored to them. The harsh, calculating sense of things begins to drop away as one realizes that God encircles each and every child with His love. The struggle for "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" yields to a quiet sense of trustful dependence upon the Father's care. It makes all the difference in the world whether a man eats bread in the sweat of his brow, the belief that substance exists in matter and that therefore he must struggle and strive in order to get his share of it, or whether he eats it through the understanding that, as Mrs. Eddy, the Discoverer and Founder of Christian Science, says on page 507 of "Science and Health with Key to the Scriptures," the Christian Science textbook, "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God." It is the apprehension of this fact which turns work into play. A man no longer works for so many dollars and cents, but because he rejoices that he is able to have his part in the activity of his day and is able to render some service to his fellow man.

Not infrequently one who was earning a mere subsistence by work which was so uncongenial as to be practically drudgery has found that when he has gained some understanding of God as Principle, and of man's relationship to Him, he was able to earn a competency by the exercise of some gift or talent which heretofore he had regarded merely as a pastime, and which he had never thought of as having any commercial value. Others have found that while their occupation did not change, their own attitude toward it became so different that work seemed transformed into play. All the former sense of drudgery was eliminated because it was now performed in a spirit of unselfishness and so freed from the clamp of worldliness. To begin to unlearn the world's ways, methods, and practices because one has begun to learn the ways, methods, and practices of Spirit is to begin to enter the kingdom of heaven and to experience in large measure release from anxiety and fear.

On page 110 of her book, "Miscellaneous Writings," Mrs. Eddy writes, "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives." All that is artificial in life must of necessity begin to disappear as men and women learn once more how to play by the roadside of life, as it were, and to accord to each other the sweet confidence of childhood. A

Christian Scientist once said that, as a boy at school, whenever he had an unusually hard problem in mathematics to work out he always found himself unconsciously whistling a tune, and many another Christian Scientist has found that the more complicated the problem which seemed to confront him the more clearly did the "song of songs," the melody of Spirit, sing itself over in his heart until all sense of burden was lifted and he could pursue his way with childlike confidence and trust. Directly one learns that man already possesses all these things spiritually as a son of God, existence loses a great deal of its strenuousness and one is conscious of a return in large degree to the free, happy attitude of childhood.

No one, however, can become as a child and know the healthful spiritual attitude of unworldliness who has not realized in some degree his true sonship with God. In the words of the Master to Nicodemus, he "must be born again." This rebirth consists in the recognition that as God, Spirit, is the only creator, and that all that He has created must partake of the divine nature, man is now at this moment the beloved child of God, momentarily kept, protected, and provided for by infinite Love, and that the mortal testimony with regard to man is wholly false. This fact spiritually apprehended begins to usher the individual into the kingdom of heaven here and now, and is the panacea for all the fear, limitation, and ill health which worldly knowledge brings with it.

A man can play, therefore, whether he is in his office, his shop, riding in the street car, or walking by the roadside, for in all of these circumstances he can be unworldly. Not infrequently has one word of disinterested confidence and trust cleared up in a few moments an apparently discordant situation, for to Love and its reflection belongs all power, and to know that divine Love is ever present is certainly to accomplish healing in human affairs. There is nothing which humanity so much needs to-day as an understanding of the Christ, or Truth. The contagion of good is the only contagion, and there is nothing so contagious as the glad, happy atmosphere of childhood. On page 400 of the book, "Miscellaneous Writings," previously mentioned, Mrs. Eddy gives a prayer entitled, "To the Big Children," which in its exquisite simplicity expresses the aspiration of every childlike heart, and which cannot fail to purify and bless those who pray it:-

Father-Mother good, lovingly
Thee I seek,—
Patient, meek,
In the way Thou hast,—
Be it slow or fast,
Up to Thee.

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[From a letter in The Citizen, Letchworth, England]

In an article in the "Diocesan Gazette," the Bishop of St. Albans bewails the leakage from the Church's ranks to Christian Science and other [so-called] heresies. So do many church members, whose loyalty is sadly overstrained by the impossible conditions with which their shepherds and pastors confront them. By their support of vivisection these authorities call upon their bewildered flocks to worship and serve a God without power, without justice, and without mercy. These attributes are unaccountably ascribed to Him, as articles of faith, but faith accompanied by such works as are inseparable from vivisection is, it must be admitted, more than poor humanity can honestly receive.

The torture of the helpless and unwilling, repudiated in any decent society, is upheld, and a conference of bishops

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thank God for its successful exploitation and can offer no better extenuation for their conduct than the mere assertion (without a shadow of proof) that by its means the followers of our blessed Lord may continue to prolong their stay in a world which "knew him not" and "hated him," and which they are all the time exhorted to "love not," but to despise, and use merely as a battle field for eternity and as the gateway to the world to come. Is there any heresy afloat so distracting and inexplicable as a church which presents such stones as these to its starving, bread-seeking children?

[From "The New Education," by Hanford Henderson in The North American Review]

Education, happily, is unavoidable; it comes in a natural form to children and adults alike. To live is to become educated, and the more fully and eagerly and disinterestedly we live, the more divinely do we become educated. We have here, I think, an indication of what all human attempts to further education ought to be; they ought to be very clever, very subtle, very carefully devised attempts to lead children out of the narrow, restricted world to which their inexperience and ignorance confine them, into the immense and luminous world of those who intelligently seek perfection.

[Dr. Frank Crane in The American Magazine]

Life is measured by the sum of its resources. Life is not existence. It is ability to use and enjoy one's environment, and that ability may be great or less. . . . Real riches consist in well developed and hearty capacities to enjoy. There are plenty of things for everybody. The town, the woods, the sea, the sky, the whole universe is crowded with them. But of capacities, of fine and discriminating tastes, there is great lack. What you really mean when you say you want to be rich, is that you want largeness of life. And you don't know how to get it any other way than the child's way and the fool's way of piling up a mass of things. Most people are swamped, not starved. They eat too much, wear too much, read too much, go too much, live in too big a house, hear too much, talk too much. Life's fullness is measured by its resources. The vividness and strength of life depends upon its reserves. Now suppose you examine your own house of life and see how many rooms it has. Instead of worrying about how long you are going to live, suppose you see how much you are living.

[From The New York Mail]

In recalling from the trade at considerable monetary loss a book containing passages justly offensive to Christian Scientists, the publishers have not only taken a step commendable in itself, but one which well recognizes the judgment of public opinion that abusive writing upon religious subjects ought not to be tolerated. Publications of the sort have been hitherto vulgarly frequent. In the past year every one of them has come in for instant popular protest, save only in the narrow circles of prejudice in the mean atmosphere in which they had their origin.

Sincere criticism and argument are always proper. But what common civility will not permit in speech—ill-tempered tirade and hateful ridicule—becomes even more reprehensible when indulged in broadcast print, spreading its hurtful insinuations beyond the reach of ready counteraction. It is difficult to enact laws which can draw a right line between what is reasonable and what is vicious in written controversy, but the spirit of fair play and regard for the rights of others can touch no such obstacle. Religious

liberty will have no actuality in this country unless protected in all points of privilege. Our times seem righteously determined that freedom from sheerly malicious invective shall be one of them.

[Dr. Edward T. Devine, Associate Editor of *The Survey*, as Quoted in Star-News, of Pasadena, California]

Disease cannot be permanently cured with drugs or medicines. In saying this I am not preaching Christian Science. Neither am I inveighing against the physician. . . . If the normal activities of the world were functioning properly there would be less need for social service. If the church did all that it should, if the newspapers and the magazines printed all the news and gave all the information the people should have, if the courts gave justice to rich and poor alike, the social worker would find little to do.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, *Christian Science Sentinel*, and *The Christian Science Journal*; also on single copies of the *Sentinel* and the *Journal*. These rates are stated in the advertisements found on the inside front cover page of the *Sentinel* and on page "iv" of the *Journal*.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor\$.03	a copy
Sentinel	
Journal	"
Der Herold	"
Le Héraut	"
Quarterly	"

These rates are net and take the place of the former 10% discount on periodical orders.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,-The Mother Church,-printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in The Christian Science Monitor, were run off at the time of their publication in the Monitor.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for The Christian Science Monitor, Journal, Sentinel, Quarterly, and Heralds, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and imme-

diate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale about June 20, 1921, six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the and the orders will be entered for future delivery in the order . EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUB-LISHING SOCIETY, Boston 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Read-

and Health, and in any or all of the different bindings.

French Translation. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

ers. Large Type (18-point) on Warren's heavy India Bible paper, bound

in leather. Size 8 by 1034 inches. Single copy 87.30, with a discount of 25

cents each when included in an order for twelve or more copies of Science

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume. containing Unity of Good. Rudimental Divine Science, No and Yes. Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp. round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, git top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

Christian Science versus Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

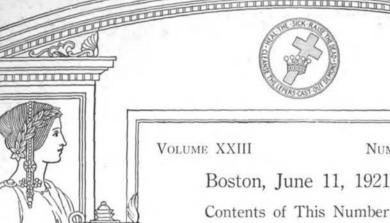
The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature



"What I say unto you I say unto all-WATCH." Jesus



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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY BOSTON · U·S·A

Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.75; three months \$1.00; single countries. three months, \$1.00; single copy, 10 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$5.00; three months, \$3.00; one month, \$1.10; single copy, 5 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS
-By Frank Bell.

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY

—By Hon, Clarence A. Buskirk.

CHRISTIAN SCIENCE: "THE RESURRECTION, AND

THE LIFE"—By Clarence W. Chadwick. Also printed in Dutch.

GOD IS GOOD-By George Shaw Cook

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

CHRISTIAN SCIENCE HEALING vs. MENTAL SUGGESTION—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

CHRISTIAN SCIENCE. THE DEVOLUTIONAL SCIENCE.

CHRISTIAN SCIENCE: THE REVELATION OF CHRISTIAN SCIENCE: THE REVELATION OF CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY—By Clarence C. Eaton.
CHRISTIAN SCIENCE: PURE METAPHYSICS—By Dr. Francis J. Fluno.

Dr. Francis J. Fluno.
CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM
—By Willis F. Gross.
ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.
CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND—By Edward A. Kimball. A London lecture.
Also printed in French and Russian.
CHRISTIAN SCIENCE: MAN'S DOMINION OVER
EVIL—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.
CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY—

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY— By Bliss Knapp.

CHRISTIAN SCIENCE: GOD'S LOVING-KINDNESS PROVED TO MEN-By William P. McKenzie. Also printed in German.

printed in German.

CHRISTIAN SCIENCE: A MESSAGE WHICH HEALS AND SAVES—By Edward A. Merritt.

CHRISTIAN SCIENCE HEALING NOT MEDICAL PRACTICE—By Judge Clifford P. Smith.

CHRISTIAN SCIENCE: A RELIGION THAT HEALS THROUGH SPIRITUAL LAW—By Virgil O. Strickler.

CHRISTIAN SCIENCE: THE NEW BIRTH—By Bicknell Young. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: THE REMOVED THE STRICKLES AND TH

CHRISTIAN SCIENCE: ITS PRINCIPLE AND RULE IN BUSINESS. Noonday lecture delivered by Bicknell Young.

"AWAKE THOU THAT SLEEPEST." Printed in Eng-

CONFIDENCE AND SUPPLY. Also printed in French. CONSTRUCTIVE WORK. Printed in English only.
ENVIRONMENT AND OPPORTUNITY. Also printed

in French.

FULFILLING THE LAW. Also printed in Danish.

GOOD TIDINGS. Printed in English only.

LAW AND WORK. Also printed in French and Nor-

PRAYER AND HEALING. Also printed in French and German.

"REASON, RIGHTLY DIRECTED." Printed in English only.

SEEKING AND FINDING. Also printed in Dutch,

THE DIVINE NATURE, Also printed in Dutch and

THE LAW OF KINDNESS. Also printed in Dutch. THE PROVIDENCE OF GOOD. Also printed in French, Spanish, and Swedish.

"THEN THE FULL GRAIN IN THE EAR." Printed in

UPWARD FOOTSTEPS. Also printed in Dutch.

"WHAT WENT YE OUT FOR TO SEE?" Also printed

OTHER TRANSLATED PAMPHLETS

With English version opposite each page of translation 'A STILL SMALL VOICE." Printed in German.

"A STILL SMALL VOICE." Printed in German.
FAITH AND GENEROSITY. Printed in French.
MAN'S UNITY WITH GOD. Printed in German.
PRAYER AND CONFIDENCE. Printed in Dutch, German, and Swedish.
PURIFICATION. Printed in German.
THE OMNIPRESENT KINGDOM. Printed in Italian.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT—By Frederick Dixon. Printed in French and German. and German.

and German.
CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS—By Dr. Francis J. Fluno. Printed in Dutch.
CHRISTIAN SCIENCE: ITS TEACHINGS, METHODS, AND WORKS—By Judge Septimus J. Hanna. Printed in Swedish.

in Swedish.

CHRISTIAN' SCIENCE: HUMANITY'S HELPER-By

CHRISTIAN' SCIENCE: HUMANITY'S HELPER—By Prof. Hermann S. Hering. Printed in Dutch.
CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE—By Frank H. Leonard. Printed in French.
CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION—By Frank H. Leonard. Printed in Norwegian.
CHRISTIAN SCIENCE: OR DELIVERANCE FROM EVIL—By William P. McKenzie. Printed in Dutch and Norwegian.
CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS—By Mrs. Sue Harper Mims. Printed in Swedish.
CHRISTIAN SCIENCE: ITS RESULTS—By William R. Rathvon. Printed in French and German.
CHRISTIAN SCIENCE: THE GOSPEL OF THE KING-DOM-By Judge Clifford P. Smith. Printed in French.
CHRISTIAN SCIENCE: A RELIGION OF LOVE—By Virgil O. Strickler. Printed in French, German, and Norwegian.
CHRISTIAN SCIENCE: ITS PRINCIPLE AND

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD—By Bicknell Young. Printed in French and

VEST POCKET PAMPHLETS Price, Postpaid: Single copy, 4 cents

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Miscellaneous

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THE LIFE OF MARY BAKER EDDY-By Sibyl Wilbur, Cloth, \$2.50; edition de luxe, \$5.00.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. Paper, 15 cents.

PERSONAL CONTAGION, also WHAT OUR LEADER SAVS—By Mary Baker Eddy. Special pamphlet, 10 cents.

WHAT OUR LEADER SAYS—By Mary Baker Eddy. Vest pocket folder, 5 cents.

THE MOTHER CHURCH—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, \$1.50.

CHRISTIAN SCIENCE: ITS LEGAL STATUS—By
Judge Clifford P. Smith. Paper, 15 cents.

LAW AND WORK for the blind. Printed in New York point, American Braille or English Braille, \$1.00.

point, American Braille or English Braille, \$1.00.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.

"Christ, My Refuge," 75 cents.

"Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.

"Blest Christmas Morn," 37 cents.

"O'er Waiting Harpstrings of the Mind," 37 cents.

"Shepherd, Show Me How to Go," 37 cents.

"Saw Ye my Saviour?" (Root). 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, \$1.15;

THE CHRISTIAN SCIENCE HYMNAL. Cloth, \$1.15; half morocco, \$1.40; full morocco, \$4.50; levant, \$5.50; pocket edition, size 45%x65%, \$3.50.

PHOTOGRAVURE OF MRS. EDDY, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), \$1: 12-inch (mount 15x20), \$2: 16-inch (mount 21x29), \$3.50.

(mount 15x20), \$2; 16-inch (mount 21x29), \$3.50.

PICTURE OF THE FIRST CHURCH OF CHRIST, SCIENTIST, 1N BOSTON, MASS., AND THE PUBLISHING HOUSE. Artist's proof with remarque on Japanese vellum, size 18x24 inches, \$5; on India paper without remarque, \$3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, \$1.25. Photogravure postcards of the Church Edince and Publishing House, 5 cents.

BIBLES. 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, \$7.20. 01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, \$7.25.

01683x. Large type Bible, 103/4x8 inches, bound in Alaska seal. Specially adapted for use of second readers, \$16.50.

The improved index will be added to any Bible listed in our catalogue, excepting the vest pocket size, for an additional charge of 35 cents.

Price List of Bible Concordances and Dictionaries of the English Language supplied on request.

Items such as leather covers for the Quarterly, and cases, either closed or open, for books, Sunday school supplies and other accessories, will be found in the current catalogue in The Christian Science Journal.

The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

JUNE 11, 1921

NUMBER 41

"A church without creeds"

ELSIE M. SHAW

WE read in the Historical Sketch at the beginning of the Church Manual (p. 17): "In the spring of 1879, a little band of earnest seekers after Truth went into deliberations over forming a church without creeds, to be called the 'Church of Christ, Scientist.'" Mrs. Eddy, the Discoverer and Founder of Christian Science, was wise enough to know that true Christianity is entirely spiritual, and as such should be unhampered by creeds or doctrines. and she therefore endeavored to keep Christian Science free from man-made fetters of all kinds. It was for this reason that she instituted the Lesson-Sermons, of which she says in the Explanatory Note in The Christian Science Quarterly, "The canonical writings, together with the word of our textbook, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized."

In studying the history of Christianity one finds that as soon as the professing Christian substitutes fair seeming for a life lived in accordance with the example set by Iesus of Nazareth, human opinions begin to hold sway and codes of laws are drawn up to which men may pay outward observance while giving no definite proof of their Christianity by the only result as demanded by Jesus from his disciples, namely, their fruits. As soon as a definite creed is formulated, therefore, and all that is asked of a man is that he conform strictly to the letter of it, the spirit of it tends to become lost, because the letter can be interpreted in as many varying ways as there are human opinions. The inevitable outcome is the formation of numerous sects of religion, differing from one another in some minute particular. Another danger arising from strict adherence to the letter alone is that it tends to encourage hypocrisy, to lay stress on the tithes of mint, anise, and cummin rather than on judgment, mercy, and faith, as was the case with the Pharisees in Jesus' time.

It is well known that Christianity as demonstrated and lived by Jesus was in its turn shown forth in all its purity by the early Christians for about three hundred years, in fact, until the Emperor Constantine embraced Christianity and it became the State and therefore the popular religion. This was the signal for the adoption of the outward form of Christianity by many who were not prepared to sacrifice their belief in the reality of matter, or to endeavor to conform their lives in every particular to following in the footsteps of Christ Jesus. To these superficial converts it was an absolute impossibility to produce the fruits of the Spirit, to heal the sick and raise the dead. They desired a religion of which they might appear to be the shining lights without having to make the tremendous sacrifice of materiality which is demanded of a true follower of the Christ. It was but natural, therefore, that gradually outward observances took

the place of those signs which follow them that believe, and creeds were formulated to which men gave their adherence, but which did not affect their daily living in any particular. Religion became stereotyped, a thing of the tongue rather than the heart. Material healing followed in natural sequence until belief in an ever present God "who healeth all thy diseases" became more and more remote, and materialism gained sway over the general thought in ever increasing ascendancy.

There followed that period of ecclesiastical despotism known as the Dark Ages, when the monopoly of a future world salvation was kept strictly within the hands of the church dignitaries, and the Bible was withheld from the people. Then came that mighty wave of revolt called the Reformation, for which John Wycliffe paved the way by his translation of the Bible into English and his circulating it through the homes of the common people. Martin Luther did for the world what Wycliffe did for England, until the light of Truth began to break through the dark clouds; but still it was only in fitful gleams, for the world, though with a clearer idea of God, still had an intense belief in matter, and it was not until Mrs. Eddy, in the year 1866, rediscovered the spiritual law of healing which Jesus practiced, that the entire gospel, the seamless robe of the Christ, was restored in all its original purity.

Mrs. Eddy, with her spiritual insight, saw the danger to the world should the Science of Christianity, or Christian Science, as she named it, be in the course of time once more swamped by creeds and doctrines, and in "The First Church of Christ, Scientist, and Miscellany," on page 266, she warns her followers of this peril in these words: "To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

There is a tremendous tendency in mortal mind to cling to the letter and lose the spirit, whereas a true Christian needs both the letter and the spirit. At the present time the world is not sufficiently advanced spiritually to be able to progress without organization. At first Mrs. Eddy hoped to establish Christian Science without any definite laws, but the time was not ripe, and therefore under divine guidance she compiled the Manual of The Mother Church, which sets forth the rules for guidance governing the organization of the Church of Christ, Scientist. About this Manual she writes (Miscellany, p. 229): "Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed,-namely, laws of limitation for a Christian Scientist." Mrs. Eddy intended that the Manual should be interpreted through spiritual understanding. It sets a standard for each individual Christian Scientist as high as that which Jesus set for his disciples throughout all ages, namely, perfection. "Be ye therefore perfect, even

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as your Father which is in heaven is perfect." The Manual is not intended to be a creed, to be interpreted in devious ways according to varying human opinions. Any one who really lived according to the laws indicated in the Manual would have no time or inclination for bickering over the interpretation of the wording of each by-law, for he would be demonstrating more and more each day the one Mind, in which there is no belief of minds many, and therefore no strife.

Unless the Manual is interpreted spiritually, the paradoxical situation will arise of individuals insisting on their own interpretation of one by-law while acting in direct opposition to another; whereas, interpreted in its spiritual meaning, which can only be discovered in the exact ratio of the spiritual perception of the individual, each by-law will be found to fit into the perfect whole, each fulfilling its part in harmonious cooperation. In this way will come into operation in all its perfection that "church without creeds" which Mrs. Eddy intended when she organized The Mother Church, The First Church of Christ, Scientist, until each student of this wonderful teaching will be found demonstrating in his own life the true meaning of "Church" as given in the Glossary of Science and Health (p. 583), namely, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.'

Creation

MARK THAYER

THE earnest student of Christian Science is impressed with the simplicity of Truth as revealed by Mary Baker Eddy in her textbook, "Science and Health with Key to the Scriptures," as well as her other writings. Truth must answer all questions, from the most insignificant to the most profound, and Christian Science, the revelation of spiritual truth to this age, meets the needs of all states and stages of thought, from that of the innocent child to the bewildered adult steeped in the false education of materiality. Brilliant physical scientists of to-day are searching in and examining matter in all its phases, seeking information as to what constitutes life, but Mrs. Eddy has attacked the problem from a very different standpoint, and the world is fast discovering that her statement that God is Life is not only accurate but demonstrable. Mrs. Eddy begins with incorporeal God, Spirit, supreme, infinite intelligence, and finds man and the universe His spiritual image and likeness, in accord with Scriptural authority. Material scientists begin with a material universe and material man and seek to find their cause. The minute examination of matter, however, discloses nothing from which to account for life or its greatest jewels: love, mercy, goodness, morality, and the other limitless attributes of God, good.

Mrs. Eddy tells us in her writings, and verifies her statements with Scriptural authority, that creation is complete. God's work is done. But this material world is not that spiritual creation which God called good. Even physical scientists admit that there is no surety that that which is comprehended by the five physical senses is real. Mrs. Eddy says decidedly that it is not real. The material universe, including the human body, is counterfeit of the spiritual reality, a manifestation of an erroneous mental concept. What, then, of the real universe and real man? Of these we can know no more than we know of God. It is therefore a question of understanding, consequently a mental problem. In "Miscellaneous Writings" (p. 67) in answer to the question "Do you believe in translation?" Mrs. Eddy says: "If

your question refers to language, whereby one expresses the sense of words in one language by equivalent words in another, I do. If you refer to the removal of a person to heaven, without his subjection to death, I modify my affirmative answer. I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love. This translation is not the work of moments; it requires both time and eternity. It means more than mere disappearance to the human sense; it must include also man's changed appearance and diviner form visible to those beholding him here."

A common error of human existence has been to associate knowledge of God with the experience called death, a general belief being that a clearer knowledge of God is obtained after death. In the light of Mrs. Eddy's statement as quoted above, it is clear that death will not necessarily affect one's knowledge of God or His creation. Such knowledge is clearly a matter of spiritual comprehension, to begin here and now and to continue progressively without regard to the belief called death. All that really exists is already intact and spiritually complete. Creation consists therefore of the revelation of the reality of spiritual things. A man, seemingly having accepted as true an erroneous concept of creation, including himself, must drop these beliefs through enlightened thinking, reflection of Truth, and spiritual revelation, to a point where the spiritual reality of all things becomes apparent and natural. Comprehension of Spirit, God, to the extent that all error disappears as consciousness, destroys belief in matter, sin, sickness, and death. To the student of Christian Science, creation is the constant revelation of spiritual Life, Truth, substance, and intelligence, God, in the exact proportion that he individually comprehends and makes use of the truth. Thus creation continues forever, God being infinite and consequently never fully comprehended. It will be seen, too, that earthly time enters into creation only to the extent that the belief of matter or error exists. Hence Mrs. Eddy's reference, in the paragraph quoted, to the fact that this change which "means more than mere disappearance to the human sense" requires "both time and eternity." Our problem, therefore, is not with matter but with the spiritual understanding of those Godlike qualities which constitute the real creation, man and the universe in the image and likeness of divine, infinite Love.

Scientific Testimony

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CLARISSE HALE

WHEN the question of scientific testimony is considered, the angle from which the person unacquainted with Christian Science views the subject is the exact reverse of that of the student of divine metaphysics. All will agree that scientific testimony cannot be based on empiricism or mere quackery but must of necessity be accurate and reliable, a systematic deduction which to be effective must be provably true. To the average individual unversed in Christian Science, the assertion that the testimony of Spirit is scientific presents a paradox, for he lives in what appears a world of matter, sufficiently satisfied therewith to keep on accepting the testimony of the five physical senses without challenging its validity. Although familiar with the timeworn illusions of material medicine, false theology, physics, and psychology, all testifying to the human mind or matter, it is ordinarily not until forced through the failure of material means to remedy some discordant condition that a man is willing to turn from sense testimony to inquire

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into the meaning and availability of spiritual testimony. The beginner may at first find it difficult to admit that the testimony of material sense because of its relativity is constantly changing and therefore not scientific and to change his basis of reasoning from the material to the spiritual, but any one can satisfy himself even from a study of the history of the sciences that many deductions once accepted as inviolable truth are no longer susceptible of the slightest proof.

Now if the student wishes to prove for himself the exactness of spiritual testimony he has simply to put in practice knowing the facts of Spirit, which are a complete refutation of the claims of matter. If, for instance, one is confronted with some apparently inharmonious condition which to material sense testimony is insistently claiming reality one has but calmly and quietly to listen to the still, small voice of Spirit testifying to the fact that at this present moment man is the perfect expression of Soul manifesting the right activity of infinite Mind, free from the so-called laws of material medicine, whether of time, place, or heredity, because he is governed only by the law of Spirit. What does the student who listens to the testimony of Spirit instead of the testimony of matter find? That spiritual testimony is scientific, it is accurate, it is reliable, it is demonstrably true; for accepting it thus he finds that the seemingly discordant condition vanishes, leaving the proposed testimony of matter and the claims of materia medica without the scientific foundation which alone grants reality and permanence. On page 120 of "Science and Health with Key to the Scriptures" Mrs. Eddy differentiates between scientific and untrue testimony when she says: "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being," and later on the same page, "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man."

Man is always testifying to the perfectibility of Mind. One hears frequent reference to the counsel of Jesus to be perfect, that God demands perfection, but the expectation of expressing this perfection is generally put off for a more convenient season. It is even affirmed that perfection is not required of us immediately. Analysis of such a statement reveals the survival of the old theological teaching that at some future time heavenly perfection will be attained, though it is beyond realization in the present. Such an attitude of thought disregards the fact that the demand of Principle is immediate, that man is really now at the standpoint of perfection, a living testimony to Spirit. What else is there for man to testify to since Spirit is infinite? The suggestion that perfection is to be attained some years bence instead of proved to be here and now is an argument based on the relative and changing standards of the human mind. Man is the evidence that Spirit is, and as the proof or testimony of God's being he must now and here express the perfectness of God.

The history of Elijah shows with conclusive clarity how Elijah's acceptance of the word of God in place of the evidence of matter enabled him to offer scientific testimony of the omnipotence of God, good. This perception of Spirit led Elijah to reject any possible material means of protection in favor of the protection of Spirit at the brook Cherith; it enabled him to restore the widow's son; it proved the claims of the four hundred and fifty prophets of Baal null and void when confronted with the single-mindedness of

true understanding. Elijah's entire experience proved the testimony of Spirit to be a scientific and dependable certainty. Mrs. Eddy defines Elias thus in the Glossary to Science and Health (p. 585): "Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality."

The student of Christian Science needs to be vigilant, ready to weigh testimony to determine whether or not it be the evidence of Spirit. By constantly choosing to accept the actual and real testimony of intelligence in contradistinction to that of supposititious mortal mind, one fortifies himself in the truth. The wisdom of the old proverb, "Testimonies are to be weighed, not counted," is undeniable, for though mortal man is disposed to count and recount the difficulties of material sense, if one listens only to true testimony he will find that it cannot be counted because it testifies to limitless and continuous good. Any symptoms of evil should be instantly rejected, for their claim to reality is based on the ephemeral testimony of matter. The only symptoms the true Christian Scientist listens to are the symptoms of Mind, which are inevitably right and perfect. As an individual forms the habit of depending absolutely on the scientific testimony of Spirit, he finds that such testimony, by replacing false belief with the true idea, is manifested in harmonious living.

Thus every right-minded worker in Christian Science is continually testifying to the unity and perfection of Mind. Throughout his daily experience, the alert thinker of necessity rejects the false for the true evidence. God's true testimony is the infinite expression of Principle variously manifested. Heeding this testimony one does not find it difficult to overcome the human sense of self-consciousness and fear of criticism to give audible expression to the testimony of Spirit at the Wednesday evening services; the same spiritual perception conquers procrastination and apathy so that one is glad to testify in the Christian Science periodicals to the joyous present salvation of Truth. Spiritual testimony finds expression in every activity of daily living; it never deviates from Principle though infinite in variety. Scientific testimony is in fact the eternally available proof that God is Love.

"With all your heart"

TRVIN DE R. MILLER

*HROUGH the prophet Jeremiah, the word of God comes I to us with the loving assurance, "Ye shall seek me, and find me, when ye shall search for me with all your heart." When we have taken up the study of Christian Science, which is only another way of saying when we have intelligently commenced the quest after God, there are urgent reasons why we should keep this promise always before us, remembering that for our search to be successful it must be pursued wholeheartedly. As our labors begin to be rewarded with a growing knowledge of Truth, or God, we become the possessors of something for which every man yearns, however unconsciously, and some who are ready to be similarly blessed will turn to those who know the truth; therefore our thinking should be so clear that what we know we shall be able to share with the hungry ones who come to us for it. God's favors are also responsibilities, and He never gives us anything for selfish hoarding. We must give; getting is only half of our obligation.

Again, early in our study, we begin to recognize upon what false and uncertain bases rest those material means of healing in which most of the world places its hope. As we

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perceive that the seeming cures effected by such systems result not from any intelligence or virtue in drug or manipulation but from the ever shifting human belief in their efficacy, we lose our faith in such means and they cease to be helpful to us. Then it is necessary that we quickly replace this lost trust with that knowledge of God's love and law which is truly able to protect and heal. As we do this we may face with increasing joy and assurance any physical or other claim of error which may present itself, knowing that reliance on Principle gives us the sure victory, and that the command to work out our own salvation is not given us without the ability to obey it. Although placing full reliance upon those glorious promises of deliverance with which the Bible is filled, we should go on to forestall evil, to obtain the peace and protection which are the result of our abiding in Truth, in the consciousness of the ever presence and tender care of God. We must know something of Truth before we can abide in it, and we must perceive something of the nothingness of those false beliefs of good and power apart from God which otherwise may frighten or entice us. Let us, therefore, never look upon Christian Science as an interesting novelty to be dabbled in, since it holds for us the issues of life and death, and deals with the subject of first importance to mankind, namely, God. While we can always seek His presence with gladness, we should also approach Him with earnest reverence.

On page 22 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives us this admonition: "'Work out your own salvation,' is the demand of Life and Love, for to this end God worketh with you. 'Occupy till I come!' Wait for your reward, and 'be not weary in well doing.'" As we thus diligently search after Him, the perception grows that not only is God, divine Principle, the source of good, but He is the only source of good; that His plan for each of us is not only happiness, but the greatest possible happiness. We begin to see that matter is not partially good and partially bad, and the fruits of the Spirit only sometimes joyous, but that whatever real and enduring joy comes to us is always traceable to spiritual law, while every material belief holds within itself the seeds of inevitable pain and destruction. When we come to see these things and act upon them, we know from the results we obtain that the promise is true and we have found "Him whom to know aright is Life eternal," to use Mrs. Eddy's words on page vii of the Preface to Science and Health, where she says: "Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal."

Reliance on God

ALICE JENNINGS

RELIANCE on God is intelligent and loving trust in Principle, not blind faith in an unknown power nor dependence on the human ways and means of personal sense. This confidence in the control of Love, the law of right, is requisite to spiritual sense and the demonstration of Truth for the supremacy of good. Based on the assured integrity of the universe, as coexistent, coeternal, and coextensive, with God, the spiritual and real manifestation of His presence and power, such trust in His infinite rightness and goodness is calm, strong, and unshaken. Divine cause and effect constitute the entire law of harmony for all existence. To repose all confidence in an absolutely good God, is to be elevated above the fear of any other cause or effect, and above the belief of good in any other than the one causation,

infinite Spirit, infinitely expressed. From all false beliefs and false trusts Truth calls mortals to escape: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In the oneness of God, having none other, the student of Christian Science finds the fatherhood of the almighty, eternal Mind, and therein man's sonship to the infinite, and has no apprehension of what mortals might do, for he knows that man is God's image or idea, manifesting only the character or likeness of his Maker. He knows that man has never for an instant been separated from the perfect Principle of his being, and never can be, but is forever in oneness with Truth, Life, and Love; hence there is no evil power that can sentence man to express other than the nature and Mind which is God.

Of all that God does for man, the fundamental blessing and privilege is the ability to think. This ability is to be cultivated gratefully and effectively. When the understanding of man's unity with Principle obtains, it works out every problem with the Science of the Christ-spirit. Relying on Principle, God's infinite individuality, one is not subject to mesmerism, lives above the trend of the unthinking crowd, rises beyond hereditary weaknesses, and is freed from whatever magnetic influences would drag one downward. Obeying Principle leads to the discernment of all Truth, all Life, all Love, and away from the opposite effects of mortal belief, which with its frailties and wrongs includes all wickedness, all sin, disease, and death, though it is altogether but mortal illusion. Yet that evil is what Christ came to destroy, and comes to-day to destroy, and will destroy, root and branch, that God may be understood as All-in-all.

The government of Principle, Christ's Science and Spirit, betokens a new age, the new, harmonious earth, fitting abode for God and His Christ, the omnipresence of divine Mind and idea, including man illumined. The light and harmony of Principle, infinite Mind, is heaven; its antipode, the darkness and discord of personal-sense will, with its hatred and destruction, is hell, the seeming void without God. Yet God is never absent, never diminished in quality or quantity. To know Him rightly is to know the infinitude of Life and good and blessedness. For the realization of this true status of man, it is necessary to think rightly. One can never be saved in wrong thinking, nor by it, nor work out any problem that way. Only actually resorting to Principle is sureness and safety. The true remedy for sickness, sin, and trouble, comes no other way. Right thought has the immediacy and power of right action.

Truth is true, and always provable by true thought, bringing good to man, and harming no one. Error is untrue, non-principled, unprovable, unanswered by God. Principle, the omnipotence of good, can be demonstrated by one alone with God, to annul the claims of evil. Being eternal Life, Principle, with its divine idea, is forever untouched by sin, disease, and death. Principle is its own protection, the wholeness—holiness—of indestructible being. Knowing life in Principle is man's celestial estate of bliss and glory. Who would exchange it for the mirages and the ravages of personal sense? In visionary mortal mind, matter presents a false sense of substance, in which man appears the power instead of God, and it openly or silently offers reward for allegiance to personal sense, but this is absolutely unreal. In Truth, it is provable that personal sense cannot be blinding, and cannot injure God, His cause, or man, and has no effect

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either for good or evil anywhere on earth, for it but seems to be that which it is not. In the chapter on Prayer in Science and Health (p. 14), we find the correlative of Paul's reminder for relinquishment of mortal ways: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'" Such authority was not the control of one person over another. Mrs. Eddy explains it elsewhere in the same book (p. 26): "Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man." This manner of mission and authority can never be lost sight of in Christian Science.

Love Bearing Witness

BABBETTE LEAVY

"IF Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous," Mrs. Eddy tells us on page 411 of "Science and Health with Key to the Scriptures." Upon examining this interesting definition of how to heal instantaneously, the writer spent many hours seeking to understand that the only ambition any one has who wishes to help his fellow man is to see constantly successful results. The question arises, What does it mean for divine Love to "bear witness to the truth"? The following is given in heartfelt gratitude to the Giver of every good and perfect gift for revealing the longed for answer.

When coming into Christian Science the student often first considers "the scientific statement of being" (Science and Health, p. 468), and in the daily round of duties, a slight burn, a cut, or any seeming discordant condition begets the quickened denial and affirmation of the yet dimly conceived understanding of what he is voicing. Through constant study and application of the truth to one's problem, the mist of mortal mind begins to clear and our outlook takes in a wider scope of demonstration than the overcoming of mere physical ills. One seems to stand on a high mountain, as it were, and looking deep into space, seems to become conscious that he is at one with All and hears the voice that spoke to Abraham, "I am the Almighty God; walk before me, and be thou perfect." Herein is the basic commandment, "Be thou perfect." What a task! And yet, what a reward.

How are we to become perfect? We have perfect Principle, Spirit, to begin with, and in manifesting perfect Principle we learn that man is holy-whole, or spiritual. We must understand that man sees, hears, acts, knows, and loves in the way Spirit does, and then endeavoring to measure up to this standard, we can never miss the way. It is the constant reversal of every thought unlike God that comes to us, and the replacement of it with the true idea, which will bring us into all truth. Man sees as God sees, the eternal, imperishable glory of infinite existence; he hears as God hears, the perfect rhythm of exquisite harmony, the perpetual glorifying of God, the song of eternal joy; he acts as God acts, in beauty, in grace, in perfect poise; he works as God works, unceasingly, untiringly, energetically, and spontaneously; he loves as God loves, with an infinite love, seeing only the beauty, the purity, the divinity in all. It is living in the understanding of this every sixty seconds of every minute that demonstrates divine Love bearing witness to the truth. When at one with man's perfect Principle, we shall lose all sense of a mortal, and recognize the one and only presence in the universe. It is this love that Jesus came to be a witness of, the love that is divine and therefore instead of seeing sin beholds the glory; instead of sickness sees wholeness, beauty. Peter, at the gate of the temple which is called Beautiful, when wishing to heal the crippled man begging alms, "fastening his eyes upon him," steadfastly discerned the truth that right where mortals saw a helpless mortal, he, like Jesus his great Teacher, beheld perfect spiritual idea.

Our Leader's prayer was for this higher demonstration, and only as we, with singleness of purpose, steadfastly behold the perfect, sinless, deathless, immortal child of God, can we go from glory to glory. Mrs. Eddy says, on page 272 of Science and Health, "It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science."

Man is the idea of God, the ministering, benefiting goodness, made manifest, and he is complete in the fullness of action, power, wisdom, health, strength, and abundance. In this capacity, he is at all times, in any place or condition able to fill his perfect position in life as the expression of Love. It is not condemnation that will enable a brother to go out of our office uplifted; it is not seeing "sore throat caused by sore thoughts" that heals, but it is the power of divine Love bearing witness to the truth that, because God is, man is the eternal proof of His all-presence.

[Written for the Sentinel]

Alone with God

LOUISE KING

Alone with God!
With Principle alone.
This recognition endless bliss unfolds;
Life's problems clear,
Man's being all complete
Is solved; his oneness he with good beholds.

Alone with Truth!
The Truth that sets men free
To worship and adore the least adored
Spirit of Truth,
The most adorable.
Man born of Spirit must with Truth accord.

Alone with Life!
Life everlastingly
To know, means one with Mind and Mind's idea.
Life leaves no void
For phantom death to fill.
There is no death; Love casteth out all fear.

Alone with Love
Divine, that fills all space,
Meeting each human need in every hour.
Love infinite,
Omniscient, and supreme;
The ever present and the only power.

Alone with Life,
Truth, Love, this Trinity
In unity called God—there is no loneness here!
Substance divine
Reflected everywhere.
Through Christian Science Mind's creation doth appear.

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Editorial

The First Commandment

The figure of Moses is one of the links in the chain of the Christ which extends through the Bible. The Christ is the spiritual reality of all things. Wherever, therefore, there has arisen a man who has given utterance to Truth, there the Christ has been manifested. Such a man was Abraham, the friend of God, the man who in the midst of the polytheism of Asia saw sufficiently clearly the unity of good to come out from among his own people, and proclaim monotheism to the world. Abraham, mentally alone, amongst the idol worshipers of Padan-aram, gained his vision of the Christ sufficiently clearly to be forced to cross the great river, the river Euphrates, and to go out, by faith in what he had realized of Principle, to found a new nation.

In the same way the vision of the Christ came to Moses. Moses was the first of the great figures in Bible history to see sufficiently through the mist of materialism to separate Spirit from matter. In the words of Mrs. Eddy, on page 200 of Science and Health, "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind." To Moses has been credited the writing or editing of the books known as the Pentateuch. The Pentateuch is, of course, a collection of documents written by various scribes. It is immaterial whether Moses had any hand in these or not. But, if he had, he was presumably responsible for those sections of the Book of Genesis which are known amongst scholars to-day as the Elohistic document, the document which separates God as Mind from God as a tribal deity.

Moses, struggling, like all the great Biblical characters, toward a clearer sense of Principle, alternately caught and lost, no doubt, his vision of the Christ, like Abraham, Isaac, and Jacob before him, like the great prophets who succeeded him, of whom the last, before the coming of Jesus the Christ, was the Baptist. But probably never did he see Truth more clearly than the day in Sinai, when the voice of Principle spoke to him, and he recorded those commandments which were to be a sheet anchor, throughout the centuries, for those steering their ships, through the storms of the senses, toward a better understanding of Principle. There were but ten of these words, as they have been called, but they were fraught with an understanding of Truth which has been guiding men ever since. And of these ten there is none of vaster import than the first, "Thou shalt have no other gods before me." Of this commandment Mrs. Eddy has written, on page 340 of Science and Health, "The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri-unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind."

What men term God is unquestionably divine Mind,

Principle. Nobody, presumably, would dispute this. What Moses saw, then, was that the world was not governed by an anthropomorphic deity, but by divine Mind, and, realizing this, he was able to contend with the magicians of Egypt, to bring the manna from the sky and the water from the rock, to part the waves of the Red Sea, and to lead the children of Israel, in other words, those who in the prevailing darkness had seen most of Principle, nearer to the promised land, which is the end of every human pilgrimage. He was the first, perhaps, to realize clearly what the author of the Book of Job meant by the saying, "In my flesh shall I see God," or as Mrs. Eddy puts it, in the sentence already quoted from, he "illustrated the grand human capacities of being bestowed by immortal Mind." He saw, that is to say, that in proportion as the carnal mind gave place to divine Mind, the human being was governed by Principle instead of the material senses. Thus he gave humanity the clue to one of the deep things of God, the meaning of that true humanhood to which Mrs. Eddy refers, on page 49 of "Unity of Good," where she writes, "The more I understand true humanhood, the more I see it to be sinless,-as ignorant of sin as is the perfect Maker."

The first step, however, in the working out of the whole problem, is the fact crushed, as it were, into the First Commandment, "Thou shalt have no other gods before me." This command really does include the whole of Christian teaching. Therefore, obedience to it would, as Mrs. Eddy says, demonstrate Christian Science. To have no other gods before Principle means to blot out one's consciousness of materiality, and materiality is the hypnotic suggestion which superinduces a belief in anything and everything opposed to Principle. Every time a man allows a sensuous image to rest in his thought, he sets up in a degree the image of the beast, just as Moses found the Israelites to have set it up when he came down from Sinai to deliver unto them the Commandments. Centuries later Christ Jesus told those who came to listen to him that to let a lustful desire lodge in the heart was to have already given way to that desire. He was, of course, alluding to the Commandments, and he alluded to these Commandments in order to accentuate them more acutely than the language even of the Book of Exodus. Moses, however, who knew perfectly well the power of Mind, realized the mentality of all causation, and how the understanding of the allness of divine Mind was the only healing for the hypnotic suggestions constantly seeming to be poured out by that counterfeit of Principle, the human mind.

When, consequently, a man first recognizes that the only reality is this divine Mind, Spirit, Principle, he must begin to see, even though in a glass darkly, the utter nothingness of all the promises, enticements, threats, and ultimate terrors, which make up material being, which is nothing but this mortal mind or hypnotic suggestion objectified. Accordingly, in the ratio of the clarity of his vision of the Christ, of his understanding of this First Commandment, he sees himself to possess that knowledge of the truth which Christ Jesus explained would free him from all hypnotic suggestion. "The divine Principle of the First Commandment," Mrs. Eddy writes, on page 340 of Science and Health, "bases the Science of being, by which man demonstrates health, holiness, and life eternal." "And this is life eternal," Christ Jesus declared, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." When men know Principle as the only true God, they find an indestructible argument on which to base all their demonstrations. When they understand that Jesus of Nazareth

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was the man who had so fully walked in the footsteps of the Christ as to be able to demonstrate the Christ, Truth, even upon the cross, they understand the meaning of true humanhood, in the vision of the Christ. And the whole of this is possible because they have realized the meaning of the First Commandment.

FREDERICK DIXON.

"Settled in heaven"

Every question of what to do and how to progress must be settled in the heaven of Mind, which is truly here and now, and not in matter or by material means. The solution for every sense of difficulty, whether it be physical, social, commercial, or international, lies in Mind, in divine intelligence manifest as harmonious action. Each one, then, who relies on infinite Mind for himself, finds here his solution for any seeming discord, his heaven of spiritual order, which includes no element of destruction, for the true kingdom of heaven is Mind's government of man in perfect harmony. The understanding of Mind as the only producing and governing power, supervising all true living, is the realization that the word of God is forever present to heal, and this understanding is what constitutes the practice of Christian Science. As Mrs. Eddy says on page 267 of "The First Church of Christ, Scientist, and Miscellany," "Heaven is the reign of divine Science," and this Science, or demonstrable understanding of Principle, is indeed settled, steadfast, sure. "For ever, O Lord," the psalmist declares, "thy word is settled in heaven."

The genuine settlement for a seemingly physical difficulty is the healing which proceeds from the divine consciousness of spiritual good, spiritual action, as the reality of living. Until a false condition is healed by being replaced with the true idea expressing Principle, nothing is really settled, for the divinely settled order of spiritual health or wholeness is all that can be satisfactory to the seeker for the truth as the healer of all sense of disease. This healing, which displaces false beliefs with the genuine joy, peace, and vigor of spiritual idea, comes about inevitably through the consecrated practice of Christian Science. No human philosophy, no so-called natural science, no system of material medication, has ever brought about the all-pervasive spiritual healing which is the only real healing in every sense of the word. So the need for each one who seems disturbed, distressed, or harassed by suggestions of trouble of one kind or another is to rely patiently, without any mental reservations whatever, on infinite Principle as revealed and actually demonstrated through Christian Science.

On page 181 of the volume already quoted, Mrs. Eddy declares: "The specific quest of Christian Science is to settle all points beyond cavil, on the Biblical basis that God is All-in-all; whereas philosophy and so-called natural science, dealing with human hypotheses, or material cause and effect, are aided only at long intervals with elementary truths, and ultimate in unsolved problems and outgrown, proofless positions." There can, then, be no real loyalty to or reliance on anything less than God, divine Principle, as truly All-in-all, and the steadfast loyalty to divine intelligence alone is the basis for the one satisfactory settlement for every belief in inharmonious conditions. Man, the idea in Mind, has his secure place in Mind, quite apart from "unsolved problems and outgrown, proofless positions," and is, therefore, settled and impregnable in the heaven of divine Mind, no matter what suppositional mortal mind may believe about the illusion of human living with

all its seeming perplexities. To know this is to make use of the absolute remedy for any unsettled condition of mortal living and thinking.

It is the firm understanding of what it means to live in the eternal heaven of divine consciousness now that gives one the victory over the suggestions of disease, limitation, or inharmony of any sort. This understanding is the very presence of the one Christ, the ever available Comforter. As Paul wrote to the Corinthians, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Righteous persistence in accepting only the divine Mind as cause always succeeds. The heaven of infinite Mind is the only place where anything real can be located, where true action can occur, or where actually settled harmony could possibly be. In this heaven, spiritual man in the divine image and likeness lives, moves, and has his being, and there is no other real existence to be experienced, for infinite Mind is necessarily all-inclusive.

What solves any problem, then, is the acceptance of the one Mind as the only power. Each one must prove for himself that the true idea is forever established in true consciousness, and in proportion as he does so, he finds the real basis of settlement for any erroneous condition. The word or idea which is settled in heaven, in Mind, is for the blessing of all through its displacement of false beliefs; but each one simply has to demonstrate this truth for himself in order to experience the perfect concord of spiritual reality. When one knows that idea is and always has been settled in heaven, intelligently and unassailably established as divine consciousness manifest, one is not disturbed in the slightest about any human sense of things. Mrs. Eddy makes this clear when she says on page 288 of Science and Health, "The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love." Since divine Love is another name for immortal Mind immortally manifest, the sureness that immortal Mind is supreme is the fundamental truth which is the solution for every problem. The true happiness for each one lies in the knowing that what is right is indeed "settled in heaven," and that fortunately the only heaven there ever will be is here and now, because it is infinite Mind, or Life, spiritually expressed as actually good living.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Consecration

ANITA G. LITTLE

'Tis e'er the overflowing heart,
Too full for self-content,
That reaches out to save and bless
With love that heals, unspent.

'Tis e'er the understanding heart,
Too wise false self to spare,
That knows the truth for all mankind,
Now, here, and everywhere.

'Tis e'er the honest, humble heart,
Too meek to claim reward,
That strives the Christly path to tread,
Because it leads to God!

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Testimonies of Healing

For years I suffered from hay fever. A little less than seven years ago I had a particularly bad attack of it and the physician advised me to try a change of climate. In care of a nurse I was placed on board the train at our little railway station and in due time was landed at a noted resort for hay fever patients. Contrary to expectations I did not improve at once. I was emaciated, nervous, had paroxysms of coughing, and breathed with difficulty. One evening while lying on a couch in the parlor of the hotel where we had taken up our quarters, the landlady came in with a book in her hand, and sitting down near me, inquired if I had ever read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I answered that I had purchased a copy some time ago but could not understand it and had laid it aside without any further thought; that I had purchased it to satisfy my curiosity and since that was accomplished I had no further use for the book. "You did not go far enough," said the lady. "My experience would have been quite similar had I not persisted in my effort to find the meaning of the wonderful book; for it is wonderful, in every sense of the word. I myself put the book aside as you have done, but a good friend induced me to take it up again. I did so and bless the day that I followed her advice." Not wishing to appear discourteous, especially to one who was endeavoring to do me a kindness, I complied with her request to read the book again. I began at the first page and read until bedtime. I forgot my indisposition. I went to bed and slept like a healthy baby, something I had not done for years, and awoke next morning ready for my breakfast, of which I partook heartily. I again took up Science and Health, which I read and studied at intervals during the ensuing week, at the end of which time I had no symptoms of hay fever, and in company with my nurse, who had become a happy convert to Christian Science, returned home and gave my anxious family a great surprise, for I was not expected home for at least two months. I have not had hay fever since, and I am grateful for a knowledge of the truth.

WILLIAM A. DAVIS, San Jose, California.

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One hears so many happy testimonies of quick and instantaneous healings that it may help somebody to read the experience of one, like myself, who has had a slow healing, both mentally and physically, and who thanks God for that very slowness because it has taught so many lessons and proved beyond the shadow of a doubt that Christian Science can never fail. It is only human beings who fail, and when the healing seems slow and difficult we need never look outside our own thinking for the cause. Eleven years ago I was so crippled with rheumatic inflammation of the joints that I thought I would never be able to walk again. I knew nothing whatever of Christian Science, but I had heard it laughed at, and I only turned to it for the relief of one very dear to me because it seemed absolutely the only thing left untried. I can thank God now that, perhaps because of all those years of suffering and disappointed hopes in doctors, when the true meaning of Christian Science was explained to us it struck us at once as the explanation of everything,-the truth about Life, God, and

We hear constantly of cases that are healed through simply reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I remember, to my wonder, that when I read it for the first time it had no more meaning to me than if it had been a railroad guide, and yet I was so glad to have found a demonstrable teaching about God that in a few weeks I cast aside all my medicines and decided, with the help of an ever patient and kind practitioner, to trust my healing to God. Within the first six months I was healed of chronic insomnia, acute gouty inflammation of the eyes, and several minor troubles, one of which I had had all my life; but at the end of three years I seemed as lame as ever, and I only began to get over that when my own understanding of Science was clear enough for me to see that I was making a reality of the pain, as if God had made it; I was afraid of it, and I saw that if I was believing in evil I did not believe in God. From the day that I decided to resist evil by exercising the limb in spite of the pain and inflammation, I began to improve so steadily that to-day I have almost forgotten what rheumatism is like, and rejoice in renewed activity. I did not get through those three years without many tussles with discouragement, but one day I read in the Monitor that "discouragement is disappointed egotism," and the truth of that statement struck me so forcibly that I think it healed me of it then and there, and of its twin, self-pity. I think that was my first glimpse of what I have seen more and more clearly every year since: that it is only egotism, self-will, self-importance, self-righteousness, that can ever come between ourselves and our healing, or that can even seem to come between God and His image and likeness,the real self.

I remember being very much struck years ago by a story I read about Holman Hunt's picture entitled "The Light of the World." I think almost everybody knows it: the picture of the Savior standing with a lantern, beside a closed door. Somebody wrote to the artist to point out that he had made a mistake; there was no handle on the door. He wrote back to say there was no mistake; that door must be opened from the inside. I think that very few of us are willfully barring the door to the truth, the healing Christ, but I do think that with many of us it is so blocked inside with rubbish that it is difficult to get it open. In my own case I know the rubbish was just selfishness in all its forms and disguises; and I suppose our first bit of healing comes with the discovery that the false sense of self is rubbish and must be got rid of.

For about a year I had a series of small ailments that I could not seem to overcome: styes on the eyelids, gumboils, a stiff knee, a poisoned hand. At last it occurred to me that in days to come I would be sure to look back on that experience and thank God for what it had taught me, and that I might just as well begin by thanking Him beforehand for what it was going to teach me. It was wonderful, after that, how soon the healing came. I now know that exactly in proportion that I have been able to get selfwill, self-condemnation, desires, opinions, plans, outlinings, out of the way, and have been willing to let the government rest on God,—exactly in that proportion has the harmony of His presence come to bless and help me in every possible way. No years of struggle can seem long, or any healing slow, when once we begin to see clearly our own blind self-righteousness and the wonder of God's ever present love. I do not feel able to express in words the measure of my gratitude to God for His "unspeakable gift" of Christian Science and for Mrs. Eddy's life work. I think perhaps she herself has told us how best to do so when she says (Science and Health, p. 174): "Truth is revealed. It needs only to be practised."

(Mrs.) Rosalie Walkes, London, England.

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When Christian Science was first mentioned to me, about twenty-five years ago, I was in fairly good health, and although I had never been considered very strong, I thought I had no need of Christian Science. Some years later, when my health failed, I took up the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, not on account of my own condition but in search of healing for another. I went to see a practitioner two or three times a week and to my surprise I found my own condition constantly improving and I was healed slowly but surely. Then came the desire to have my friends and members of my family accept the truth, but I found it was necessary to let each one seek the truth in his own way, and that an effort on my part was in reality only hindering. One of the lessons I had to learn was patience, and patience has been beautifully rewarded. I am daily learning to cast out of my thought the sins of fear, hate, malice, self-love, selfishness, and resentment, and to have more of that Mind "which was also in Christ Jesus" and to see my brother man as I want to be seen.

When our son was a lad about eight years of age, while playing with other children in the top of the barn he made a misstep and fell headfirst to the cobblestone approach to the barn. The children came running to the house saying that he had been killed, and when my husband picked him up the child seemed to be unconscious. A great fear seized me, as there had been considerable opposition to Christian Science in the little town in which we then lived, and it was necessary for me first to cast fear out of my own thought. When that was done the child's eyelids began to quiver and he soon opened his eyes; then work was taken up for him. One of the things that came to my thought was this: Had it been a stick of wood that had fallen, no one would have given it a moment's thought, and in reality the body is as material as a stick of wood, and that being true there was nothing to cause fear in my own thought or in the thought of my neighbors; also the words of Mrs. Eddy, "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony" (Science and Health, p. 424). This occurred on a Saturday afternoon and the following Monday the boy went to school perfectly well and without the least discoloration of the flesh.

It is with a great sense of joy that I add this testimony of my gratitude for Christian Science to the many given weekly and monthly in our periodicals, which are carrying the message of Truth to all the world.

(Mrs.) ELIZABETH STEVENSON, Lakewood, Ohio.

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I have great cause for rejoicing and wish to express through the Christian Science periodicals my deep and sincere gratitude for Christian Science. During four years of study I have received so many blessings that I could not enumerate them. I have been healed of organic and other diseases. In having some dental work done there was a nerve to be removed, which gave me an opportunity to prove absolutely that nerves have no intelligence of their own. When I was told that it had been removed without having been treated and without my experiencing any sense of pain, I could but give thanks to God for a degree of understanding which Christian Science has given me of the nothingness of mortal mind. I am grateful for the knowledge that Jesus' words, "If ye continue in my word

. . . ye shall know the truth, and the truth shall make you free," mean that we shall understand God and this understanding will destroy all false and sinful beliefs.

I am very thankful for the periodicals; they are indeed daily bread, giving us strength for daily needs and grace for each day. For the *Monitor* I have appreciation and love. It has given me a broader view and acquaintance with the world's affairs, and I feel that I could not do without it. The metaphysical message it brings daily is so helpful and encouraging. For the joy of teaching in the Sunday school and for membership in both The Mother Church and in a branch church I am very grateful, as well as for the many beautiful experiences which I have had in the free distribution of literature. I know it is only by being active that real growth comes to us. Words could never express my gratitude for these many blessings. My daily prayer is that I may so live that I may be worthy of the name Christian Scientist.

During the past year I have had many opportunities to prove both for myself and others God's tender, loving, protecting care and sustaining love, and the utter nothingness of that which God has not made and knows nothing of. I am also grateful to all those who have helped me on the road to happiness, freedom, joy, and the peace that passeth understanding.

(Mrs.) MARIE E. LUNDIN, Chicago, Illinois.

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Christian Science has been the one constant, dominant factor in my progress since childhood. At a very early age I was placed, by one of my parents who was interested in Christian Science, in a Christian Science Sunday school where, with only brief intervals, I remained a regular attendant until I left home for college. While I was still a child, the passing away of this parent left the rest of the family seemingly very antagonistic to Christian Science, but my own work and that most lovingly done for me by a practitioner was such that I clung naturally and ever more gratefully to Christian Science, without active interference from those about me. I can truthfully say that my understanding of Christian Science was my so-called "bringing up." When ready for college, I was released from the family experience and sent away in a manner so completely beyond what human planning could have outlined that I was enabled to see the certainty of the security expressed in the following verse of Hymn No. 163 of the Christian Science Hymnal:-

Lord, my times are in Thy hand: All my sanguine hopes have planned, To Thy wisdom I resign, And would mould my will to Thine.

Only once during the four years at college was it necessary to call for help from a practitioner, which resulted in almost immediate relief through absent treatment. I took the physical, medical, and oculist's examinations fearlessly every year, knowing gratefully that whatever the result it could only be added opportunity to prove more of the truth as taught in Christian Science. One such experience may help some other college student. The oculist's examination seemed to show the sight of one eye below normal. I was told to report the next week for further examination to determine whether glasses were to be prescribed. In the interval I held to what I knew of the truth about sight, and at the next examination I was classified as "normal." Though the rules of the college were rigid regarding the removal to the infirmary of those who were ill, I never had to be taken there. The understanding of Christian Science was always a preventive, and I went through periods of epidemics of pink eye,

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grip, colds, and other ailments untouched. Once the symptoms of grip were manifested in a severe form, but after an evening's study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I slept through the night and rose the next morning entirely free.

In academic work, by clinging to the understanding that man manifests divine intelligence, and by performing my tasks honestly and fearlessly, I succeeded beyond the average and fully enjoyed all the work. Regular attendance at the college chapel, addressed by the most eminent divines, and a conscientious application to required courses in philosophy, psychology, and physics soon showed me that where human knowledge stops and founders, Christian Science establishes the truth of the Bible and goes on to eternal proof. Since leaving college and filling a responsible position, demanding active, progressive thinking, I have found that the understanding of God as taught in Christian Science is an ever present help. From thinking of Christian Science as an important study, I have come to know that it is the important study, since it reveals God as All, and as the starting point from which to advance to logical conclusion and thus prove the fact of real existence to replace human illusion. Through this study I have gained an understanding of God as Father-Mother and of home as the abiding consciousness of divine Love. I have been enabled to overcome all sense of grief in the presence of death, to replace a sense of loneliness with the joy of being alone with God, and the possible development of human ambition with the prayer, "Thy will be done," not resignedly but confidently, knowing that His will is always man's highest good.

I am especially grateful to be gaining a clearer view of the magnitude of Mrs. Eddy's discovery in its entirety, and of the activities of the Christian Science movement, all and individual. My prayer is the desire to seek Christian Science not for the "loaves and fishes" but in order to be about my Father's business and thus help to make manifest the little leaven that leavens the whole lump .- (Miss) HARRIET BRAD-FORD, Stanford University, California.

Christian Science is prophylactic as well as therapeutic, that is, preventive as well as curative. I know this to be true, for since I was six years old, when my mother became interested in Christian Science, I have never used medicine nor obeyed so-called material laws, and I have grown increasingly healthy and happy. This is not accidental, or, as some one once suggested to me, due to the fact that Christian Scientists are "just lucky." Rather, it is the result of a definite and certain law, the "law of the Spirit of life in Christ Jesus," which is made understandable through Mrs. Eddy's explanations.

Occasional illnesses, such as colds, headaches, acute indigestion, have been readily overcome, leaving only renewed confidence and thanksgiving in the proved realization that we can do all things through Christ who strengtheneth us. One night when a practitioner's help was asked for relief from intense internal pain, the agony stopped instantaneously as I was leaving the telephone. Such a sure and sudden result is not "coincidence," but instead a demonstration, a proof of the ever presence of God, who is Love. It exalts into that glorious freedom which the Bible tells us is promised to the sons of God. I am very glad that Mrs. Eddy has revealed to us that man is indeed the Son of God, and has shown us how simple it is for us to come into our birthright of peace and joy .- (Mrs.) ISABEL ABBOTT JUER-CENS, New York, New York.

For approximately thirty years I had been suffering from asthma, at first not intensely, but as the years passed it became so severe that I did not know what to do next. The quantity of medicines taken and the number of inhalations resorted to were tremendous and the condition became steadily worse. I was hardly able to lie in bed, and when an attack came I had to get up immediately in order to obtain some relief, which was of short duration. I also suffered so severely from colds that I dared not go to the door.

Suddenly divine help came to me. One of my nieces, upon hearing of my condition, sent me several copies of Der Herold der Christian Science, explaining that I would be able to find help therein. I read them all through but could not understand much of what I read. The testimonies gave me courage. I consulted my husband as to whether I should try this teaching. He consented and took me to a Christian Science practitioner, who lovingly explained the teachings of Christian Science to me and gave me treatment. After four weeks I was able to walk for two hours, something that had been impossible for a long time. My progress was slow, for thoughts of fear repeatedly endeavored to creep in, but when I relied completely upon the omnipotence of divine Love I suddenly became well. Now I am able to work out of doors in either east or south winds, something I had been unable to do formerly. A stomach cramp was also healed instantaneously through my own understanding. I thank God, and I am grateful to all those who helped me to attain these blessings .- (Mrs.) KAROLINA TEMPERLI, Hirzel, Zürich, Switzerland.

I gladly corroborate my mother-in-law's testimony, inasmuch as her healing awakened in me a desire to know more of the teachings of Christian Science. A few years ago, when I was near childbirth, I wrote for help to the practitioner who had treated my mother-in-law. When we believed the hour of birth to be near we telephoned to her, and although I knew but little of this teaching, two hours later a baby boy was born, the birth being painless. The joy was very great and we immediately exclaimed: "0 give thanks unto the Lord; for he is good: for his mercy endureth for ever," and I then turned to Christian Science completely.

I was healed of rheumatism and of an inflamed throat almost instantly through my own understanding; also of the fear of the return of the throat trouble each winter. I was also treated for a skin eruption which covered the entire body. The eruption left the face slowly, and it was only the fear of what others saw which hindered my healing. With the help of a practitioner, however, it became clear to me that God's child can only express purity and beauty, and that I had only to realize that I had been healed. When my husband became ill with the grip he was entirely healed in four days.

I have also learned to think more kindly of my fellow men and to guard my thought against anger. I was benefited by reading the interpretation of the twenty-third psalm in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for it became apparent to me that if we reflect only love we receive only love. We are very grateful for having found the truth in Christian Science, and for the proof that it is applicable at all times and under all circumstances, to animals as well as mankind. We have proved that "man's extremity is God's opportunity." I wish to express deep thanks to God and gratitude to Mrs. Eddy, whose teachings have enabled us to know God.

(Mrs.) KLARA TEMPERLI.

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Signs of the Times

["Custom"-The Christian Science Monitor, Boston, U.S.A., April 15, 1921]

It is fear that impels a man to follow custom rather than right. His grip on custom blinds him to the freedom of infinite Principle, God, whose unchanging custom is good and limitless. He is quite convinced that ruination will follow if he gets out of the rut of doing things in the usual manner. In spite of the adamant ignorance of what constitutes true unfoldment, the customary thing is having a hard siege in this day and the usual manner of thinking and doing is being shaken to its foundation. For instance, when the earth was found to be round and not flat it changed the custom of the then known world, and its thinking had to be adjusted to the new condition. The greatest blow to hydra-headed custom was when Jesus, after having been sealed in a rock tomb, demonstrated that matter, even as stone, had no substance. The Jews tried their best to keep the man who demonstrated Truth in the tomb; they sealed it tightly and placed their soldiers to guard it. Nevertheless Christ Jesus' knowledge of custom, substance, Life, pierced the claim of matter as substance, and he stepped forth from the tomb, much to the Jews' consternation and dismay. Jesus met great opposition when he insisted on healing the sick on the Sabbath; when he preached in the temple and converted people to the worship of one supreme God, instead of many gods. Certainly they did not want religion placarded in the money markets where men might see and understand and be healed of greed and lust and hate. Evil did not then and does not now want the true idea of commercialism where evil claims it has power as commerce, because it means destruction to dishonest commerce.

Christ Jesus proved that God is always with man, whether he be in the place of buying and selling or in the tabernacle. He took religion into the presence of the money changers. Jesus broke more customs than any man that ever lived. His business was breaking old, hidebound, ignorant methods of worshiping God. He preached a living God, or divine Principle, a supreme God, as powerful in the mart or on the street corner as in the synagogue. Men must awaken from the sleepy, indolent apathy that rocks them on and on into the belief of following custom, rather than intelligent, right reasoning. Resisting God will not keep His presence from being demonstrated, because there is no way that true, correct thinking can be barred even from the midst of the money markets, and God is Mind, always thinking.

Without a knowledge of this Principle, God, the infinite intelligence, Mind, which does govern and guide the affairs of men, one might be tempted to choose cudgels to break the dream of matter. The knowledge of Mind brings to one the assurance that the only cudgel one can use successfully in waking mortals to the unreality of matter, is the demonstration of the truth about every lie. This sort of cudgel is mightier than matter. It is strength. Mrs. Eddy says, "This strength is like the ocean, able to carry navies, yet yielding to the touch of a finger" (The First Church of Christ, Scientist, and Miscellany, p. 121). When one attempts with the cudgel of human will to interpret the manner in which a government should be formed; when he limits with his own narrow vision or understanding the unfoldment of true democracy, he is attempting to stand in the place of God, and although he may have behind him the arguments of custom, the hurrahs of numbers and popularity, these will avail him nothing. He must change his viewpoint and enlarge his understanding of custom, or he will go down with the destruction of the custom on which he stands.

Until one learns something about Christian Science and how to use the rules given in the textbook, it is customary to be afraid of sickness, sin, and disease. It is natural for one to be fearful until he learns better, because he has no idea that he can overcome the gripping suggestions of evil by spiritual understanding, which causes a complete reversal of his thinking. Custom leads one into strange ditches. When it becomes habit, even one's good deeds are done without thinking. Giving money to the church or to charity, dropping a coin into the hat of a street beggar, writing letters of condolence or greeting, or ushering in church on Sunday, seating people as one would put letters into a folder, all avail nothing unless there is thought back of these acts; they are nothing more or less than habits, rut, custom. When a man departs from conventional procedure he is usually adjudged eccentric or queer. Who knows but that he is striving with all his might to break down the old veil of custom, kicking against the habits and ruts imposed upon him by wellmeaning ancestors?

On page 11 of "Unity of Good," one of the several books which Mary Baker Eddy, the Discoverer of Christian Science, wrote, is this statement: "Jesus taught us to walk over, not into or with, the currents of matter, or mortal mind. His teachings beard the lions in their dens. He turned the water into wine, he commanded the winds, he healed the sick,—all in direct opposition to human philosophy and so-called natural science. He annulled the laws of matter, showing them to be laws of mortal mind, not of God. He showed the need of changing this mind and its abortive laws. He demanded a change of consciousness and evidence, and effected this change through the higher laws of God."

The truth about custom is infinite; it is not judging a man for doing things in a way that is different. Christian Science is unfolding with great rapidity and it must enter the innermost life of every individual. It must go into business and into pleasure. Joy, happiness, and honesty must be carried into the places of exchange; erroneous custom must be exchanged for righteous custom throughout the whole earth. Let Christian Science be understood in the streets, on the street corners; let divine Principle unfold the way and do the protecting. The ark does not need the protection of any mortal. Christian Science cannot be commercialized. It cannot be separated from God, or Principle, and there is no custom or commerce than that which is known of Principle.

[From "The Decline of Religion, a Protestant View," by DeWitt L. Pelton in The Forum]

A great deal of carping criticism of religion is due, strangely enough, to the idealism of the age. It is for this reason men are impatient of anything else but absolute perfection. Limping progress and conventional defects irritate to-day where perhaps they would have been mildly tolerated a half century ago.

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["Health and Religion Linked in Sermon"—From Oakland (California)

Enquirer]

The pastor of Plymouth Congregational church in a sermon said:

"We are linking health and religion to-day as never before. . . . Christ never ran from the unclean, but he was immune because he was pure. God not only made a perfect system of laws, but provided penalties for transgression. Our lives are records of obedience or disobedience. We owe much to Christian Science . . . for bringing to the fore this healing power. I believe in the miracles of the

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New Testament, because I have seen in my own day miracles of healing that could not be doubted. Think disease and talk it and it will visit you. Think health and you'll get it."

[From an Editorial in Boston (Massachusetts) Sunday Advertiser]

Christian Science, of late years, has made such extraordinary progress in this country, far greater in its percentage than all other religions combined, because Mrs. Eddy, founder of that religion, concentrated attack on fear, and thus released for active service among her followers the unlimited energies that fear had repressed and kept down. Remove fear and you give confidence, and confidence is half of success.

[From "A Sunday Night at Park Street," by Allen Chesterfield, in The Congregationalist]

A popular evening feature introduced in recent years by the pastor [at Park Street church, Boston] has been a prelude in which he answers questions. . . . A question was: "I am an invalid. Can I get well and keep well through prayer?" To this the pastor said: "I am a great believer in prayer. God never sends pain or sickness. You can be marvelously helped through prayer. The church should do more healing than it does. I have seen scores of people raised up through prayer."

["Labor Endorses Prohibition"-From The Pioneer]

Hon. G. D. Robertson, Minister of Labor in the Dominion Cabinet, declared: "The prohibition legislation has, in my judgment, greatly increased the efficiency of our Canadian workmen, as well as their sobriety, and has brought untold happiness and comfort to their wives and dependent children. The economical and safe operation of our public utilities has been greatly enhanced."

John W. Bruce, general organizer for the United Association of Plumbers and Steamfitters of the United States and Canada, says: "I cannot speak too highly of the results which I have seen from the enactment of prohibition laws throughout this country, and can safely say that the workers of Canada to-day are socially and morally improved, and will reap a greater measure of success in their efforts to solve the great problems of the future than they have in the past, because of the abolition of the liquor traffic."

[From "Modern Democracies," by James Bryce (Viscount Bryce)]

Within the hundred years that now lie behind us, what changes have passed upon the world! Nearly all the monarchies of the Old World have been turned into democracies. The States of the American Union have grown from thirteen to forty-eight. While twenty new republics have sprung up in the Western hemisphere, five new democracies have been developed out of colonies within the British dominions. There are now more than one hundred representative assemblies at work all over the earth legislating for self-governing communities; and the proceedings of nearly all of these are recorded in the press. . . . A not less significant change has been the universal acceptance of democracy as the normal and natural form of government. Seventy years ago . . . the approaching rise of the masses to power was regarded by the educated classes of Europe as a menace to order and prosperity. Then the word Democracy awakened dislike and fear. Now it is a word of praise. . . .

Among the changes and tendencies characteristic of the democratic spirit in America, none has been better worth studying than the dying down of the old tendency to aggression abroad. The sentiment which favors peace and

respects the rights of neighboring States has grown slowly but steadily. . . . No Englishman who remembers American politics as they were half a century ago, and who, having lived in the United States, has formed an affection as well as an admiration for its people,-what Englishman who lives there can do otherwise?-will fail to rejoice at the many signs that the sense of public duty has grown stronger, that the standards of public life are steadily rising, that democracy is more and more showing itself a force making for ordered progress, true to the principles of liberty and equality from which it sprang. . . . The longer a man lives, the more is he surprised at the audacity of prophets, of the foretellers of evil no less than of the visionary enthusiasts of progress. I can well remember the gloomy forecasts in which not only European travelers but Americans themselves indulged in 1870 when they contemplated the politicial evils which then afflicted the United States, and which made municipal administration, and in some States the judicial bench itself a byword and reproach among the nations. Most of those evils have now disappeared.

[From The Living Church]

In a recent sermon published in the Transcript, a notable contribution has been made to the discussion which Massachusetts clergymen of all communions are making on the subject of Church Unity. The preacher said [in part]:—

First, there can be no church reunion that does not recognize to the fullest the [fundamental] of religious freedom. That is above all else what America, interpreted religiously, means. You can see the thought of mankind moving toward religious freedom like an Arctic iceberg drifting toward the great warm currents of the ocean. It is irresistible, this movement toward religious freedom. In that direction and in no other lies unity. The coming church must be a church of democracy, a church of the people, for the people, and by the people, and to the glory of God.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for The Christian Science Monitor, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor\$.03	а сору
Sentinel	
Journal	"
Der Herold	"
Le Héraut	"
Quarterly	"

These rates are net and take the place of the former 10% discount on periodical orders.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Christian Science Sentinel

Church Notices

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale about June 20, 1921, six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U.S.A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

German Translation. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900. 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

German Translation. Alternate pages of English and German. Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

Christian Science versus Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

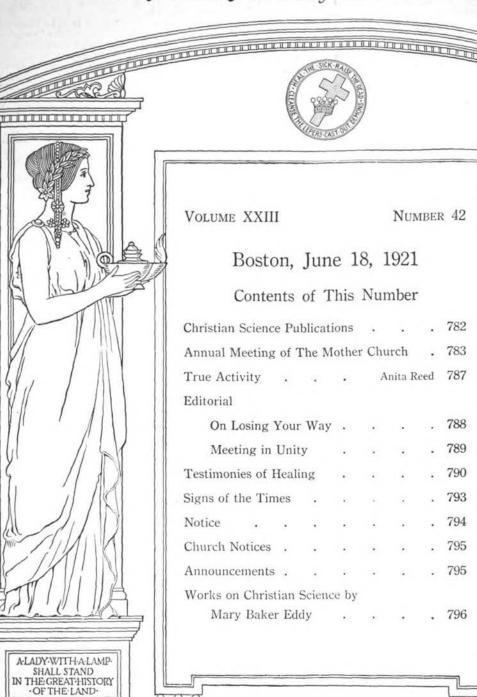
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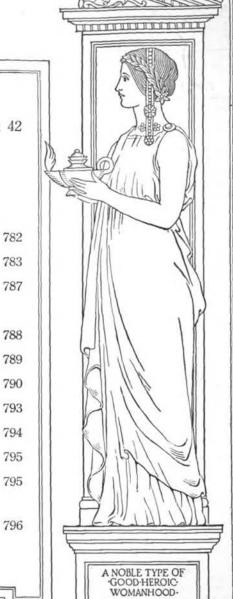


SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 10 cents.

Subscriptions will begin with the next issue after the receipt of the order.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS

—By Frank Bell.

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY

—By Hon. Clarence A. Buskirk.

CHRISTIAN SCIENCE: "THE RESURRECTION, AND

THE LIFE"—By Clarence W. Chadwick. Also printed in Dotch.

GOD IS GOOD-By George Shaw Cook

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

CHRISTIAN SCIENCE HEALING vs. MENTAL SUGGESTION—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

CHRISTIAN SCIENCE: THE REVELATION OF CHRIST-By John W. Doorly.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY

—By Clarence C. Faton.

CHRISTIAN SCIENCE: PURE METAPHYSICS—By Dr. Francis J. Fluno.

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-By Willis F. Gross.

NSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

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CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

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CHRISTIAN SCIENCE: GOD'S LOVING-KINDNESS PROVED TO MEN-By William P. McKenzie. Also printed in German.

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SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.

THE DIVINE NATURE. Also printed in Dutch and Norwegian.

THE LAW OF KINDNESS. Also printed in Dutch.
THE PROVIDENCE OF GOOD. Also printed in French,
Spanish, and Swedish.

"THEN THE FULL GRAIN IN THE EAR." Printed in English only.

UPWARD FOOTSTEPS. Also printed in Dutch. "WHAT WENT YE OUT FOR TO SEE?" Also printed in French.

OTHER TRANSLATED PAMPHLETS

With English version opposite each page of translation

"A STILL SMALL VOICE." Printed in German.
FAITH AND GENEROSITY. Printed in French.
MAN'S UNITY WITH GOD. Printed in German. PRAYER AND CONFIDENCE. Printed in Dutch, German, and Swedish.

man, and Swedish.
PURIFICATION. Printed in German.
PURIFICATION. Printed in Italian. THE OMNIPRESENT KINGDOM. Printed in Italian.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT—By Frederick Dixon. Printed in French

PLISHMENT—By Frederick Dixon. Printed in French and German.
CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS—By Dr. Francis J. Fluno. Printed in Dutch.
CHRISTIAN SCIENCE: ITS TEACHINGS, METHODS, AND WORKS—By Judge Septimus J. Hanna. Printed in Swedish.

in Swedish.
CHRISTIAN SCIENCE: HUMANITY'S HELPER—By
Prof. Hermann S. Hering. Printed in Dutch.
CHRISTIAN SCIENCE: THE COMFORTER OF
PROMISE—By Frank H. Leonard. Printed in French.
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—By Frank H. Leonard. Printed in Norwegian.
CHRISTIAN SCIENCE; OR DELIVERANCE FROM
EVIL—By William P. McKenzie. Printed in Dutch
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CHRISTIAN SCIENCE: THE CHRISTIANITY OF

and Norwegian.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS—By Mrs. Sue Harper Mims. Printed in Swedish.

CHRISTIAN SCIENCE: ITS RESULTS—By William R. Rathvon. Printed in French and German.

Rathvon. Printed in French and German.
CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM--By Judge Clifford P. Smith. Printed in French.
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"A STILL SMALL VOICE." Printed in English. COURAGE—Printed in English only, POSSESSION—Printed in English only, PROTECTION-Printed in English only. PURIFICATION-Printed in English. SECURITY-Printed in English only.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year. S9.00; six months, \$5.00; three months, \$3.00; one month, \$1.10; single conv. 5 cents. copy, 5 cents.

Miscellaneous

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THE LIFE OF MARY BAKER EDDY-By Sibyl Wilbur, Cloth, \$2.50; edition de luxe, \$5.00.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. Paper, 15 cents, PERSONAL CONTAGION, also WHAT OUR LEADER SAYS—By Mary Baker Eddy. Special pamphlet, 10 cents.

WHAT OUR LEADER SAYS—By Mary Baker Eddy. Vest pocket folder, 5 cents.

THE MOTHER CHURCH—By Joseph Armstrong, A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, \$1.50.

CHRISTIAN SCIENCE: ITS LEGAL STATUS-By Judge Clifford P. Smith. Paper, 15 cents.

LAW AND WORK for the blind. Printed in New York point, American Braille or English Braille, \$1.00.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.

"Love," 50 cents.

Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.

"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye my Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

THE CHRISTIAN SCIENCE HYMNAL. Cloth, \$1.15; half morocco, \$1.40; full morocco, \$4.50; levant, \$5.50; pocket edition, size 456x636, \$3.50.

PHOTOGRAVURE OF MRS. EDDY, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), \$1; 12-inch (mount 15x20), \$2; 16-inch (mount 21x29), \$3.50.

mount 15x20), \$2; 16-inch (mount 21x29), \$3.50.

PICTURE OF THE FIRST CHURCH OF CHRIST, SCHENTIST, IN BOSTON, MASS., AND THE PUBLISHING HOUSE. Artist's proof with remarque of Japanese vellum, size 18x24 inches, \$5; on India paper without remarque, \$3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, \$1.25. Photogravite postcards of the Church Edifice and Publishing House, 5 cents.

BIBLES. 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, \$7.50. 01440x. Brevier, light-faced type, self-pronounding. Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, \$7.25.

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OUR REFUGE-Printed in English-German. The Christian Science Publishing Society, Boston 17, U.S.A. Sole Publishers of All Authorized Christian Science Literature

Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

JUNE 18, 1921

NUMBER 42

Annual Meeting of The Mother Church

THE meeting opened by singing Hymn 195, "Shepherd, Show Me How to Go," by Mary Baker Eddy. The President, Mr. Willard P. Emery of Detroit, read the following selections from the Bible and "Science and Health with Key to the Scriptures," by Mrs. Eddy:

Scripture: John 15:1-16. Science and Health: Pref. xi:9-24; 126:9-14; 323:28-5 (next page); 323:6-12; 495:27-8 (next page); 261:4-7.

The reading was followed by silent prayer, followed by the audible repetition of the Lord's Prayer. Hymn 153, "Missionary Hymn," was sung by the audience, after which the President announced the names of the officers for the ensuing year as follows: President, Rev. Irving C. Tomlinson, C.S.B., of Boston; Treasurer, Mr. Edward L. Ripley; Clerk, Mr. Charles E. Jarvis. The retiring President, Mr. Emery, made the following remarks:

Once again we are meeting from all parts of the field to hear of the growth and progress of our movement. It is a time of rejoicing and gives us the satisfaction that comes as a result of work conscientiously done, yet recognizing very clearly that our individual accomplishments, no matter how great, are but an evidence or proof of what is still to be done in fulfilling the admonitions of our Way-shower, Christ Jesus. The year just closing has given us a splendid opportunity to show our loyalty and to prove that the churches of the field are fruitful branches of The Mother Church vine. Not since the building of The Mother Church and its extension have we had such an awakening of its members to the opportunity of supporting it and its activities, as we have had during the past year. I am sure we have learned a lesson in appreciation that will never be allowed to slip from our consciousness. We have had required of us the need of greater fidelity, unity, and the fuller realization of our responsibility in upholding The Mother Church, through the recognition of its government by the Manual as given us by our revered Leader, Mary Baker Eddy.

During the past year we have been called upon to prove this by our steadfastness in standing for, knowing, and accepting the leadership of Truth. Arguments have come, many of them clothed in subtle forms, but a clearer insight and penetration of their purpose to weaken the fabric of our movement have shown us their error. We cannot cease from our efforts to carry on to still greater fruitage the demonstration of our Leader. Our experiences have taught us that we must be constantly alert and on guard that we do not feel that our work is done, when in reality it is just beginning. We are grateful—every one of us—that we have been given the opportunity to stand porter during these times when the singleness of our purpose and our sincerity are put to the test. From every side the reports come of growth in understanding and greater demonstration of the efficacy of Christian Science-proving that regardless of the temptations to turn aside, the loyal seekers for Truth are finding it, and finding through their understanding power to meet every need of the hour. Our trust in God and His power to meet these conditions has brought fruitful demonstrations of healing. Growth has come—progress that proves a greater understanding of Christian Science as expressed in the priceless writings of our Leader—and in its government by The Mother Church Manual which her prayerful demonstration has given us. Our individual growth during the past twelve months is giving us the strength to carry further the demonstration that we have been making—the regeneration of self. It has been rightly said that we grow when we have obstacles to overcome, and prove our true worth to a more certain degree when we are under great stress and responsibility. So through the stir of the past year the demand has been to forget self and find our identity in the defense of Truth.

I want again to express to you my keen appreciation of the privilege of serving The Mother Church as its President during the past year. It has been a joyful service and I am indeed grateful. It gives me great pleasure to introduce to you our President for the coming year, the Rev. Irving C. Tomlinson, C.S.B., of Boston, Massachusetts.

Mr. Tomlinson spoke as follows:-

I acknowledge with sincere gratitude this privilege of serving for the coming year as President of The First Church of Christ, Scientist, in Boston. The Manual of The Mother Church by Mary Baker Eddy makes this provision for the Annual Meeting (Art. XIII, Sect. 1): "The regular meetings of The Mother Church shall be held annually, on Monday following the first Sunday in June. No other than its officers are required to be present. These assemblies shall be for listening to the reports of Treasurer, Clerk, and Committees, and general reports from the Field." Never before in the history of Christian Science was its revered Leader so much beloved as at this hour. Never before was her church. "The Mother Church," so well understood and so profoundly appreciated. Never was its splendid record so full of spiritual victories by its members as in the past twelve months. It is therefore no surprise that this has been a year marked by great increase in visible membership and a still greater increase in spiritual achievement—in signal victories over sin and in an abundant harvest of healing.

Who is there that does not remember the first time he beheld this visible symbol of the invisible verity, the "house not made with hands, eternal in the heavens"? "Adding to its ranks and influence," as our beloved Leader says in "Retrospection and Introspection," "this spiritually organized Church of Christ, Scientist, in Boston, still goes on" (p. 44). Standing before the original Mother Church we are thrilled as we read that noble, loving inscription cut in the granite tablet of the tower and placed there with the approval of Mrs. Eddy. It reads as follows: "A testimonial to our beloved teacher, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science; author of 'Science and Health with Key to the Scriptures;' president of the Massachusetts Metaphysical College, and the first pastor of this denomination" (Pulpit and Press, p. 24).

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Reviewing our progress Science-ward, we realize how very little we have understood the meaning of this historic inscription and those vital words, Testimonial, Teacher, Discoverer, Founder, Author, President, and Pastor, but we do know that as the membership rightly estimates the truth there inscribed, then does The Mother Church fulfill its healing and redemptive mission, for the beautiful outward structure is but the symbol of the living testimonial to our Leader's work. The illuminated deeds of its membership are the true testimonial and their certificate to her character.

The archives of The Mother Church, the history of its membership, the achievements of the Christian Science movement, these articulate the demonstration of our Leader's understanding, obedience, and self-abnegation. This Mother Church is indeed unique, as our Leader says, but it does not stand alone and apart from the great historic procession of Christ's Christianity. It is a link in "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (Science and Health, p. 271).

The spiritual idea which Christian Science reveals, and which The Mother Church symbolizes was measurably seen by Abraham; the fundamental laws for its human manifestation were given by Moses. Its appearance in the flesh was foretold by Isaiah: "A virgin shall conceive, and bear a son, and shall call his name Immanuel"—God with us, and this shall be his essential character, he shall "know to refuse the evil, and choose the good." This Christ-idea lived by Jesus of Nazareth, hidden from sight for sixteen centuries, which knows how "to refuse the evil, and choose the good," our revered Leader discovered, and this church is a testimonial to her discovery. It is the visible witness to the spiritual structure, the Church Triumphant.

There is a sweet picture of Mrs. Eddy as Discoverer, which comes before the eyes of those who were the members of her household. They see her, in the morning hours of each day, seated in her rocking-chair beside her writing table in the bay window of her study, with the Bible and the textbook in her lap. She would first read from the Scriptures and then from Science and Health. This was her "bread from heaven," her inspiration and revelation. We know that out of that light she had come forth as Discoverer and Founder. The religion which she founded then is Mrs. Eddy's legacy by which humanity is enabled to choose the good and refuse the evil. To reject the evil and accept the good is Christian Science itself; to deny the error and to affirm the truth is the very kernel of Christian Science work. Mrs. Eddy's gift to humanity is the organization which makes it possible for all mankind to come to the life-giving waters. The Mother Church is the human instrumentality by which the truth is made accessible through its activities, departments, safeguards, and by-laws.

What The Mother Church does is to give us the law of true Christianity, which unfolds to us in divine order. Theocracy, the human expression of Christ's kingdom, is defined in the dictionary as "a government among men recognizing the immediate sovereignty of God and receiving His revelations as its civil law." This is an exact description of The Mother Church under the Manual; a direct government by God. Such was the Hebrew state from Moses to monarchy. This people had a leader, revelator, inspired prophets, men of God, judges, but no king. The Mother Church is an organization the government and laws of which are God-derived, a theocracy in which, also, each

member who follows its teaching is truly self-governed—that is, he demonstrates that God alone governs him. The rules of this theocracy promote health, freedom, and dominion, which are attainable only by choosing good and rejecting evil. These are the rights and privileges disclosed by revelation and won by demonstration. Our beloved Leader's life is a living example of the rich harvests which ripen for toilers in this vineyard, and she is a witness of the support and protection which the Church Manual affords to the citizens of a true theocracy.

The writing of "Unity of Good" shows Mrs. Eddy's amazing capacity for work. It was written in one of her most busy periods. She was then living at the college on Columbus Avenue. In the midst of her labors her husband passed on; she was engaged in buying her residence on Commonwealth Avenue, doing her largest class teaching, writing for The Christian Science Journal. Yet she had time to dictate in the morning hours that wonderful work on metaphysics, "Unity of Good." When the first edition of Science and Health was published Mrs. Eddy had reached the age at which one of the most powerful business men in America retired from his business activity, yet she was only at the beginning of her "Father's business." She had passed threescore years and ten when she wrote "Rudimental Divine Science," "No and Yes," "Retrospection and Introspection," "Pulpit and Press," "Christian Science versus Pantheism," Messages for 1900, 1901, 1902, most of "Miscellaneous Writings," the Church Manual, and "The First Church of Christ, Scientist, and Miscellany."

I first met Mrs. Eddy when she was 76 years of age. It was after this that she gave us the Christian Science Sentincl, Der Herold, The Christian Science Monitor, and the topics of the present "Christian Science Bible Lessons." It was after this that she also founded the Board of Lectureship, the Committee on Publication, and the Board of Education, built the church in Concord, New Hampshire, and this extension of The Mother Church. How clear it is that our beloved Leader's life testifies to the blessings which flow from loyal service to The Mother Church, whose members know how "to refuse the evil, and choose the good." Our Leader's activity enables us to prove that membership in The Mother Church and whole-hearted obedience to the Church Manual do not narrow but rather broaden our service to our fellows. A Boston daily newspaper once requested that she comment upon her favorite text, and through its pages she taught the world the science of being as it now appears on page 340 of the textbook, beginning, "The First Commandment is my favorite text." He who refuses the evil and chooses the good in full accord with the Church Manual will find the pathway unobstructed before him, the valleys filled and the mountains brought low.

To tend and water the vineyard means labor, not ease. Mrs. Eddy knew no hours nor seasons for her labors. A copy of the textbook was at her bedside, and often in the midnight watches she was at work upon its pages. Since Mrs. Eddy gave so much care and labor to present her revelation rightly, we likewise should give unceasing care to the consecrated study of her writings, in order that we may truly understand her own illumined statements about that revelation. There is especial need for a correct appreciation of the spirit as well as of the letter, that we may imbibe her own interpretations of her teachings and admonitions. Frequent obstacles to progress are faulty interpretations or failures to obey Mrs. Eddy's instructions.

There is need on the part of all of us for greater love for

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our revered Leader. There should be more intelligent appreciation not only for her revelation, but for her untiring devotion and sacrifice. A proper sense of love for her will bring us nearer to her work. Knowing her rightly, we can know her revelation rightly. It is not for me to presume to praise Mary Baker Eddy. Let the army of regenerated sinners, rescued invalids, lightened hearts, enriched thinkers, speak her worth. "As you work, the ages win," says our Leader in Miscellany (p. 188). Mary Baker Eddy's record is written in the progress of a world. Truly do the words of Isaiah describe her: "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that publisheth salvation; that saith unto Zion, Thy God reigneth!"

REPORT OF THE TREASURER

Report of the Treasurer showed the finances of the church to be in good condition, free from debt and a substantial surplus on hand.

General Fund.—Expenditures for the year, \$558,896.30; balance on hand May 31, 1921, \$271,110.05.

Real Estate Fund.—Expenditures for the year, \$60,030.54; balance on hand \$5965.81. As a result, the property acquired in the vicinity of The Mother Church is now entirely free from debt and is available for use in the future as additional facilities are needed. The Mother Church has no financial indebtedness of any kind except for current bills.

Special Funds.—On hand May 31, 1921: Unrestricted bequests to The Mother Church, \$70,271.14; special bequests to be used for the purposes specified by the donors, \$10,252.32.

Christian Science War Relief Fund.—Expenditures for the year, \$64,627.16; balance on hand, \$139,910.64. Appropriations were made to Great Britain, France, Germany, Switzerland, Holland, Italy, Russia, and elsewhere. Included therein was the sum of \$10,000 to the European Child Feeding Fund, which was augmented by contributions from branch churches and individuals aggregating \$6417.60, making a total of \$16,417.60.

Children's Busy Bee Trust Fund.—Expenditures for the year, \$30; balance on hand, \$2750.29. In order that the balance still available may be disbursed as our Leader desired, the Treasurer will be glad to receive, directly or through friends, the present addresses of contributors to this fund who have not yet received their share in reimbursement.

Christian Science Benevolent Association Current Fund.

-Expenditures for the year, \$506,533.63; balance on hand, \$14,275.51. In addition, United States Liberty bonds are owned in amount of \$110,000 par value.

Construction of buildings, improvement of grounds, and additional furniture and equipment called for the sum of \$38,630.09. Cancellation of the indebtedness of the Association at the bank \$239,955.83, and the immediate necessity of maintaining and conducting a working fund \$227,947.71, which included provision for non-paying and part-paying guests to the extent that the funds of the Association permitted.

The Benevolent Association has no financial obligations other than for current bills.

Permanent Fund of the Benevolent Association.—Expenditures for the year from this fund, \$481.76; balance on hand, \$33,965.57.

AUDITORS' REPORT TO THE TREASURER

We have audited the various cash and security balances entering into your report as of May 31, 1921, and find them to be as stated therein.

Very respectfully,

HARVEY S. CHASE & COMPANY, Certified Public Accountants.

REPORT OF THE CLERK OF THE MOTHER CHURCH

We are grateful for the privilege of announcing that the affairs of The Mother Church are in a prosperous condition. The adjacent property, held in the name of the Shawmut Real Estate Trust for The Mother Church, is now entirely paid for. The Christian Science Benevolent Association is free from debt and there is a substantial balance in the General Fund of The Mother Church, upon which heavy demands are likely to be made during the coming year.

From July 1, 1920, to May 31, 1921, 2560 lectures on Christian Science have been delivered by members of The Christian Science Board of Lectureship to audiences aggregating approximately 2,036,000 persons.

Since our last Annual Meeting fifty-five Christian Science societies, three university societies, one college society, and thirteen new churches have been recognized as branches of The Mother Church. Thirty Christian Science societies have changed their titles from society to church. This indicates a substantial growth in branch organizations in twelve months. The growth in membership of The Mother Church during the past year has been normal. It is interesting to note that since the beginning of our organization there has never been a year in which the growth in membership has shown a phenomenal variation, but the average numerical increase has been steadily advancing. Since the last Annual Meeting two circular letters have been sent to the field, one on November 3, 1920, announcing the need of funds by The Mother Church, the second letter on April 3, 1921, giving particulars regarding The Christian Science Benevolent Association and its immediate needs. The response to both of these letters has been most generous and gratifying. The demonstration which our branch churches have made of giving to our Mother Church emphasizes the unity between the branch and the parent vine, and this support of The Mother Church is reflected back to the branches through the increased vigor of our cause as a whole. In the words of our beloved Leader, "The Cause, our Cause, is highly prosperous, rapidly spreading over the globe; and the morrow will crown the effort of to-day with a diadem of gems from the New Jerusalem" (Retrospection and Introspection, p. 85). The Directors take this occasion to express their gratitude and appreciation for the many encouraging and helpful letters received expressing gratitude for Christian Science and loyalty to our beloved Leader, Mary Baker Eddy. In an article in The Christian Science Journal for November, 1888, Mrs. Eddy gives this definition of the phrase "Loyal Students": "I mean those who are loyal to God, to justice, to Truth and Love. Thus loyal, these students and myself are one in motive and aim,-united indissolubly in the bonds of Christian Science. This bond is not personality; it is Principle."

Benevolent Association.—Since the last Annual Meeting, The Christian Science Benevolent Association Sanatorium has completed its first full year of operation, and during even this brief period ample evidence has accumulated to justify our beloved Leader's wisdom and foresight in thus providing a place for those who are in need of the loving

care and assistance provided therein. In addition to the care of guests along lines which are wholly in accord with Christian Science methods, there has been put into operation a system of technical training for nurses which is expected to result in great benefit to the entire field, inasmuch as during the three-year period of service each nurse will have been given such practical instruction as is necessary for the sick room. It is the purpose of the Trustees to erect and equip, at the earliest possible date, an additional building to be used for housing the nurses and other employees, in order that the entire capacity of the three buildings already in operation may be available for guests. The Trustees deem it important that those who are serving our cause so efficiently and faithfully in this institution shall be most comfortably provided for in order that they may have the opportunity for quiet and study which is necessary to the performance of their duties. In the interest both of economy and convenience it is intended to equip the present laundry building with machinery such as is needful for handling the laundry work of the institution, and it is expected that this will be done within the next few months. Much has been done in beautifying the grounds on that part of the property occupied by the present buildings, and some further road work needs to be completed during the present year.

The field will be glad to know that there is no indebtedness against the Benevolent Association other than current bills for supplies, which are taken care of regularly and promptly. It may also be of interest to know that of the total number of guests accommodated, approximately one-third of the number have been assisted, either in whole or in part, in the matter of expense incident to their stay at the Sanatorium, and that more than twenty-five per cent of the entire expenditures for operation to date has been in the nature of benevolence extended to such guests. In order that the work of the Benevolent Association may be broadened through providing for the additions pointed out in this report, as well as for charitable assistance, a continuance of the liberal contributions which have enabled the carrying forward of the project to its present stage of usefulness is needful.

Trustees Under the Will of Mary Baker Eddy.—During the year ending May 31, 1921, the Trustees Under the Will of Mary Baker Eddy have expended "for the purpose of more effectually promoting and extending the religion of Christian Science as taught by" our revered Leader, Mrs. Eddy, the sum of \$187,061.50. This amount has been dispensed as follows:

Seventy-three new branch churches and societies have been given one hundred dollars each as assistance in paying the expenses incident to their first lectures, and sixteen Christian Science organizations at universities and colleges have been assisted in a like amount in paying the expenses of annual lectures. The Trustees have given further aid to branch organizations in their lecture work by assuming the excess traveling expenses of lecturers upon their tours to foreign fields, to the amount of \$11,272.31. of \$8198.77 has been spent in assisting branch organizations in the purchase of books and periodicals presented to public and other lending libraries. Six hundred and eightysix branch churches and societies whose reports for the year ending October 31, 1920, indicated that they were entitled to pro rata assistance in the free distribution of Christian Science literature, have been given \$25,467.55. Forty branches of The Mother Church, located in England, Scotland, South Africa, and twenty different states of the United States and Alaska have been paid \$133,222.87 to enable them to dedicate their edifices free of indebtedness.

Committee on Publication.—During the past year our Committees on Publication throughout the field of Christian Science have had about one thousand occasions for correcting misrepresentations of Christian Science or Christian Scientists in public print. This number is about the same as in other recent years. It is to be observed, however, that misrepresentation and misunderstanding of Christian Science continues to be expressed mainly and almost exclusively as the reiteration of impositions on the public by professional opponents. Otherwise, most writers, editors, and publishers manifest increasing appreciation for Christian Science and increasing respect for Christian Scientists. It is also to be observed that the most biased writers against Christian Science usually feel obliged to make admissions which virtually annul their criticisms. For instance, the author of the latest book rehearsing the timeworn contentions against Christian Science put in the following admissions: "Christian Science has proved that it must contain large elements of important truth, for it has laid hold of many minds and spread rapidly among men. The adherents of this faith are generally people of intelligence and culture and some of them are of marked ability. . . . Christian Science certainly meets some wide and deep need in our day. Its success indicates that it has either discovered some new truth, or else it has emphasized and utilized some old truth which other forms of religion have neglected and let fall into desuetude." Of course, such admissions are most significant when they are made by opponents.

One of the notable events of the past year was the consideration given to Christian Science by the bishops of the Anglican communion at their conference in London last September. The nature of their conclusion can be briefly indicated by the following excerpt from the encyclical letter issued for the bishops of his church and communion by the Archbishop of Canterbury: "There is much in Christian Science which ought to be found within the Church, where it would be supplemented by truths which in Christian Science are neglected." Of course the fact that this conclusion did not express entire agreement with Christian Science does not keep it from amounting to a significant change of attitude.

In the performance of their duty to guard the legal rights of Christian Scientists, our Committees on Publication have had a busy year. Most of the legislative bodies in this and other countries have convened during the past year, and many of them have been plied with measures calculated to restrict the rights of persons who cherish religious and medical freedom. Happily most members of legislative bodies are fair-minded, and will amend or reject a bill when it is shown to be oppressive in its purpose or effect. Thus, the immediate sponsors for certain important bills in Congress have shown the most praiseworthy desire to respect the rights of Christian Scientists, and of other citizens. So also the same respect for civil and religious liberty has been continually shown by state legislatures.

Among the notable legislative enactments of the past year, perhaps the most important from the viewpoint of Christian Scientists are the new acts regulating the practice of medicine in the State of Nebraska and the Province of Nova Scotia, in both of which clauses were inserted providing that such acts should not be construed to affect the practice of their religious tenets by members of any church. Similarly, the Legislature of the State of Iowa repealed a clause in the medical act of that State which might possibly have been construed as restricting the practice of Christian Science. In Florida in a case not involving Christian Science,

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the state Supreme Court upheld the right of parents to rely on the practice of religion rather than the practice of medicine for their children. Notwithstanding these incidents and others which deserve to be mentioned, there never was a greater need than there is now for vigilantly maintaining medical and religious freedom against both the direct and the indirect uses of compulsion and restriction.

Reports of progress during the past year from various sections of the field were read by Mr. Frank Walter Gale, C.S.D., of San Francisco, and Mr. George Monroe Giffen, C.S., of Los Angeles, California.

These were followed by reports from the floor, and the meeting closed with the Doxology.

True Activity

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ANITA REED

TWO students of Christian Science were discussing precious stones. One remarked that a diamond was her
favorite gem because it expressed purity; the other said
that, to her, a diamond expressed activity. Now it is only
because of its purity that a diamond can express activity,
for it is only the pureness and transparency of this gem
that enable it to reflect every ray of light. So it is with
man; the man who really manifests activity must be that
man who is least material. The purest man the world has
ever known was Jesus the Christ, and there is not the
slightest doubt that he was the most active. The activity
Jesus manifested was very different from the world's general conception of that word.

Activity is not merely physical exertion or emotion, doing something and letting everybody around know that it is being done. True activity is the reflection of God, of Life, Truth, and Love; it is right thinking. Just as the diamond could not reflect the light or express activity without purity, so man could not possibly manifest true activity were he not pure. Dense materialism cannot reflect the light of Truth. Materialism, sensualism, and egotism can know nothing of divine activity. On the other hand, Jesus knew the nothingness of materialism. Through his boundless purity he expressed activity, and that is why he was always about his Father's business, always at his post day and night. Every student of Christian Science knows that while his thoughts are clouded with materialism he cannot think actively; and he also knows that when materialism has given place to the activity of Principle he can heal through the purity of his understanding.

Man and the universe as created by God are forever in existence, forever active, and there never was a moment when that was not so. It is only materialism that prevents us from seeing this; it is only materialism that has to go; and it is only by constant striving and through persistent fighting with the supposititious carnal mind that we can clear away the veil hiding the divine activity of God's universe from us. The carnal mind is the opposite of good, but it does its best to pass itself off as good. It was the carnal mind, the devil, error (they all mean the same thing) that, through Herod, would have killed the child Jesus or the Christ-idea. It was the carnal mind that tried to kill Jesus at Calvary, and it is the suggestion of this supposititious carnal mind that would attempt to divide the Christian Science movement. But because this carnal mind is a negation-the absence of God-it was unable to kill the infant Jesus, it was impossible for it to kill the Christ, and it can never destroy Christian Science, nor hinder the divine activity of God's universe.

One little speck of dust in a watch might stop the wheels; dust or dirt allowed to accumulate on any machinery will eventually prevent it from working harmoniously, or possibly stop it altogether. The dust of materialism and loose thinking, unless detected and cleared away, will also accumulate and befog our understanding. Man and the universe, created by the Father-Mother God, is complete, harmonious, and eternal, and this is the only activity there ever can be. It is only ignorance that keeps us from seeing this all the time, but we do catch glimpses of the reality of being, and the more we lose our materiality or false sense of life, the more frequent will these glimpses of harmonious action be. But so long as we believe that we are going to get any pleasure out of criticizing our neighbors' actions, and so long as we spend undue thought on what we shall feed and clothe our bodies with, we are only adding dust to our mental machinery.

Mental laziness and inactivity, sometimes expressed by a disinclination to think or study, are the lie or reverse of spiritual activity. While occupied with thoughts tending toward the gratification of the material senses in any form, we can scarcely expect our thoughts to be filled at the same time with that pure spiritual understanding necessary to heal in the way that Jesus did. In her Message to The Mother Church for 1900 (p. 8) Mrs. Eddy said, "In this struggle remember that sensitiveness is sometimes selfishness, and that mental idleness or apathy is always egotism and animality."

Since God is eternal, there is no limit to divine activity, and yet a man is constantly limiting his actions. Perhaps one is asked to undertake a certain piece of work, and, although this might be a splendid opportunity for progress, he does not accept because of his great fear that he will not be able to carry it out satisfactorily. Now, if he recognized this as an opportunity for progress, and if he knew that man as the idea of God must have dominion over the situation, he would also know and prove that divine Principle is operating all the time, and therefore he could not fail to succeed. Activity belongs to man here and now, and, whatever the individual's work may be, the understanding of divine activity is going to enable him to demonstrate intelligence, alertness, and accuracy. He will learn that certain socalled laws that he has always believed in were only made by mortal mind, and that, having wakened to their unreality and nothingness he need no longer believe them or be held down by them. For instance, it is believed by many that the artist is often dreamy and unbusinesslike. Even with a slight understanding of divine intelligence a man must see the utter absurdity of such a so-called law. Because man's birthright is dominion, it is not necessary for one to be tied down by any belief of temperament, heredity, or nationality.

The Christian Science movement is essentially a movement of activity, and each student has his part to do in seeing that he really is active and not asleep; it is while a man sleeps, or, in other words, while he is befogged by materialism, that the enemy or mortal mind will creep in and sow the seeds of error. But if he is always awake, alert, and at his post the enemy will never stand a chance. Our international daily newspaper, The Christian Science Monitor, is like the "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." It is going out into the highways and byways of the world, and quietly but surely and steadily it is leavening the whole lump of materialism. Truly this is activity!

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Editorial

On Losing Your Way

THE Hebrew people, it is well known, used the historical books of the Old Testament as a means of instilling spiritual instruction. For this purpose it does not matter whether the incidents of the Hexateuch are historical or not; for this purpose it matters not at all whether Abraham existed in the flesh, or was a mere figment of some writer's imagination; and for this purpose it matters nothing whether the record of the forty years in the wilderness is history or allegory. What does matter is that the spiritual lessons founded on these stories, and intended to be drawn from them, should be scientific. "The one important interpretation of Scripture," Mrs. Eddy writes, on page 320 of Science and Health, "is the spiritual."

The story of the exodus and of the entry into Palestine is a perfect example of this teaching. The exodus typifies the beginning of the individual struggle out of the flesh toward spiritual realities. The Book of Exodus, with the other books of the Pentateuch, describes the struggle between material sense and spiritual perception, whilst the last book of the Hexateuch tells the story of the victory over the flesh by those who have come through the conflict. The forty years in the wilderness were to the children of Israel precisely what the forty days in the wilderness were in after years to the Christian Church. But whereas Christ Jesus came through gloriously triumphant, a whole generation of Israelites perished of their own materiality between the cities of Egypt and the banks of the Jordan.

The story itself is so well known that it is absolutely unnecessary to repeat it. Every reader of the Bible is familiar with the conflict of Moses, the man who understood Principle, with the magicians of Pharaoh whose efforts were based on a belief in the powers of the human mind. When the limitations of the magicians had been disposed of, and the Israelites had been permitted to depart, the passions of Pharaoh, the very king of materiality, were aroused to attempt their pursuit and recapture. And so, at the Red Sea, there was given to the Israelites that further proof of the power of Mind over matter, when they passed between the heaped up waters into the peninsula of Sinai, and witnessed the absolute destruction of materialism in its effort to harm them. What followed proved how little progress had been made by the people in the effort to lay aside materiality, and become obedient to Spirit. So far from having learned to trust the power of Spirit, they were already sighing for the fleshpots of Egypt. Not even the manna falling from the sky was sufficient to destroy their inveterate materiality. They murmured for water, with the result that Moses, wearied with their importunity, was infuriated into striking the rock in his own name, and so incurring his own punishment of failure to enter the promised land, owing to his having yielded to the belief that it was he and not Principle who had wrought the miracles of the journey.

But, of course, the greatest sin was the sin in which Aaron himself joined the people, the fashioning of the golden calf, at the very moment when Moses was receiving the instructions of Principle amongst the thunders of Mount Sinai. Here the overwhelming materiality of human nature was exposed. And just as the disciples slept at Gethsemane, and could not watch one hour, so the protracted absence of Moses in the mount proved an incentive to the dregs of the animality of the human consciousness to repudiate the impersonal leading of Spirit, and to seek something to worship in the molten image. Exactly in this way, in later years, did their descendants cry out to Samuel, "Nay; but we will have a king over us." Thus materiality labors always to put its neck under the yoke of a man, in order that it may be saved the trouble of thinking, and the responsibility of acting, on its own account. The instinct to be governed by something other than a realization of Principle has always been the individual's refuge from the demands of Principle so uncomfortable to the human senses. It represents the yielding of the human being to animal magnetism, and the seeming victory of hypnotism. And so, on page 442 of Science and Health, Mrs. Eddy has written, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." Hypnotism is the triumph of sleep, the sleep which inevitably ends in the belief of physical death.

It was just this physical death which the materiality of the Israelites brought upon themselves. They had accepted the monotheistic teaching of the patriarchs, with the result that in the midst of the gross blindness of the age they had become the people accepted of Principle. In this way the promised land lay before them, and they had but to press forward and to enter it. But between it and them lay the mental barrier of their own materiality, the craving for the fleshpots, the recurring desire for other gods. Even after crossing the Red Sea, and witnessing the mighty proof of the protecting power of Principle, they wandered in the wilderness of materiality, and could not take the step which would have redeemed them from their suffering. Moses himself failed to maintain his vision of Principle sufficiently to enter this promised land. From the top of Nebo he saw it, a land flowing with milk and honey, the land of Spirit, but the old Adam was too strong for him. The whole of the generation which had come out of Egypt passed away in the wilderness, and it was a new generation and a new leader which saw repeated at the Jordan the miracle of the Red Sea.

The Hebrew teacher knew very well, as Origen pointed out centuries ago, that the real meaning of the wandering in the wilderness was not whatever historical significance it might have. That the promised land was no land of material plenty, it was the consciousness of Principle. That Egypt, from which the tribes came out, was the passions and animality of the physical senses. That between Egypt and the land of promise lay the wilderness, the tangled mass of human beliefs and material suggestions, beckoning this way and that way, and perpetually offering ease in the senses as an offset against the stern labors of the demands of Principle. Egypt was the carnal mind, the promised land was heaven, the intervening wilderness the lusts of the flesh. Those who came out of Egypt had gained a sufficient vision of the Christ to set their hands to the plow. But as the heat and labor of the day continued, they gave in to the suggestions rained upon them by the human mind, and took their hands from the plow.

Everything comes to tempt those who have seen the Christ and who set out to walk in the footsteps of the Christ. Fears

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innumerable, fears of loss of friends, of the loss of position, of the loss of income; fears of the power of evil to overwhelm them; and these fears come because they have failed to acquaint themselves with Principle, and so are not able to judge for themselves, and therefore insist that they must have a king to think for them, to judge for them, to lead them down amongst the tombs of Gadara, when an obedience to Principle and an understanding of Truth would have led them to the promised land. That is the lesson of the wanderings of the children of Israel as recorded in the Old Testament. A story which has been paraphrased with marvelous spiritual insight by Mrs. Eddy, on page 566 of Science and Health: "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, -so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights."

FREDERICK DIXON.

Meeting in Unity

Suppose a man encounters on the street a person whom he has wished to avoid because of some fancied insult, slight, or injury of the past. Christian Science teaches that the right course in such a case is to be neither afraid, disturbed, angry, nor even indifferent, but to rejoice that the real man expresses divine intelligence and is dealing always and in all circumstances with divine intelligence and not with people. Instead of believing that one has unfortunately been brought into juxtaposition with a disagreeable person, the better way is to know instantly that one's own right thinking is associating only with its source, infinite Mind, and that throughout this true association there is continual reciprocation of good, since cause and effect, Mind and idea, are interdependent. As a man turns thus immediately to immortal Mind to know what this Mind is conscious of, the experience is proved to be a happy one.

To accept spiritual intelligence as all that man can really deal with and to reason faithfully as to the true quality through which infinite Mind is manifesting itself in the now, regardless of whatever may seem disagreeable, is to prove the immediacy of divine Love. If any circumstance, any old illusion of strife or enmity, could possibly be distressing, then there would be some other power than God, infinitely harmonious Life manifest as man's true living. Genuine freedom and joy abide in the knowing that there never has been any room for human strife in real living, and that what may have seemed strife has been all the while but counterfeit of energetic spiritual action unfolding in perfect concord with its cause, infinite Mind. Only the one who recognizes in some measure that this is the actual fact of being can sincerely pray in the words of the last stanza of Mrs. Eddy's poem called "Love" (Poems, page 7):-

Thou to whose power our hope we give,
Free us from human strife.
Fed by Thy love divine we live,
For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

In order to be truly inspiring, every meeting must be on this same basis of man's unity with God, idea's oneness with Mind, its divinely intelligent source. The coming together of those who are friends and cordial coworkers is freed from the false belief that there is any good in mortal personality when each one is steadfast in knowing that divine intelligence and its manifestation are all that can ever be together in Truth. Healing wholeness consists of the oneness of Mind and spiritual man. In proportion as a student of Christian Science understands that divine intelligence and its manifestation are inseparable and omnipresent, he is proving that the only meeting there is, the continuing together of Mind and idea, is boundless in its blessing. The knowing of this truth is healing in that it replaces the sense of limitation and discord with the consciousness of spiritual harmony.

Infinite Mind, or divine Love, supplies the real man with unlimited living and maintains it forever. All of immortal man's being and doing must forever be in conjunction with the creative Mind, since cause and effect are inseparable. The infinite oneness of Truth and its idea is the solution for every human problem, the healing for every human disorder, whether seemingly personal, or social, and the supply for every human sense of incompleteness. Thus Mrs. Eddy says, on page 494 of Science and Health, in a sentence that is familiar to every student of Christian Science, "Divine Love always has met and always will meet every human need." The meeting of need or true demand with the infinite supply of spiritual consciousness, forever conscious of orderly action, is here and now, no matter what conditions mortal mind may conjure up to deny this fact. That every need of living is met by Mind, not matter or material ways and means, is for each one to demonstrate to his own satisfaction.

When Mr. Pepys, who was not much given to proving spirituality in his own experience, exclaimed in his diary, "What an age is this, and what a world is this! that a man cannot live without playing the knave and dissimulation," he was simply voicing the common pessimism of those who believe in materialistic living. The utter unsatisfactoriness of human pretenses can give way only to the actual understanding and demonstration of divine Principle as revealed in Christian Science. Every Christian Science service, every business meeting in the Christian Science churches, every meeting of one student of Christian Science with another, in order to be worth while, must replace materialistic hopelessness with the surety that divine Principle does govern the real man now and always and sustain spiritual order of action. Each one must know for himself in Christian Science that man is dealing wholly with infinite intelligence and rejoicing that intelligence is manifest rightly in the present of both time and place. Let each one ask himself, therefore, the questions that Mrs. Eddy phrases on page 147 of "Miscellaneous Writings": "Another year has rolled on, another annual meeting has convened, another space of time has been given us, and has another duty been done and another victory won for time and eternity? Do you meet in unity, preferring one another, and demonstrating the divine Principle of Christian Science? Have you improved past hours, and ladened them with records worthy to be borne heavenward? Have you learned that sin is inadmissible, and indicates a small mind? Do you manifest love for those that hate you and despitefully use you?" The one who knows that man is meeting only divine intelligence in all his living, and who is proving his understanding in daily practice, can answer in the affirmative.

GUSTAVUS S. PAINE.

Testimonies of Healing

Christian Science has brought many blessings into my life, for which I am truly grateful. It is over five years since I have had a fit of depression, whereas before Christian Science healed me I was always more or less depressed. While under treatment for depression, rheumatism was completely healed, also varicose veins for which I had worn elastic stockings for some time. I have not had these stockings on for over eight years and know I shall never need them again. At one time my eyesight became very defective, but with the kind help of a practitioner this was very soon overcome. Also I have been perfectly healed of a seemingly serious internal trouble and of a bad attack of anæmia, besides other minor troubles.

For all these healings I am grateful, but feel more grateful every day for the better understanding of God that Christian Science is giving to me; it is slowly but surely replacing fear with joy, peace, and happiness. Christian Science is teaching me that there is only one plane of existence and that it is spiritual; that we live, move, and have our being in Spirit, in God, in Love.

I am grateful for all the Christian Science literature and for membership in The Mother Church. I am grateful to Mrs. Eddy for showing us the way to this wonderful truth and to the kind and faithful practitioner who has lovingly helped me in every time of need.

(Miss) Edith C. Follows, Manchester, England.

Many times have I expressed my gratitude in the Wednesday evening meetings for the many healings which I have experienced as the result of my slight understanding of the truth as taught in Christian Science, and it is a joy to express my gratitude again through our periodicals. Christian Science found me sick and broken-hearted, but all this vanished when I began to live according to its teachings and learned of man's true identity as the son of God. One experience I value very much was the overcoming of the effects of a severe fall, when I struck the back of my head while skating. I lay motionless and unconscious; in fact, my companion thought I would never rise again, but when he lifted my head and called my name most anxiously I said, "Think of God," because He was all I was conscious of, and in two or three minutes I got up and skated the same as ever, without fear or suffering. A slight soreness in my head left the next day. This was a positive proof to me that God had become my refuge, my All, to whom I could turn when in need.

Another beautiful healing was experienced when hot bacon fat poured on my foot. I declared the truth, and through the understanding of my spiritual selfhood I was freed from the suffering which mortal law would have impinged upon me. From childhood I was in great bondage to the fear of being left alone in the house or apartment, which was the result of a teaching full of superstition and belief in evil spirits. Though realizing the folly of it when grown up, I did not know how to rid myself of the belief and it caused me endless torture. But when the truth in Christian Science dawned on me, I knew I would be delivered from this bondage, and I was. As the right understanding of God became clearer to me and I knew that He filled all space, the belief of phantoms of the dark disappeared, leaving me happy and thankful. Now I rejoice in being alone with God. This healing brought a great deal more to me than can be said in a few words, since I gained from it such a clear realization that all evil, sickness, accidents, loss, and the like, are only superstitious beliefs, phantoms of unenlightened thought, and that they all flee when the ever presence of God is realized. This clearer understanding has been very helpful to me in solving any seeming problems.

My gratitude to God, who is proved so near and dear to us through the teachings of Christian Science, finds its expression in obedience to His laws and in loving service to all mankind according to my best understanding, and I rejoice daily in the truth that is expressed all over the world and brings deliverance from all false beliefs.

(Mrs.) Elsa F. Angle, East Orange, New Jersey.

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As a result of the war, material limitation was manifested, and my family and I were obliged to vacate our residence. We had also incurred several debts. All attempts to raise money with which to hire another residence failed, and my wife and I were on the verge of desperation. In December, 1914, I became acquainted with an agent who was studying Christian Science. The following Sunday I attended church services and on Wednesday the testimony meeting. At the reading room I purchased some copies of Der Herold. Through reading these it became clear to me that help was available only through God and by applying the truth. A practitioner helped us, and within a week's time we had solved the problem. We found a beautiful residence and are still residing there. We became sincere seekers after Truth and our son has attended Sunday school since that time.

Being a business man, I solve all my problems through Christian Science, which is synonymous with "God with us." We are happy and contented people. For knowledge of the Christ, Truth, I owe heartfelt gratitude to God.

ALBERT RÖSSING, Berlin, Germany.

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The value of Christian Science has been proved to me so many times that I desire to acknowledge my appreciation of it, with the hope that others may be encouraged to study and that they also may be helped by it. I became interested in Christian Science about seven years ago. I had a bronchial trouble, colds, headaches, indigestion, and suffered from repeated attacks of lumbago. The last attack I had was several years ago. At that time, after suffering for two weeks I went to a Christian Science practitioner, who gave me one treatment; the next morning I was well and have never had lumbago since. For years I had had severe headaches. The first time I went to a practitioner with an aching head it was cured within fifteen minutes. The last time I had a bad headache I seemed too ill to help myself, and sent for a Christian Science friend. I repeated the twentythird psalm over and over again and in half an hour or so, before the friend could reach me, I was almost wholly free. She gave me a treatment, however, and I have never had a bad headache since.

It is years since I have taken a dose of medicine. My general health has steadily improved. I am grateful for the beautiful truth which Mrs. Eddy has given to us, for the kindness shown me by practitioners and friends who are Christian Scientists, for church services and the literature. I am greatly comforted by the thought that divine Love governs, and I have been healed of many fears from which I formerly suffered, and, to a great extent, of what was once a continual sense of weariness.—(Mrs.) Lille T. Stutler, Washington, District of Columbia.

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In gratitude for the many blessings that have come to me and to my home through the application of the teachings of Christian Science I give this testimony, that those who are struggling along in the dark, as I was, may see the light of Truth as I am trying to see it more clearly each day. Many discordant conditions have been healed, and many times has relief come in a very short time in some sudden distress. Last spring I was healed of a severe attack of influenza in four days, through absent treatment. The same disease tried to attack my little girl but was very quickly overcome. The latter part of the year this child, with several others, was sent home from school with the firm command to stay at home, as they were said to have diphtheria. I was told over the telephone that I would have to stay in quarantine with her. I called up a practitioner, who told me to do as I was instructed, and that God would take care of us. In three and a half days we walked out free and the signs were taken down, much to the surprise of the tenants of the apartment building in which we lived, especially as one family had been kept in quarantine for four weeks for the same reason.

I have found that this new-old religion can be applied to every need, and it has been proved in every need to be the truth, and if there is a failure it is not the fault of Christian Science, but of its application. I am convinced that Christian Science is the Comforter which Jesus said "the Father will send in my name." To say that I am grateful is not saying enough, for all I have or ever expect to have I owe to Christian Science. It is meeting my every need, and my constant desire is that I may be able to help others as I have been helped.

(Mrs.) Julia Taylor, Los Angeles, California.

About fifteen years ago I turned to Christian Science through the healing of a case of insanity. I had been a member of a denominational church since childhood but had become very much dissatisfied and disinterested, for the reason that when sorrow and discord came into our home my religion or church seemed to offer no remedy or comfort other than that it was God's will. After witnessing the above healing I decided that Christian Science is a demonstrable religion and wished to know more about it. Since taking up the study of Christian Science I have had many proofs of its healing power. I was healed in a very short time of rheumatism from which I had suffered for several years. I am grateful to Mrs. Eddy for a demonstrable understanding of the truth, and for the periodicals, which were divinely inspired .- (Mrs.) PHOEBE M. WILLIAMS, Minneapolis, Minnesota.

Words fail me when I attempt to express my gratitude for the many blessings I have received through reading and studying Christian Science. Before coming into Christian Science I taught a Sunday school class for fourteen years in a denominational church of which I was a member, but what I taught, since I did not then know God as found in the light of Christian Science, is beyond me now to explain. I found myself in a pitiable condition at this time, financially, physically, mentally, and spiritually. I was a nervous wreck, my credit was at a low ebb, and I was but a shadow of my normal self. The first year was a trying one to me and I found much opposition to my new way of thinking; people thought it wrong to reject the old teaching and especially to give up the church and the Sunday school class. The healing of a bowel trouble which I had had all my life,

also of a cough that came on every year during a portion of the winter, and of the financial trouble all took place during that year. When I recount the many victories I had that year, and have had since, I can truthfully say with the psalmist, "I will sing of mercy and judgment: unto thee, O Lord, will I sing." When the year since leaving my former home ended, I found that I had paid off my bills and had several liberty bonds and a good account to my credit in the bank. More, immeasurably more, I had found God, who healed my infirmities.

I am grateful to all the good people who have helped to show me the way, and especially to our revered Leader, Mrs. Eddy. Words fail to express the gratitude in my heart for all God has revealed to me of His love and for His ever present help in trouble. I have a new song to sing, a new tale to tell of a new heaven and a new earth. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

GWILYM N. WILLIAMS, Bridgeport, Connecticut.

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Having always enjoyed and been helped by reading the testimonies in the Christian Science periodicals, I feel the time has come for me to express my gratitude for the many blessings received through the study and application of the truth as taught in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

When I was a child I fell and sprained my ankle. It was painful, and swelled so that I could not wear my shoe, nor could I go upstairs, excepting on my hands and knees. We knew nothing of Christian Science at that time, and, as I remember it, it was about three weeks before the sprain was healed. After I became interested in Christian Science, we were living where we had over a mile to walk to take the car, and as I started out, alone, for church one Wednesday evening, I stepped in a hole at the side of the road, turning my foot over in such a way that my ankle was sprained. At first the pain was intense, and the suggestion that I go home came to me, but instead I rested by a tree and quietly tried to realize the allness of God, and then called for a friend, who was going to church with me. We went on our way, walking quickly down the road. I was perfectly free, although at first it seemed as though I should go limping along.

On the first page of the Christian Science pamphlet, "Prayer and Healing," we read, "Because the spiritual presence of God is ever with us, here and now, there is nothing material or mortal with power to make or to mar our happiness." These words have helped to heal me of discontent, rebellion, and self-pity, and since I have put these discordant qualities out, and am keeping them out of my mental home (thought), and am seeing man, including the members of my own family, as the sons of God, reflecting all the qualities of God and nothing else,--peace, happiness, joy, love, and harmony beyond what I could ask or think are mine and nothing can rob me of my birthright. Each day I know there is only one Mind and man is receptive and obedient to the one Mind that harmoniously governs him and all his affairs and relationships. Instead of seeing faults I am knowing facts. Years ago I said to one who had studied Christian Science much longer than I, "When I see faults in any one I overlook them." She said, "No, do not do that; deny them." We learn in Christian Science that nothing is gained by ignoring so-called errors. "Meet every adverse circumstance as its master" (Science and Health, p. 419) is the teaching in our textbook. Let us remember that all error wants is to be

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let alone, so it can flourish. I am surely grateful to be able to say that, while once our home was unhappy, now it is filled with peace, love, and harmony. Through a right understanding of God and man as taught in the Christian Science textbook and through the help of a faithful practitioner the healing work was accomplished. I must express gratitude for the Christian Science Hymnal, which is a daily help to me. I am most grateful for all of Mrs. Eddy's writings, and for our literature, which always brings just the help I need.

I have had many proofs of God's protection and guidance, and have seen many physical healings,—so I could go on and on telling of what this pearl of great price is to me. This is my prayer: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

(Mrs.) ELSIE DUNHAM, Stevensville, Michigan.

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Paul said, "When I am weak, then am I strong," and I, too, can say that never have I been so weak and yet so strong, and never have I been so poor and yet so rich. This strength lies not in words but in the desire to solve the problem, and this desire came to me through the study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," in which I have found the key to happiness. My testimony is not one of physical healing alone but rather of mental healing, for physical freedom is the inevitable result. It was through trying to save my wife, who had been given up not only by one physician but by nine, that I found my own salvation.

I thank God for having crowned my faith by putting in my hands that blessed book, Science and Health. I am grateful to its author. I also owe a great debt of gratitude to the dear practitioner who by helping my wife also helped me and healed me of several physical ailments. Quite recently I was able through this teaching to heal myself in two days, practically without pain, of a boil which appeared in my nose every spring, causing me much suffering for about two weeks and for which I had been accustomed to resort to poultices, physician, and surgery. The operation this time was a purely mental process, and it is through this method that Christian Science to-day heals all disease, as it was healed at the beginning of the Christian era,—this of course in proportion to the understanding of the one applying it. It is on the understanding of the ever presence of Love that Mrs. Eddy has built up her discovery, the study and application of which heals every discordant condition.—ARTHUR Moro, Lausanne, Switzerland.

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After being in bondage for four years to a very serious condition of ulcerated stomach and bowels, I found myself in a hospital where I underwent a critical operation for another condition that had arisen. Many complications followed and I was in a more hopeless state than when I entered. The doctors held that another operation was imperative and I was sent to a "rest hospital" to build up. I did not get better there, but on the contrary conditions grew more hopeless.

I met a Christian Scientist one day and she held out such hope for my recovery that I decided to leave the hospital and return to my own home town. I had a talk with a Christian Science practitioner, who consented to give me absent treatment. Many discordant conditions were quickly overcome, but some problems remained to be solved, step by

step, for which I am grateful, for I realize now that that was a period of reconstruction very necessary to growth. I have learned to know God as the all-loving Father-Mother who tenderly cares for His children, and it is a great comfort to me to know that He holds the solution to all of our problems and that divine Love supplies our every need. My daughter has had many wonderful healings, one of which was of influenza. She appeared to be passing away, but was instantaneously healed through the absent help of a Christian Science practitioner. I have been healed of tonsillitis, ptomaine poisoning, and many other discords.

Much remains to be overcome, but I trust I may gain more understanding each day with which to overcome the claims of error, and that I may sometime be able to help others as I have been helped. I am thankful to God, and grateful to Christ Jesus the Way-shower, to our revered Leader, Mrs. Eddy, and to the kind practitioners and friends who have helped me. I feel my gratitude would be incomplete without some mention of the periodicals. I rejoice in the spiritual uplift I get through these channels for the truth, and for the Lesson-Sermons, which are so helpful. I hope this testimony may help some one as I have been helped by reading those of others.

(Mrs.) EDNA YOUNG, Sandpoint, Idaho.

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I should like to tell of the many benefits that have unfolded to me through Christian Science. I was brought up in a denominational church and taught to believe in a Supreme Being, but "Thy will be done" in the Lord's Prayer was always a stumblingblock to my progress. When conditions were harmonious I was quite ready to admit that it was God's will, but when unhappy and unjust I had a reluctance in giving God the credit, as it seemed lacking in reverence. Finally conditions seemed so unjust that I said, "What is God's will, anyway? He will certainly do as He pleases and my prayers are useless!" But Love was leading all the time, and my extremity proved to be God's opportunity.

Hearing that Christian Science healed sickness I was led to ask help of a practitioner, who lived seventy-five miles away, and through absent treatment I was healed of neuralgia, which had troubled me for years. I visited the practitioner later and told her of my confusion in regard to this prayer. I shall never forget the kindness with which she replied, "God's will is always good." For this great truth I am truly grateful, as well as for the fact that there has never been a return of neuralgia, the healing of which took place several years ago.

I am most grateful for a knowledge of this healing truth for my children and I am indeed happy to have them in the Christian Science Sunday school. They have had many healings, some of which were of colds, burns, pneumonia, and the results of accidents. Knowing that they are always in God's loving care has relieved me of worry and made our home harmonious and happy. I am grateful for help obtained in business matters, through the work of a loving practitioner, also for the knowledge that man is always in his right place, in Mind. I am grateful for the periodicals, for the spiritual food that is dispensed through their columns; for the kindness of relatives and friends who have helped me on my way; to Mrs. Eddy for her unselfed goodness in giving to a hungry world that wonderful book, "Science and Health with Key to the Scriptures;" and thankful to God for His goodness. That I may help others as I have been helped is my earnest desire.

(Mrs.) FLORENCE C. WEBB, Watsonville, California.

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Signs of the Times

[Dorothy Canfield on Disarmament, in The Woman Citizen]

Cast your eyes back, let us say, to the period of the feudal system; which was to stay forever, so thought the rulers of those times. We of to-day are used to the arguments of "impractical," "against human nature," "utterly impossible," which our rulers use against the idea of international disarmament. The same sort of thing was advanced with the same passion of conviction at the notion that public safety could be secured except by a baron in a castle to whom everybody in the region owed implicit obedience. Nor did the feudal system fall in a day, or a year. Slowly, as it encountered increasing intelligence and cooperation in mankind, it crumbled away to nothingness and oblivion. In the same way, if we all work hard for general intelligence and wider cooperation everywhere, the hideous idea of huge standing armies will crumble away to nothingness. But we must not be discouraged by the slowness of the process.

Or look back at the custom of dueling and going about armed. Two or three centuries ago every man was armed at all moments of the day,-and needed to be. Nobody could conceive the possibility of any police system which would make this unnecessary: "Men are quarrelsome creatures, made so by the Lord." Well, what happened to that idea? It gradually died, because right-minded people steadily, hopefully knew that things could be more sensibly arranged. Such people killed and buried that wrong idea, with their certainty that it was wrong. And we can kill standing armies in the same way. Once or twice history, for a change, shows us our brothers trying to do something of this sort in a hurry. At the time of the French Revolution, people like us, people who believed in the possibilities for good of our race, were as fired with sudden hope and enthusiasm as we were during the war. They struggled and hoped and rejoiced in the success of their right ideas, and told each other thankfully that now the black old notions of the inherent inequality by class were killed, that henceforth the right of every man to share in the government would be recognized, that the absurd, laughable, hypnotic delusion of the divine right of kings was destroyed forever. Just so did we fall on each other's necks on Armistice Day and cry out that those who hated war had conquered.

Well, they were right at the time of the French Revolution, and we were right on our great day. Our cynical rulers, watching us with their tongues in their cheeks, were wrong. Just you wait and see how they fooled themselves, when they laughed at our enthusiasm. For a generation after the French Revolution, how dark and desperate the world must have looked to those happy and faithful souls who had believed in the triumph of human equality. Never, never had kings seemed more firmly fixed on their thrones. A whole generation passed by in a mocking reaction, the ideas of the Revolution forbidden, laughed at, despised ... except by such people as we are, who steadily believed in their race. A new attempt at the promised freedom was made, partially succeeded, and failed. The night settled down blacker than ever over Europe, or so it must have seemed to the people who wept over these failures. They did not see that the ax had been laid to the root of the wrong ideas they were fighting, that the tree was slowly dying, here a branch withering, there another gone; till presently (as we have seen in our own time) the whole tree would come crashing to the ground of its own weight, a dead, rotten log. Our grandchildren will see the idea of huge standing armies lying just such a dead, inert wreck . . . if we do our part now! The friends of human freedom were right when they rejoiced at the end of the eighteenth century. But it took longer than they thought. We were right on Armistice Day, unless we thought our part was finished!

[From The New Bedford (Massachusetts) Standard]

Now the pew problem confronts First Church of Christ, Scientist, of New Bedford. But with this church it is not a question of vacant pews. For whatever may be the experiences in other churches, particularly the Protestant denominations, with a decreasing attendance, the talk that has arisen over pews in the Christian Science church is to provide facilities to accommodate the constantly increasing numbers who attend the services there.

Not that the need has become so immediate as to necessitate action by its Board of Directors. But it has become obvious enough to attract comment as something that will demand attention in the not very distant future. Moreover, this filling of the church week after week has occasioned comment from observers without regard to church affiliations. From the embryo curiosity as to what had caused such a steady growth of the movement in this city, as in other places, came the inquiry by a reporter of The Standard to members of the church as to facts and figures that would graphically tell the story. But here an unexpected obstacle arose. . . . Here was a church proud of the time when membership was confined to two persons, proud, too, of the advance that has marked its history, but unwilling that this progress should be utilized for any boastings. So further observation became necessary. . . .

When an observer notes such unusual strides, without making a display of force of its numbers, and the absence of dominant personalities within church affairs and administration, he wonders the more as to what accounts for its progress. This takes one into Christian Science teachings and organization. Within the teachings, the spiritual interpretations lie with the individual, the observer is informed. But where, one asks, is the motive power? The services are simple and the church activities are confined essentially to religious ends. While an effective benevolent program is carried on in an unobtrusive manner the dominant message of Christian Science is to heal the sick and overcome misfortune spiritually. Neither does the organization attract the attention of the public through appeals for financial assistance, drives, and building funds. Instead one is told that the most vital spark of Christian Science is furnished by the members themselves, each imbued with an earnest desire to present its teachings.

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[From "The United States and Canada," by George M. Wrong]

In moments of gloom we are tempted to think that the forces of evil are more readily organized than those of good; but it is not really so. Since evil is selfish it carries with it the seeds of disintegration. Any system based upon the denial of fundamental human right is weak. Democracy with all its faults is stronger than despotism. Despotism means the power of one over the many and cannot be based on any human right, while democracy asserts the right on the part of the many to think and act for themselves. A democratic society, however drab and commonplace it may seem, rests nevertheless on a sound basis.

[Henry Ford in The Dearborn Independent]

We can break down the whimpering laziness of mind which resents the intrusion of new methods. We can acknowledge each day as a new day and not a mere repetition of yesterday. Life is not a "battle" except with our own tendency to sag under the downpull of the habit of "getting settled." . . . Society is always in danger from two classes, those who fear change, and those who crave it. The first class tends toward decay, the second toward destruction. Change is not to be sought for itself alone, but in following to best advantage the obvious beckoning of the times. There is always something outside ourselves that gives the signal; a motion of advance that comes over the earth like the coming of spring, and those that are alive respond to it; those who prefer to continue their hibernation in the old methods, fall out of step with the advance. They remain comfortable enough, no doubt, but they no longer count. It pays a man always to have ideas in advance of what he is doing; that is the only valuable capital. . . . Life ran placidly for our forefathers for long stretches at a time, and in the older countries a certain method of life became so fixed that it left century-long traces on city and countryside. But in these latter days the intervals of change become shorter and shorter. The pace is quickening. Period follows period out of all reckoning with the old calendars. We have seen an almost complete revolution in the past fifteen years, and now we are on the eve of another; and as soon as that will have come, another will be visible on the horizon. The world is moving with breathless, eager haste to some new position, and we cannot stop it. We can only stop ourselves from following along.

["Christianity and Investments"—From Information Service, as Quoted in The Living Church]

"I like to know how corporations use their employees, their customs in regard to the twelve-hour day, and so on, before I put any money in them, even my modest sums." Thus wrote a gentleman to a social service secretary of the Federal Council of Churches. He referred to a company which had advertised a big bond issue in the morning papers. A telephone call to their office brought the information that the person at the other end of the wire could not see what labor policy had to do with investment. He plainly showed irritation and presently declared that people had been calling up all the afternoon to know what the company's labor policy was. It was a new and incomprehensible experience. When Christian investors generally demand such facts industrial conditions will be very different.

["The Golden Rule"-From Manufacturers Record, Baltimore, Maryland]

Character, a magazine . . . published by a well-known advertising service of Boston, devotes its January-February issue almost wholly to a discussion of "the Golden Rule in modern business." Until the Golden Rule prevails in the business world, as well as in the social and religious world, there can be no universal advancement of mankind nor universal prosperity. Until it is lived to the fullest extent and put into operation in every business transaction, into every relation between employer and employee, the world will seek in vain for peace and happiness and prosperity. Without the Golden Rule as the direct guiding spirit of life, neither this country nor any other can make the material and moral advancement which is within its power when its operations are based on the Golden Rule. Because of these facts, it is interesting to see a business house devoting an entire issue of its publication to the Golden Rule.

[From an Editorial in The Saturday Review]

It is pleasing to find so strong a wave of sympathy with dumb animals as is evident at the present time. First, we have Commander Kenworthy's bill for the prohibition of public performances by animals. . . . Next the new Chancellor made his first reply in the House of Commons on the subject of horses exported to the continent for consumption as human food. . . . Then we have the sudden realization that pigeon shooting at Monte Carlo is a wanton piece of cruelty. It never was anything else. . . . Pigeon shooting is by no means confined to Monaco, but prevails in our country. Nor is it more cruel than coursing, the shooting of driven birds, or those mock heroic sports, tiger and lion hunting. . . . If therefore we object to pigeon shooting at Monte Carlo-and by all means let us denounce a loathsome business-we should be logical and revise many of our so-called sports.

[From The Pioneer]

On April 9, Congressman A. J. Volstead received a statement signed by over one hundred leading physicians, professors in medical colleges, and hospital heads, protesting against the use of beer as a medicine. The statement sets out the fact that beer has never been recognized as a medicine. The demand for "medicinal beer" appears to emanate solely from those who desire it for beverage purposes and from those who desire to make it and sell it for these purposes.

The officers of the National Retail Druggists Association have followed the lead of the physicians and have gone on record against beer as a medicine. General Counsel W. B. Wheeler, of the Anti-Saloon League, in commenting upon the significance of the druggists' action, says: "Under the law the druggist is the only one who can sell it for medicinal purposes, and these officers of the druggists' association realize the menace it is to a reputable trade."

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

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Attention is called to the new rates now in effect on short term subscriptions for The Christian Science Monitor, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor\$.03	a copy
Sentinel	2 "
Journal	"
Der Herold18	"
Le Héraut	"
Ouarterly	2 "

These rates are net and take the place of the former 10% discount on periodical orders.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

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Church Notices

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale about June 20, 1921, six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Scntincl and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U. S. A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cioth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy 83.50; twelve or more, each 83.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 1034 inches. Single copy 87.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings,

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in The Christian Science Journal from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in The Christian Science Journal and Sentinel, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

German Translation. Alternate pages of English and German.

Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

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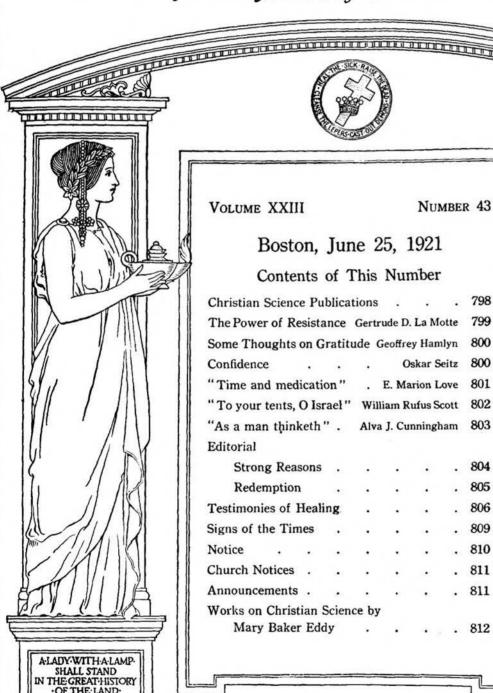
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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The Power of Resistance

THERE has never been a time in history when mankind 1 have been so assiduously exploited from a purely material or physical standpoint as to-day. Under the guise of seeking to maintain material health, the belief in disease is propagated, and the man who falls in line finds himself the helpless victim of constantly threatening disaster from which he must seek some escape. In consequence, much is said and more implied in regard to physical fitness or the power of resisting this sea of troubles which belief of life in matter engenders. The only scientific process lies in turning thought away from the erroneous drift of material suggestion to unerring immortal Principle, the sustaining cause and creator of all that is. This is the haven opened by Christian Science, the door through which a man finds his power of resistance equal to every emergency. The Christian Scientist finds that the Christ-teaching turns absolutely from matter to Principle to define man; and so he learns that the power that holds man intact, perfect, and whole is Spirit, the creator. He also arrives at the fact that there is one creator and one creation, and all that is true is immortal and perfect. Life, therefore, is not in creation. Life is God, the Principle of man, and so it follows that creation is not material but spiritual. Man is the expression of Truth; he cannot, then, deviate from the exact and pure, and he is infinitely sustained in expressing Mind.

Since man has no quality underived from God, and God is infinite good, every disease is a deviation from Principle. Thus defined, disease is reduced to a nonentity, for effect cannot deviate from its cause. Health is the expression of Principle and therefore of that which always is. It is never separated from true consciousness and can never lapse. An erroneous assumption is never actual and can never be fashioned into a fact, but is always purely suppositional. Only the right is real, and only the true finds its representation in fact. The student of geometry learns that every triangle contains 180 degrees in the sum of its angles, no matter what variation the triangle may assume in shape or size. Through erroneous reasoning, it might be supposed possible to form a triangle with less or more degrees. This belief, however, could have no actual representation or outline, for every possible triangle constructed would refute the supposition and be one with the truth, and any other outline would be nothing to the point. While this is easily seen to be true in respect to the triangle, it exemplifies all-inclusively and as unerringly the difference between the real and the unreal, good and evil, right down the line; the one is, the other is not.

The conclusion, therefore, is evident that disease, based as it is on the assumption of something specifically wrong, cannot be outlined, nor can it operate in experience. The belief in disease is purely hypothetical, and never could and never does interrupt the continuity of what is true.

Disease, like every other mistake in reasoning, having no origin in fact, can claim no symptoms or development. It must be an isolated, disconnected suggestion that in no way includes a next step, but reaches it in belief through ignorant and fearful association of thoughts. Disease, since it is avowedly a deviation from normal, or the standard of Principle, is a phenomenon of animal magnetism. Mrs. Eddy clearly defines this term when she says in "Science and Health with Key to the Scriptures" (p. 102), "Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind." No man, surely, is under a necessity to study or contemplate disease in order to avoid it. He must see it only for what it is, and let his obedience to Principle be, "Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Man's power to resist evil lies in his absolute spiritual derivation, which precludes evil.

Fatigue, like disease, is not a phenomenon of man's be-Because every quality of man inheres in Mind, and not in matter, every quality is inexhaustible, and comes to man ceaselessly. Energy is the expression of man's constant relationship to God. The belief in the necessity of sleep would represent man as endlessly running down and being wound up, of endless change and instability. Christian Science is teaching man that he does not need to seek rest through inaction, but that harmonious action is scientific rest. It would seem absurd should we think that the rhythm of the universe must spasmodically collapse in order to resume again its rhythmic harmony, yet man, too, is governed by the same unfailing Providence, and receives his strength, as well as all else, just as the need arises. Ceaseless receiving is more easily understood through ceaseless expression, and action should bring with it a greater impression of rest than inaction, since it is the greater evidence of receiving.

A man resists sin through the consecrated knowing that, since Mind is All, Mind absolutely satisfies, and, in the all-inclusiveness of Truth, man is forever refreshed, while finding endless diversity and inspiration in purity and perfection. Mrs. Eddy has given us a wonderful declaration of man's spiritual heritage in a statement beginning on page 10 of "No and Yes": "Eternal harmony, perpetuity, and perfection, constitute the phenomena of being, governed by the immutable and eternal laws of God; whereas matter and human will, intellect, desire, and fear, are not the creators, controllers, nor destroyers of life or its harmonies. Man has an immortal Soul, a divine Principle, and an eternal being. Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul."

The exploitation of mankind from a physical standpoint, no matter how aggressively pursued, must finally expend itself in avowed failure, and be as outworn as the primitive theories of astronomy, since its arguments are based on the

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utterly erroneous premise of a material universe. Then man's spiritual birthright of perfection will be universally conceded and demonstrated, and to this end the Christian Scientist has dedicated himself.

Some Thoughts on Gratitude

GEOFFREY HAMLYN

POINT that has often occurred to me in considering A the question of gratitude is that the real, the spiritual man in the image and likeness of God, infinite good, cannot be conceived of as experiencing the feeling of gratitude in the way that mortals commonly experience it, since the ordinary human sense of gratitude presupposes, whether we realize it or not, "the knowledge of good and evil," a "knowledge" that has no place in God's kingdom. When a man says he is grateful for something, the presumption is that he is grateful he has received it because it was quite possible that he might not have received it. This is tantamount to saying that good is limited, which is one of the false beliefs of mortals. "God," writes Mrs. Eddy, on page 2 of "Science and Health with Key to the Scriptures," is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love."

It is evident, therefore, that the gratitude which the real, the spiritual man, made in the image and likeness of God, feels, is a different thing from our human sense of gratitude. The image and likeness of God is the recipient of naught but good, knows naught but good, and expects naught but good. Gratitude in his case must consequently be the eternal consciousness of the omnipresence of good, the joy of unbroken harmony and sufficiency. This aspect of gratitude gives to the word a higher, a more extended meaning, for it does not limit itself to gratitude for what has already been received, but extends itself to gratitude for the good which is ever available and demonstrable. "Father, I thank thee that thou hast heard me," said Jesus at the tomb of Lazarus. "And I knew that thou hearest me always."

It is for this reason that it has been said that there is no room for discouragement in the heart of a grateful man. Discouragement presupposes belief in the presence and power of evil; true gratitude is the realization of the ever presence and omnipotence of good, and it is well to remember that the realization of God's law is the enforcement of God's law. From this it is easy to understand why gratitude occupies so prominent a place in Christian Science, for it is a recognition of that presence and power of good which Christian Scientists are continually demonstrating. The person who forgets the many benefits he has received and complains because he does not seem to have received all the good he hopes for, is likely to have to wait for more until his sense of gratitude, his sense of the presence and availability of good, grows stronger. Referring to this attitude Mrs. Eddy reminds us, on page 372 of Science and Health, "If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student."

Ingratitude is a mesmeric belief in the reality and power of evil; gratitude is the recognition of the presence and power of good. But just as we can prove our perception of the unreality of evil only by proving evil unreal to ourselves, by the refusal to love it, or even think it, so we prove our perception of the power of good and therefore our gratitude by the extent to which we let good govern our thoughts and consequently our actions. It is for this reason that Mrs. Eddy says on page 3 of Science and Health: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." "If ye love me," said Jesus, "keep my commandments." In the last analysis our gratitude will be measured, not by what we say but by what we do, and the man who exemplifies in his life the continuous activities of good, is carrying out Paul's admonition to the church at Thessalonica: "Rejoice evermore. Pray without ceasing."

Confidence

OSKAR SEITZ

WHEN I first found Christian Science and caught a glimpse of this glorious teaching, when I first began to realize that I was standing at the portal of infinity, I went through the experience Peter must have gone through when he saw his beloved Master walk over the waves. Enthusiasm, zeal, and blind faith lifted me up, and it seemed as if I walked over the waves of mortal mind. At this time I had many demonstrations which to-day are still a joy and an incentive. But soon there arose a storm, and from my lips too there came the cry: Save, Lord, or I perish. Then it became clear to me that the works which our Master had done could only be accomplished in a correct and scientific way, by gaining an understanding of the spiritual facts which Jesus revealed and which Mary Baker Eddy has explained in Christian Science to us so clearly that every one who honestly seeks can find. Patient study of the Lesson-Sermon and of Der Herold der Christian Science as well as a search in Mrs. Eddy's works brought good results. I realized for myself and others the effects of knowing the truth, but for a long time I felt very insecure in this new world of Spirit. Although I knew that Christian Science is applicable under every condition, I often doubted the result of my own work, and feared a relapse as soon as I would stop working. In the night I would sometimes get up and continue "treatment," thinking that I had not done my full duty. Then one day my eyes were opened. This was when I read the passage in Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto

Even before I knew of Christian Science this beautiful Bible passage had always appealed to me, and I thought that no poet could speak in a more powerful and a more beautiful way than did this Jewish prophet. As I read those words with the understanding gained through Christian Science they became as a revelation. "God's thoughts," writes Mrs. Eddy on page 286 of our textbook, "Science and Health with Key to the Scriptures," "are perfect and eternal, are substance and Life." And on page 581 she defines angels thus: "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." They are the "words" that come out of His mouth. What, then, were the declarations of Truth, if not divine thoughts, and therefore God's thoughts?

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Were not the passages out of our textbook, with which I confronted mortal sense, angels? Are they not a divine prophecy? Indeed they are, for the whole of our textbook is the result of spiritual inspiration, "counteracting all evil, sensuality, and mortality." Every true thought is a divine thought and has divine power to deliver mankind from sin, disease, and death, and to annihilate all inharmony.

Then my mistake became clear to me. Those divine thoughts were not produced by me. Their healing and saving effect was not dependent upon my work. This ability is theirs through their divine origin and nothing can deprive them of it. Since God's idea is perfect, there is no halfway, but only perfect work. As idea is eternal, it is ever active, manifesting substance and Life. Idea is individual and cannot be destroyed or reversed. Spiritual idea thus defies death, the grave, and hell; and breaks all so-called laws of mortal mind, proving that the kingdom of heaven, the kingdom of God, is truly established despite all the protests of error. When I failed to reap the fruit of my work it was no fault of the declarations of truth, but of fear, unbelief, and ignorance. The divine idea of omnipotent Life bears success within itself. Did not I have in my own consciousness the assurance of the effect of my declarations? When they brought light into my own thought, when I had realized the omnipotence and omnipresence of good clearly and denied the claims of error, then the enemy was overcome and I could wait confidently for the result, which then must follow.

Strengthened by this recognition, I could adhere to Mrs. Eddy's counsel (Science and Health, p. 395), "Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease." I could now work with assurance and be confident, await the results, and rest quietly in remembering the wonderful promise: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"Time and medication"

E. MARION LOVE

ONE of the beliefs in materiality which often comes up to the Christian Science practitioner, as well as to others, is the belief in time as a healing agent. "I suppose it will take time for a thing like this to be healed," a patient may remark, and the practitioner has then to explain that time is not a factor in the process of healing any more than are material drugs and hygiene, but is a belief which has to be overcome, just as reliance on material medicine has to be overcome. The practitioner has continually to be on guard against this subtle belief in time, both for himself and for his patient. No matter what the nature of the disease may be, neither practitioner nor patient should expect that more than one treatment will be required to heal it. Many slow healings are the result of just this belief that a series of treatments may be necessary in order to cure the patient. If the belief is allowed to enter that it will take time for the disease to be destroyed, then the healing process has descended to the level of faith cure, and is not the effectual operation of an understanding of Principle.

Our Leader, Mrs. Eddy, on page 398 of "Science and Health with Key to the Scriptures," classes the belief in time with the belief in medication. She writes, "So also faith, cooperating with a belief in the healing effects of time and medication, will soothe fear and change the belief of disease

to a belief of health." Time, then, is as positively a material remedy as is ordinary medicine, and if either patient or practitioner is expressing a belief, or silently cherishing a belief, that time will help in the healing, then he is not relying upon the ever present power of Truth, but is removing his demonstration into a supposititious future. So treated, the disease is not cured on a scientific basis,—that is, through the understanding of absolute Truth, devoid of any faith in a material agency. Time, being a material concept, is not a healing agent, but is simply the measuring line of that which is mortal and finite. If every mortal and material concept were destroyed, time also would lapse, for there would be nothing finite left to measure or limit. Truth cannot be measured by time, for Truth, reality, is eternal. There are no periods to that which is true. So, also, Life is not subject to limitation; it is not terminated nor divided into periods of life, death, and eternity. Life is immortal, therefore measureless, because Life is God. Neither can Love be conceived of as being measured by time, for Love is not capable of being divided into periods of love and hate, but is eternally loving, for Love is God. Truth, Life, and Love, or God, being infinite and eternal, time is obviously excluded or eliminated.

Only unreal and temporal beliefs, then, can be measured by time, and this is easily illustrated by a simple example. Suppose a child in counting up a sum should make the mistake of believing that six and five equal twelve. Finding that he has got things wrong, he goes over the sum again and eventually learns that six and five equal eleven. The error is thus reduced to nothing, and terminates, while the indestructible fact that six and five are eleven is brought to light,not created, but made manifest as part of the child's correct knowledge. It is unfolded as a reflection of Mind, intelligence, which has always existed and always will exist. Being a fact, it can never cease to be, whereas the mistake which had seemed to exist to the child for a period of time, long or short according to his energy and application in discovering its falsity, stopped, terminated, or ceased to have an appearance of being, as soon as its nothingness was proved. same is true of all sickness, sin, sorrow, and death. Their end is inevitable, and so far from requiring a belief of time to heal them, it will be found that time has no more reality than they themselves possess.

A profound import attaches to the wonderful prophecy of the angel in the Apocalypse, who stood upon the sea and upon the earth, and lifted up his hand to heaven and "sware by him that liveth for ever and ever . . . that there should be time no longer." On page 558 of Science and Health Mrs. Eddy writes, "This angel or message which comes from God, clothed with a cloud, prefigures divine Science." It therefore follows that the teaching and demonstration of divine Science are to bring this prophecy to fulfillment, and a realization of its meaning is an integral part of every complete Christian Science treatment. The recorded demonstrations of Jesus were all, with one exception, instan-No one could imagine that Jesus would have taneous. condoned slow healings on the ground that the patient might benefit thereby in having to search harder for the truth. A quick, clean-cut demonstration of healing which heals sin as well as sickness is the greatest possible help and encouragement to a patient, and one which will aid his growth far more effectually than long and laborious striving to effect a cure could ever do. This undoubtedly was one of the reasons which impelled our Leader to lay special emphasis on the need for quick healing, by inserting a bylaw to this effect in the Manual of The Mother Church

(Art. XXX, Sect. 7) as follows: "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it." It would be well, therefore, for every practitioner and patient to be quite sure that they are relying on Truth alone and not indulging a hidden and lingering faith in material means and modes of healing by believing that time will aid in solving the difficulty, or that any more time is needed in the solution of a problem than it takes to realize the nothingness of the error and the ever presence of God.

"To your tents, O Israel"

WILLIAM RUFUS SCOTT

In the history of Christian Science the year 1908 marks the beginning of an epoch. For it was then that Mary Baker Eddy founded The Christian Science Monitor and thereby challenged not only the world but Christian Scientists themselves to take a forward step in the realm of the real. We may be too close to the event to have a full perspective, but if we will examine metaphysically the chemicalization since that date, in mortal mind generally, as well as in the ranks of Christian Scientists, we may find the true explanation of much that has seemed to be distressing.

No greater mistake can be made by the working student of Christian Science, however long his experience may be, than to assume that he has so definitely arrived at the knowledge of the truth as to be able to stand apart and merely watch the ferment it is causing in mortal mind. Mrs. Eddy in the article "Watching versus Watching Out," beginning on page 232 of "The First Church of Christ, Scientist, and Miscellany," made this abundantly clear. Therefore to assume that the launching of the Monitor was just a challenge only to mortal mind unenlightened by Christian Science, and not a call for higher demonstration by Christian Scientists, is equivalent to assuming that students of Christian Science already have come to the "stature of the fulness of Christ." Mrs. Eddy says in the article mentioned (p. 233), "Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train."

Have we thought that Mrs. Eddy waited twenty-five years to establish the Monitor because the world was not prepared for the demonstration of a newspaper of this kind? Was she not waiting not only for that, but more especially for the ripening of the understanding of her followers? And does not the year 1908 mark the beginning of an epoch in the history of Christian Science because it was then that Mrs. Eddy perceived that the growth of the truth had reached a sturdy manhood which justified her in sending forth Christian Science in a way more militant than she had done hitherto? If the extract from the first editorial in the Monitor, reprinted on page 353 of Miscellany, is studied with particular reference to the verbs she used in describing the functions of her various periodicals, it will be seen that the establishment of each one marked a new epoch in Christian Science, and the establishment of the Monitor was the "full grain in the ear" indeed. She says: "I have given the name to all the Christian Science periodicals. The first was The Christian Science Journal, designed to put on record the divine Science of Truth; the second I entitled Scatinel, intended to hold guard over Truth, Life, and Love; the third, Der Herold der Christian Science, to proclaim the universal activity and

availability of Truth; the next I named Monitor, to spread undivided the Science that operates unspent. The object of the Monitor is to injure no man, but to bless all mankind."

Notice that of The Christian Science Journal, her first periodical, she says that it was "designed to put on record;" that her second periodical, the Christian Science Sentinel, was "intended to hold guard;" that the third, Der Herold der Christian Science, was "to proclaim;" but the Monitor was "to spread undivided." Thus the functions of the first three periodicals were in a degree passive, or at least defensive, and expository. The world could take them or leave them as it saw fit. They stated the truth, guarded the truth, and thereby went as far as Christian Scientists then were prepared to go and hold their ground against error at bay. The Monitor, however, does not only that, but, abandoning the passive and defensive, assumes the active and offensive, with the consequence that mortal mind now fully appreciates that it "stands at Armageddon, and the battle is the Lord's."

At first the world saw in the Monitor simply a newspaper that did not print crime or scandal. Christian Scientists themselves have gained a progressive understanding of its real mission. The undivided garment of Truth is nothing less than the whole Christ-knowledge wedded to practice, Principle followed by demonstration. The Monitor is a daily demonstration of Christian Science in the eyes of all mankind. The Journal may state that Truth is mighty and will prevail, in metaphysical terms that inspire; the Monitor gets out in the market place and proves this by demonstration as conclusively as Paul proved it, or any of the earlier students of Christ Jesus. And we may rest assured that just as mortal mind rioted against Paul for breaking down the superstition of the people with regard to Diana of the Ephesians, so will mortal mind to-day riot against Christian Science for breaking down, through this paper, the popular idols of the day.

The Monitor, by the very nature of its conception by Mrs. Eddy, can never do less than stir mortal mind profoundly. The verb "spread" implies activity. It involves full participation in the routine of existence, and mingling with the people. This spreading, of course, must be according to Christian Science, which is to say that it must be in the spirit of the Sermon on the Mount. It must be loving and fearless. The Monitor has approximated this standard to a degree that is winning the somewhat grudging admiration of the world. The opposition which this newspaper encounters is mortal mind's hatred of the truth. If it had no editorial page and ventured no opinions on any subject, its news columns, by stating the truth, would still evoke violent human emotions. "For every one that doeth evil hateth the light."

As the lovers of darkness see their deeds uncovered by the light, they strike back. False theology, openly or surreptitiously, joins hands with materialism in all its forms, to put out the light. If a frontal attack does not succeed, they try a flank movement, endeavoring to set Christian Scientist against Christian Scientist, by throwing out suggestions that the *Monitor* is too aggressive, or by insinuating that a religious paper is meddling in worldly affairs, or that the motives of its news-gathering and editorial staff are questionable. Mrs. Eddy has warned us against carrying out the purposes of our worst enemies, and we need to keep constantly burnished in thought the by-law in Article VIII, Section 6, of the Manual, entitled "Alertness to Duty," to the end that we shall not turn and rend our very own.

With it all, we need to look inward, to see if our moral courage is equal to the demands placed upon it by Mrs. Eddy

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in establishing the *Monitor*. We may be assured that so long as this newspaper is published, no matter how imperfectly it may seem to fulfill its mission, it must still reflect Truth. Mrs. Eddy was confronted by the suggestion of error that the truth should be sugar-coated if she desired mankind to swallow it, but she writes on page x of the Preface to "Science and Health with Key to the Scriptures": "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth." Any blunt statement of Truth produces chemicalization, but we have a further knowledge of the truth that will save us from the storm, if we are watching out.

From the beginning of its career, it has not been uncommon to see Christian Scientists bring the Monitor to literature distribution rooms without having themselves read it. Is not this proof of a feeling that this paper is for those outside the ranks? It is; and it is also proof that many have yet to understand what Mrs. Eddy accomplished in establishing our daily newspaper. A student of Christian Science who does not see in the Monitor that which makes him want to read it, who thinks that it is perhaps only a little different statement of news he already has read in his local paper, or that it is for so-called beginners and the public generally, should awake to the fact that his attitude means one of two things. Either his mentality shies off from the Monitor's standard of spiritual and intellectual conduct, or the Monitor is in fact a commonplace product. Manifestly we condemn either ourselves or the cause in having one or the other viewpoint. If we support our newspaper at all, we should support it by entering into its demonstration, and so helping to realize Mrs. Eddy's ideal of a newspaper which "is to injure no man, but to bless all mankind."

Christian Scientists cannot safely be ignorant of the Monitor. The stir in false theology, in material medicine, in secret diplomacy, in corrupt politics, in crooked business, in commercialized vice, that is created by its activities, we must be aware of, and know that it cannot deceive. Otherwise we shall find ourselves strangely moved, and perhaps assign the cause to the wrong thing. Mrs. Eddy intended her newspaper to make precisely such a stir in mortal mind. And above all, we need to ask ourselves: Did this last major effort by Mrs. Eddy in this phase of existence, find us off guard, a little cocksure of our metaphysical prowess, and so receptive to a charge into the breach by the cohorts of error, with a consequent upheaval in our own ranks, a tendency to blame other Scientists rather than take our share of the blame, a confused striking out at error, in which we often hit our fellows rather than the enemy? The answer to this question may give the key to harmony.

"As a man thinketh"

ALVA J. CUNNINGHAM

NO structure can be built and expected to stand securely unless the foundation is firm, built on something substantial. Likewise, in Christian Science, no demonstrable deductions can be evolved and expected to endure all tests unfailingly, unless the fundamental basis for reasoning is truth—an understanding of God, of man, and of their relationship. For centuries mankind have been yearning for this knowledge. Glimpses of the glory of God have been caught all along through history by prophets, disciples, and spiritually minded persons, but an all-inclusive, practical understanding of God was made possible in this age when, through her consecrated efforts, Mrs. Eddy found the explanation of the healing works of Christ Jesus and

gave it to the world in her textbook, "Science and Health with Key to the Scriptures." Therein we learn that God is Principle, the infinite, omnipotent force governing and controlling all, that God is substance, Spirit, Life, Truth, and Love, and that He is Mind. In the first chapter of Genesis we find that "God saw every thing that he had made, and, behold, it was very good;" creation was complete and all was good. This is another way of saying that evil is powerless, that nothing which really exists possesses qualities other than good, for there cannot possibly be room in infinite good, God, for His unlikeness. He is "of purer eyes than to behold evil." In the first chapter of Genesis we also read that "God created man in his own image," so we see that the real man possesses no qualities apart from God; he is spiritual, immortal, and eternal.

Since man is the image and likeness of God, the reflection or expression of Him, and since God is Mind, it follows that man is the reflection of Mind. In infinite Mind all is harmony, unlimited wisdom, intelligence, and perfect action, and there is no unconsciousness, no fatigue, no confusion. So also in the real man are these attributes expressed. When problems arise that seem to baffle us, when sickness tries to make itself seem real to us, when temptations block our path and we waver beneath the stress, we must stop and declare this truth about God and man. It will awaken us from the material senses, will clarify our thoughts, and if we believe the declaration, not with blind faith but with trust that "with God all things are possible," it will gain for us the victory in the struggle.

What truly exists is the expression of Mind. The things with which we surround ourselves express our thoughts, and whether our lives be joyful or miserable depends upon us. We must not forget what the real man is or that our real life is spiritual, for on page 269 of Science and Health Mrs. Eddy says: "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." The educational systems in our everyday experience are intended to awaken and develop reasoning, and to equip us with better thoughts, to lead us higher. Our habits of thought determine our individual progress. Paul tells us that we must work out our own salvation and that we need not wait indefinitely but that "now is the accepted time." What is meant by salvation Christian Science explains as an awakening from materiality to a demonstrable understanding of God, divine Mind, as All-in-all. We cannot expect to arouse ourselves from our indulgence in so-called material pleasures or indifference if we entertain all the promiscuous thoughts that crowd upon us. We are warned to control our thoughts, not by will power, which is purely mortal mind attempting to assert authority, when in reality it is powerless, but by spiritual alertness. We must begin simply, without delay, and strive conscientiously. We must remember that another's thought has no control over us, for it is only mortal. Mrs. Eddy sums up the whole question of thinking in this loving counsel on page 210 of "The First Church of Christ, Scientist, and Miscellany": "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness," and then in the following paragraph she adds: "The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness."

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Christian Science Sentinel

Established 1898 by Mary Baker Eddy

FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor
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Editorial

Strong Reasons

THE world has not given up idolatry because it has grown too civilized to prostrate itself before graven images. The gods of to-day are not golden calves; are not Olympian deities, with more than the usual share of human vices; they are the vices taken from these deities, and held as images in thought. "Produce your cause, saith the Lord," so writes Isaiah; "bring forth your strong reasons, saith the King of Jacob," in a passage which has been better translated, bring forth your idols. Isaiah knew perfectly well that a man's idols were the desires he was clinging to, and that it was very immaterial whether they were molten calves, images of Dagon or Baal, or anything else. He knew that so long as they were clung to in thought, they were strong reasons. The plain truth is that anything which displaces the realization of Principle is an idol. "It is but a belief," Mrs. Eddy writes, on page 346 of "Miscellaneous Writings," "that there is an opposite intelligence to God. This belief is a species of idolatry, and is not more true or real than that an image graven on wood or stone is God."

The curious thing is that though the Bible is full of warnings on this subject, from one end to the other, its readers are generally content to believe that they have escaped from idols by not worshiping graven images. forget that their strong reasons are their idols, and that these strong reasons must be treated precisely as the prophets were always adjuring Israel to treat the graven images. That is to say, they must be thrust out of consciousness and utterly destroyed. It is very little good talking about Principle, and clinging to the image of the beast. Jesus made this extremely clear when he said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." It is only as the world learns gradually that all causation is mental, that it can begin to understand that evil is entirely mental, that it is nothing but a counterfeit of good, of divine Mind, that it is a hypnotic influence which endeavors to flood the human consciousness, and that it can only be overcome by the realization that its existence is purely supposititious, through the knowledge of the infinity of divine Mind.

The men and women of to-day read the stories of Olympus, and wonder how people brought up on the great Greek philosophers, dramatists, and historians, could have accepted so debased and childish a theology. Yet they have taken the Zeuses and Aphrodites, Ares and Hera, and all their company, and, whilst ridding themselves of their material personifications, retained their mental characteristics. The new Olympus is the catalogue of the lusts of the flesh, so faithfully recorded by Paul: "Adultery, fornication, un-

cleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." These are all to be found in the despised Olympus with the names of the gods attached to them, but they are also to be found in the human heart to-day, only that, as Isaiah says, they are called strong reasons instead of graven images.

Still, in spite of the warning of the Decalogue, that God is a jealous God, the world goes on bowing down to these passions and worshiping them, whilst congratulating itself that it is not breaking the Second Commandment. Now Principle is, of course, jealous in the only sense in which it is possible for infinite good to be jealous; that is to say, it does not leave room for anything outside itself. The man who gives way to the lusts of the flesh accepts a supposititious evil as a reality, and so comes as completely under the ban of good as if good was conscious of the existence of evil, which of course infinite good cannot be. So long, however, as the generations of evil appear to exist, so long is evil banned by good. It may be unto the third and fourth generation, but that depends exactly on how long it takes the victim of hypnotic evil to wake up to the fact that he is being imposed upon by false suggestion. The moment the victim begins to wake up, he discovers that the jealousy of good is so great that it knows nothing of evil, knows nothing of anything but itself, that this jealousy is the only refuge the individual has from the false claims of evil, and that it is a refuge which can never be invaded.

In just the same way, of course, divine Principle shows mercy to those who love it and keep its commandments. But in order to love Principle, it is necessary to understand that Principle itself is Love. In other words, that Love cannot be summed up in the lower propensities, but is itself only another name for God, good. "The divine significance of Love," Mrs. Eddy writes, on page 250 of "Miscellaneous Writings," "is distorted into human qualities, which in their human abandon become jealousy and hate." That is just what happened to the men who peopled Olympus and the other heavens with polytheism. They made the gods jealous, without understanding exactly what jealousy metaphysically meant; in other words, they distorted it into a human quality. But jealousy really is zealousness, so that the more zealous the individual is in his pursuit of goodness, the more jealous of goodness he becomes. The height of this zealousness, of this jealousy, is reached, in the infinity of good which knows no evil, and thus, while showering love on those that are obedient to its ideals, necessarily shuts out all those whose zeal has been given to the pursuit of evil.

The only way, then, to keep the Second Commandment is by a jealous determination to adhere to Principle. The stronger this zeal becomes, the more completely jealous must be the individual's love of Principle, with the result that the highest phase of jealousy is reached when the belief of evil gives place to an understanding of Principle so clear as to blot out all knowledge of evil. To the great writers of the past, human jealousy has always been the antithesis of Principle, a veritable zeal for evil. As such it is one of the lusts of the flesh, one of the deities of Olympus, in short a counterfeit of good. The jealousy of Principle must then be the very antithesis of all this, it must be the fruit of the Spirit. But the fruit of the Spirit is the very opposite of human jealousy. Therefore it is manifest that God's jealousy is the absolute opposite of a man's jealousy, that it is a zealousness for good so infinite as to have no knowledge

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of evil. "They that are Christ's," Paul writes, after enumerating the fruits of the Spirit, "have crucified the flesh with the affections and lusts." The thinkers of centuries ago were willing enough to crucify the deities of Olympus, but they took their children to their hearts. As a result, all down those centuries Principle has visited its displeasure on the generations of those who have clung to the lusts of the flesh. It has been equally loving to those who have been obedient to its demands, and have taken up the cross daily to crucify the lusts of the flesh in the endeavor to walk in the footsteps of the Christ.

FREDERICK DIXON.

Redemption

SUPPOSITIONAL mortal consciousness, which psychologists and other people have believed to be mind or a phase of mind, capable of lapses into unconsciousness or semiconsciousness, and divisible into parts, one of which has been called subconsciousness, is not true Mind. Strictly speaking, it has none of the qualities of real consciousness, but is a mere hypothesis, supposing itself able to substitute itself for the divine reality. Yet that it should even seem to be shows that there must be the reality which it claims to imitate. In other words, true consciousness must exist, must be the one provable entity, quite apart from the evidence of the senses, and must continue to exist throughout all eternity. Spiritual consciousness is indestructible, because it includes no element of destruction, and because there is no power outside of it that could really even attack it.

The hypothesis of mortal consciousness and mortal living generally can be improved, then, only as it gives way to the indestructible and unlimited reality of being. Christian Science is to-day bringing to humanity the truly evangelical good news that mortality, with all its discords and limitations, can indeed give way to the true Mind and its omnipresent manifestation. Thus is the thought of mortals uplifted from the materialistic beliefs which they have found so unsatisfying, and turned to the real Life which is infinite with spiritual variety. The only redemption for mortality lies in the complete replacement of it with immortality, for no lingering trace of mere human belief can endure in the presence of the truth.

Human consciousness, with all its beliefs in suppression, depression, and repression, must be replaced by Truth fully expressed. As this vanishing of evil because of the unfoldment of good goes on, it is demonstrated that there is in reality now and always but the one real Mind, the divine Mind manifest as idea, and that this one never has been diminished, reversed, or divided into limited phases. To understand this fact is to understand the basis of Christian Science. Healing is proved just in proportion as the human sense of things subsides because of the acceptance of Principle, infinite Mind, and its orderly action as the present fact. On page xi of the Preface of Science and Health Mrs. Eddy writes: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'-a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> To preach deliverance to the captives [of sense], And recovering of sight to the blind, To set at liberty them that are bruised."

It is no new thing for the human sense of pain and pleasure to lose its reality, for throughout the ages the mortal sense of things has proved so unsatisfactory in all its illusive phases that one belief of limitation after another has had to give way to the unlimited possibilities of the divine Mind. All the while, of course, divine intelligence manifest has been the actuality, and all the while the illusions of materiality have been ephemeral. In other words, infinite Principle, with its idea, has been the one presence and power even where suppositional mortal mind has conceived of a limited human experience. Through Christian Science, however, it is now possible to have the full advantage of all the righteousness there ever has been, and to prove in daily practice that the genuine righteousness of Mind, which consists of spiritual understanding and spiritual living, truly heals. What supposes itself to be a mortal mind, conscious of disorders and troubles, must be annihilated through the conscious practice of Principle; and yet this annihilation is not the destruction of anything real, for it is simply the reduction to nothingness of that which never has really existed. Christian Science is indeed the Comforter in that it replaces the illusions, which are thus reduced to nothingness, with the tangibility of divine intelligence and its idea or expression.

As Mrs. Eddy says on page 52 of "Unity of Good." "This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil, God and devil.-of man separated from his Maker. This is the precious redemption of soul, as mortal sense, through Christ's immortal sense of Truth, which presents Truth's spiritual idea, man and woman." For the understanding of this true Science, Christian Science, no humanly psychological analysis of suppositional consciousness, alias mortal mind, is necessary. So-called psycho-analysis, for instance, makes an altogether wrong approach to mortal problems. The searching for supposed human repressions as causes for abnormalities must be replaced with the finding of the divine Mind as the cause for all free expression. Analysis of human consciousness is analysis of a base counterfeit, whereas analysis of the divine Mind, discernment of its wholeness, and the practical understanding of its allness, must inevitably avail for the proving of what true experience is here and now.

Christian Science heals because it shows to all who study it with consecration how the complete expression of divine intelligence can be demonstrated. It is true religion, including no mere sanctimoniousness or smugness in its teaching. It supplants human emotionalism with the quietness and assurance forever which is inherent in the divine consciousness of immortal living. Through the practice of Christian Science, so-called human consciousness, with all that may seem to be taking place in it, must sooner or later be superseded by the infinite Mind infinitely manifest. The process by which it is being superseded or healed is even now continuously unfolding.

Gustavus S. Paine.

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Testimonies of Healing

In the year 1913 we traveled from South America to our home, Zurich, Switzerland, where we opened a store. In December my wife became ill with abdominal cancer and was obliged to undergo a severe operation in a hospital. After approximately one and one half years symptoms of cancer again appeared, and the physician stated that if she wanted to live she must undergo a second operation. We could not decide to take this step again.

Late one Wednesday afternoon a customer came into our store, and upon leaving stated that she was going to a meeting. In order to divert my wife's thoughts I made arrangements that she too might attend, and it proved to be a Christian Science testimony meeting. From that time on my wife attended the Sunday services and Wednesday evening meetings regularly. Through her attendance she became acquainted with a practitioner and requested her help, which was lovingly given. In one treatment the cancer symptoms disappeared and my wife's appearance improved daily. Formerly when she attended church services she was excited for the remainder of the day, but when she returned from the Christian Science service there was a great sense of peace.

Through this transformation and the healing of the cancer I became inquisitive, and, although with conflicting thoughts, I too attended a service. I also wish to mention that for over thirty years I had not attended a church unless some special occasion demanded my presence. Gradually the Christian Science services became dear to me and later indispensable, so that I did not miss a single service, and I began to experience the blessings of Christian Science for myself. One day during the autumn of 1916 I fell down a long flight of stone steps in a business house and remained lying at the bottom. The people on the premises attempted to lift me, but it became clear to me that God is omnipresent, and I got up unassisted and commenced walking home. I had hardly walked ten minutes when I realized that I was free from pain, and a sense of peace reigned.

During a pleasure trip to the mountains I tore the ligament behind the joint of the right knee. I was able to go home alone and in a week was healed. About three years ago I became ill with dropsy and asthma, which errors vanished after one treatment from a practitioner. I then suffered from muscular tuberculosis, and the wound enlarged in spite of treatment. In my need I visited another Christian Scientist and complained to her regarding the seeming failure. She made it clear to me that this was due to my own thinking. On my way home I thought over the conversation and worked in Christian Science. Upon arriving home I was about to apply a dry bandage, when I discovered that a thin skin had formed over the entire wound. In a week I was completely healed, without even a scar remaining. My dear wife and I cannot be grateful enough to God and Christian Science for all the blessings that have come to us.-Otto SCHÄRER, Chatarina, South Brazil, South America.

My first healing through Christian Science occurred about fourteen years ago, and was accomplished in one treatment, after weeks of suffering under materia medica. Not only this ailment, abscess in the head, but also eye trouble, for which I had worn glasses for years, disappeared as a result of this one Christian Science treatment. Strange to say, I did not follow up the study of Christian Science, even

after such abundant proof of its healing efficacy until about three years later, after a very severe illness which left me in a much run down and very wretched physical condition; in fact one physician said at this time that I would not live six months. I once more turned to Christian Science for help, with the determination this time to stay with it. During the ten years that have followed I have witnessed, in my family of four, many healings, some of which were of nervousness, heart trouble, erysipelas, headaches, colds, ringworm, abscess in the ear, stomach trouble, effects of accidents, burns, and poison oak. My youngest child, seven years old, was born under Christian Science treatment and has never taken a drop of medicine. He is a very healthy, strong looking child, upon which many have commented. We have proved beyond all doubt that our supply is spiritual and continuous, hence entirely from God, and to say that we are grateful seems far from expressing our feelings. The way has often seemed dark and long, and discouragement so great that it was hard to press on, but His grace has always proved sufficient for every day's problem, and the way grows brighter as I press on, as it always will when we are willing to let Love lead us.

I feel my testimony would be incomplete if I did not mention what the patient, loving, faithful help given by practitioners during the dark hours has meant to me, also the study of the daily Lesson-Sermons and other Christian Science literature, so wisely established by our dear Leader, Mary Baker Eddy. My earnest desire is voiced in a stanza of one of her hymns (Poems, p. 13):—

My prayer, some daily good to do To Thine, for Thee; An offering pure of Love, whereto God leadeth me.

-- (Mrs.) Lucille Beaulieu, Mountain View, California.

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It is many years since I first heard of Christian Science, my work having taken me into a part of the country where I met many students of it. For a long time I would have none of it, but by degrees I saw how it had changed these people and how much happier they looked. One case in particular impressed me, that of a young girl whom I knew, who had undergone two operations and was left a physical wreck. When I saw her later on restored to health and strength through Christian Science, I began to read the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The first chapter, "Prayer," answered a question that had often puzzled me, though I had attended church and Sunday school from childhood, but when I had finished reading the book I laid it aside, for it seemed more than I could accept. I saw that it meant the uprooting of much that I had believed in, for forms and ceremonies had no place in Mrs. Eddy's teachings and I loved the ritual of my church.

I was advised by a student of Christian Science just to go on reading and to accept what I could, that it would continue to unfold as I was ready for it, and I found it to be so. Old beliefs gradually dropped away, and later on the difficulties were overcome. I began to love the Christian Science services and the hymns.

During this time I was quite unconsciously healed of a rupture of some years' standing; since which I have been able to lift and carry heavy weights. The healing has been complete and permanent. I had great terror of the air raids during the war. In this connection a testimony at church one Wednesday evening gave me a helpful thought from the

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ninety-first psalm: "He shall cover thee with his feathers." I realized then that so protected was I that fear of any danger was impossible, and oh, how good it was to lose the terror. I have also been wonderfully helped in my work. Duties which had seemed like mountains were successfully and easily accomplished when I came to do them. I have had great help from the periodicals, and I feel I show so little gratitude to God in comparison with what I owe, for I have so very much to be grateful for.

(Miss) HARRIET ARCHIBALD, London, England.

I wish to express my gratitude for what Christian Science has done for me and for what it is doing day by day. About five years ago I was healed instantaneously, through the kind help of a Christian Science practitioner, of a longstanding organic trouble which physicians had pronounced chronic. Several doctors had treated me and had made every effort to restore health, but without avail. I had had electric treatments and had taken sea voyages and resorted to change of climate advised by physicians, but without results. I was not a little surprised, therefore, when I was healed through Christian Science in one treatment. Not having the slightest idea how this wonderful work had been accomplished, I wanted to know more about Christian Science. When I thanked the practitioner for her splendid work she replied, "Do not thank me, for God has healed you." Then, of course, I had a desire to learn to know who or what God is and how He heals, and I immediately took

up the study of Christian Science. The more I study it the more I rejoice and daily give thanks unto God, divine Love, for having led me to the truth. Jesus the Christ said, "I can of mine own self do nothing;" also, "It is your Father's good pleasure to give you the kingdom." I am indeed grateful for a glimpse of the kingdom, for the spiritual awakening, and for a right concept of God and His creation. I am grateful for having found the religion which teaches us how to pray aright and to demonstrate the truth,-a religion of Love. Through the application of Christian Science I have received a great many blessings. I have been able to overcome grief, knowing that there is no separation in Mind. I have learned how to overcome loneliness, impatience, and resentment. My sister and I were wonderfully protected in the midst of a terrible conflagration by putting into practice the little understanding we have gained of Christian Science. I realize more and more each day that the faith I thought I had in God before I came into Christian Science was nothing but a blind belief, for the apostle James tells us that "faith without works is dead." The Bible was a closed book to me until "Science and Health with Key to the Scriptures" by Mrs. Eddy revealed its truths to me.

For several years I have been traveling with my husband, and while years ago I used to take all kinds of material remedies with me, I now have only the Bible and Science and Health, for God is my only Physician. I know that God is a very present help in trouble. I am also most grateful for our periodicals, which are a great help to me. I am grateful to Christ Jesus the Way-shower, and to our dear Leader, Mary Baker Eddy, who has so unselfishly revealed this wonderful truth to the whole world.—(Mrs.) MATILDA GOTTHELF LEVY, Jacksonville, Florida.

I, also, rejoice in testifying to the many blessings which have come to me through Christian Science. When Christian Science found me I was not able to walk, either in the street or in the house, without a cane for support, and my mother and sister had to lift me into bed when I retired. Through the application of Christian Science I have learned that man in God's image and likeness expresses perfection and health and needs no other support than God, who is the only power. I can now walk without any material support and do not need any human help, for Jesus said when referring to the Christ, "Lo, I am with you alway, even unto the end of the world."

I also wish to express my gratitude for our periodicals, the gifts of our dear Leader, Mary Baker Eddy, which carry a healing message to the whole world. I am very thankful to God and grateful to Mrs. Eddy. My daily prayer is to have more of that Mind "which was also in Christ Jesus." (Miss) PAULA GOTTHELF.

Christian Science is the greatest blessing that has ever come into my life. This new-old religion was brought to my attention before I had become ingrounded in creeds and dogmas, and when I learned of its teachings it just seemed to me the natural thing that Christians should "heal the sick," as the Bible so clearly emphasizes. There were only a few Scientists in the little town where I was then living, but their joyousness, their many loving deeds for others, made me realize that they had found something that I wanted and needed. Through reading our Leader's writings and the periodicals I have been helped and healed in many ways.

While in training at one of our large army camps during the war, I was greatly helped during the vaccination and inoculation period, and when the influenza epidemic was raging through the camp I was able to go among my friends and companions without the slightest fear. The opening words of one of our familiar hymns (No. 81),

> In atmosphere of love divine, We live, and move, and breathe,

came to my thought many times during that experience. Although many physical ailments have been overcome, I am most grateful for the preventive power of Christian Science; for the knowledge of God as Principle, ever governing man in perfect harmony, destroying whatever is inharmonious in human thought, and bringing to light that which is true and perfect. I am grateful for the life of our Leader, Mary Baker Eddy, for her writings, for the church services, and for the periodicals, lectures, and reading rooms.

JULIAN ADDISON JENKINS, Brookline, Massachusetts.

I give thanks to God for many demonstrations of His healing power, and particularly for the healing of my mother. She suffered from liver trouble from the age of fourteen, when she had her first attack of jaundice, which was supposed to be hereditary and, according to the physicians, had become a chronic condition and was accompanied by all its attendant ills, including sick headaches and inaction of the digestive organs. With the third attack of this trouble there was evidence of gallstones, and as the result of great sorrow my mother was finally bedridden by an attack of albuminosis. This occurred ten years ago, and the physician who attended the case, taking me to one side. said, "You must be prepared to lose your mother. The steel has worn away the scabbard. Her mental depression has acted on a function of the body and there is nothing left to be done. It is only a question of time. Make her follow a stricter diet." Mother having somewhat recovered refused to have anything further to do with physicians and upon me fell the task of being on the lookout for all new

remedies, and of administering them to her. All these palliatives, together with a strict diet, had weakened her; she became subject to neurasthenia and life was a burden to her.

I had heard of Christian Science twelve years ago, but it was not rightly presented, and I felt no interest in it. It took many trials, and much physical and mental suffering before we accepted the cup of cold water which Christian Science held out to us two and a half years ago, and to-day we understand what Mrs. Eddy means when she writes on page 66 of Science and Health, "Trials are proofs of God's care." At that time, as an added privilege, there appeared the French translation of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. How we quenched our thirst at this marvelous well of the teachings of divine Science! Help was asked of a practitioner and after a few days my mother could eat and digest anything; she had again taken courage and was getting enjoyment from life, and with each step taken in the way of Truth she was becoming happier. Pains in her legs also disappeared and she was able to lay off elastic stockings which she had worn for years. An attack of grip was overcome for her in a few days without having to keep her bed. A complete transformation has taken place in our lives, which have daily been improved through the teachings of Christian Science through the understanding that God is All-in-all. The proof of faith lies in the effort to gain each day in understanding and to apply it sincerely, thus to become an example for those who have not yet attained to it, in loving God with all our heart and in manifesting love for our neighbor. To-day this is my fervent prayer: My God, in calling Thee Father, may I live in the bonds of brotherhood with all Thy children, for Thou art our Father.

I give thanks to God for having given to the world such a wonderful light, through Mary Baker Eddy, to whom my gratitude goes out. I also thank the practitioner who has helped us in the way that leads to the life which is in God.—(Miss) IDA BOVET, Geneva, Switzerland.

I desire to confirm the testimony written by my daughter and to give thanks to God for His great goodness, convinced of the truth of these words of Mrs. Eddy given in her textbook: "To those leaning on the sustaining infinite, to-day is big with blessings."—(Mrs.) ELISABETH BOVET.

I have long wished to express my gratitude for what Christian Science has done for me. Each healing has been like a "chief corner stone" in my progress. No physical need could have touched me so deeply as to overcome my prejudice against what I thought Christian Science to be, but grief, inducing the most intense melancholy, closely touching upon insanity, rendered me ready to grasp at any straw for help. A kind relative took me to a practitioner, who instantly removed all prejudice against Christian Science. It required several years to overcome the whole of the error which had been the impelling cause of my turning to Christian Science and which has resulted in our present knowledge of the truth. I can truthfully state that I am absolutely healed of all melancholy and its every symptom. In the meantime I have had so many and varied proofs of the healing power of divine Science that it would not be possible to name them all.

In my family and in my work as a Christian Science nurse I have witnessed the healing of burns, sprains, dislocations, sick headaches, ptomaine and gas poisoning, chronic catarrh, and bronchitis. Twice I have been instantly healed of pleurisy; and a ruptured tendon, resulting in the loss of the use of one arm, was also made "every whit whole," as was a broken ankle bone, without loss of time from work. An injury to the neck, which was apparently broken, was healed instantly, calling forth from a physician the exclamation: "A miracle!" Christian Science gave absolute protection to my two sons during the war, and protected one of them from a terrible imprisonment. Every form of fear has been healed, family relations have been harmoniously adjusted, and the reign of love is acknowledged by each member. Positions have been obtained and I and my family have been protected repeatedly from business losses. Our Leader's complete works are my most treasured possessions.

I am most thankful to God and grateful to Mrs. Eddy for each one of our publications, which give us daily, weekly, and monthly food; for our reading rooms, in which I have spent many days in various cities. I am grateful for membership in The Mother Church, and in a branch church; also for church building experiences. I know that "Every trial of our faith in God makes us stronger" (Science and Health, p. 410), and that Truth is always victorious.

(Mrs.) FLORENCE ETHEL GILBERT, Adrian, Michigan.

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When opening either the *Journal* or the *Sentinel*, it is the natural thing for me to turn to the testimonies first. Perhaps this is the result of many months of struggle for help when I would anxiously hunt through the testimonies for the healing of cases similar to mine.

Christian Science was hard for me to understand, and at first any healing that came to me was the result of persistent effort. In giving testimonies, so many would tell of instantaneous healings, and to one who was struggling for health it was always a help to read of some one who had had to put forth an effort. When seeking help for the first time I was threatened with an abnormal growth—of which I was cured through the help of a practitioner and my own desire to know the truth.

Both of my children and I have been helped numerous times. During the influenza epidemic my son and I had what would be called severe attacks, but with the help of Science we were healed within a few days and had none of the after effects which so many suffered from. As a child I was reared according to a denominational religion and it was like finding a "pearl of great price" when the first gleam of Truth came to my consciousness. Now my desire is so to understand Christian Science that I shall constantly express the truth.

(Mrs.) MADGE MATTHEW, San Jose, California.

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In love and gratitude for all that Christian Science is to me, I send this testimony, trusting it may prove helpful to others. I had two beautiful healings in my family, one of appendicitis and one of pneumonia. When the physician was called he said he would give me twenty-four hours to get the little girl to the hospital. I said I would rather have Christian Science treatment and called for the help of a Christian Science practitioner. In three days the little girl asked for her clothes and wanted to get up. She said, "Mamma, I am well." I got her clothes and she dressed. She was completely healed. I am so thankful for what Christian Science has done for me and for my family.

(Mrs.) Julia A. Perkins, Sterling, Colorado.

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Signs of the Times

[Excerpts from "Modern Democracies," by James Bryce (Viscount Bryce)]

"Changes which it would have needed a century to effect may now come in three or four decades. Superstitions and all else that is rooted in religion hold out longest; but the habits of deference and obedience to earthly powers can crumble fast, and as they crumble self-reliance grows. Thus the capacity for self-government may be in our time more quickly acquired than the experience of the past would give ground for expecting."

"The right way to judge democracy is to try it by a concrete standard, setting it side by side with other governments. If we look back from the world of to-day to the world of the sixteenth century, comfort can be found in seeing how many sources of misery have been reduced under the rule of the people and the recognition of the equal rights of all. If it has not brought all the blessings that were expected, it has in some countries destroyed, in others materially diminished, many of the cruelties and terrors, injustices and oppressions."

"The question of the permanence of democracy resolves itself into the question of whether mankind is growing in wisdom and virtue, and with that comes the question of what religion will be in the future, since it has been for the finer and more sensitive spirits the motive power behind morality. Governments that have ruled by force and fear have been able to live without moral sanctions, or to make their subjects believe that those sanctions consecrated them, but no free government has ever yet so lived and thriven, for it is by a reverence for the Powers Unseen and Eternal which impose those sanctions, that the powers of evil have been, however imperfectly, kept at bay and the fabric of society held together. The future of democracy is therefore a part of two larger branches of enquiry, the future of religion and the prospects of human progress."

"Encouragement may be found in the reflection that such moral progress as history records has been made chiefly in the way of raising the sentiments and standards of the average man. Whereas in the realms of abstract thought and in those of science and of art it is to the great intellects that the world looks, popular government lives and prospers more by the self-restraint and good sense and good will of the bulk of the nation than by the creative power of great intellects; and whoever looks back three or six or nine centuries cannot doubt that in the civilized communities as a whole man's habits and moral standards have risen."

"The statesmen and philosophers of antiquity did not dream of a government in which all men of every grade should bear a part: democracy was for them a superstructure erected upon a substructure of slavery. Modern reformers, bolder and more sanguine, called the multitude to power with the hope and in the faith that the gift of freedom and responsibility would kindle the spirit self-government requires. For them, as for Christian theologians, hope was one of the cardinal virtues. Less has been achieved than they expected, but nothing has happened to destroy the belief that among the citizens of free countries the sense of duty and the love of peace will grow steadily stronger."

[Religion as a Subject of Daily Conversation and Concern]

Governor Cox of Massachusetts is quoted in *The Christian Register* as saying that "one of the encouraging signs of the times is the way in which people are talking about religion." He says: "Religion is no longer an affair confined to the sanctuary; people are no longer afraid to engage in religious discussion. Religion is what it should be, a subject

to talk over as one talks over any affair of daily concern."

... He thinks that men in official positions should not impose their religious opinions on the public, should not even proclaim that they are religious. "Let them prove by actual accomplishment," declared the Governor. "The public will soon discover whether or not the metal rings true. . . . Religion is getting into business, it is getting into legislation. Formerly people went off by themselves when they talked religion and discussed the subject as though they feared some one might overhear them. We are bringing religious discussion out in the open, and it is a good thing."

[From The Los Angeles (California) Voice]

From time to time some one starts up a daily paper which is to be a model in every way. We don't know of one that has ever succeeded—unless we except *The Christian Science Monitor*, published in Boston, which is admittedly a very high class paper.

[From "Value of Doctrines of the Atonement," by Shailer Matthews in The Journal of Religion |

As social custom lays less emphasis upon inhibitions to forgiveness, and under the inspiration of Jesus' own teaching theology emphasizes the necessity of forgiveness in immediate response to repentance it is clear that the doctrine of the atonement will continue to assume new forms. . . . Just what that sort of atonement doctrine will be I have not space to set forth, although the teaching of Jesus will be its heart and center. But functionally I am convinced that it will be the same as these former doctrines. It must satisfy the moral sense of our own day. . . . The beliefs that God needs a sacrifice of some sort to be propitious, that He is a sovereign with an honor that needs to be satisfied, that He is under a necessity to punish whether or not He chooses to be merciful, or that in some way it is possible to transfer merit and righteousness from Jesus to other individuals, reflect past ideas which have proposed moral impediments to the forgiveness of God. They have functioned; creative concepts must supplant them. Already God's forgiveness is beginning to be set forth from one or more of the social attitudes which determine our morality. As the total Christian movement becomes affected by the social readjustments. these formulas will naturally grow helpful. They will meet the need men feel of being convinced that God's love is moral.

[From Oxnard (California) Courier]

The sin of worry is an important factor in the spread of the crime wave now sweeping the country, according to Rev. Dr. Daniel F. Rittenhouse, pastor of the First Baptist church of Columbus, Ohio, discussing "The Great American Disease." "Worry is a dissipation and is farther reaching than the liquor traffic," he said. "Worry is regarded as the greatest contributing cause in breaking down our intellectual and moral life. Worry is a contagion which has afflicted all mankind. It flourishes in the king's palace and you will find it in the hovel. There is no nation on the earth that suffers from this disease as does America. Europeans say they can always tell an American. He is smartly dressed, but has such a haggard look.

"The greatest cause of worry is the fear of losing a job. Loss of health and fear of a dependent old age are next. All these involve food, drink, and shelter. The only reason we fear these things is our lack of faith. There is no worry in nature. The flocks of the field and the birds of the air never worry about their food. Worry is most prevalent in the middle and upper classes. They worry because civiliza-

tion as it advances becomes more complex, and the complexity of our life wears out our lives. I attribute the growth of Christian Science largely to this disease of worry. You may say what you like about the folly of it all, but folks follow it because the great big thing in its program is lack of worry."

["Jesus' Attitude Toward Wealth"—From an Essay submitted for the Hattie Elizabeth Lewis Prize for Essays on Applied Christianity, by Robert Henry Albach]

We may well wonder with what manner of consistency Jesus could commend wealth as an achievement and at the same time seem to condemn it as a peril. A closer study, however, discloses the fact that his attitude was entirely one of the individual. The person who masters his wealth and regards it as a stewardship, as a means to an end, the end being the attainment of a higher spiritual level, is held in high regard by Jesus, who terms his wealth an achievement. But the person to whom wealth is itself an end, who permits wealth to completely master him, to him Jesus directs his many words of warning in which wealth is regarded as a peril.

In his effort to create a true human society, Jesus found riches to be a strong divisive force which wedged society apart in horizontal strata between which fellow feeling was paralyzed. This condition was adverse to the spiritual progress of men and whenever he found men affected by it he condemned their wealth. This is the reason why he called upon the rich young ruler to give up his wealth. On the other hand, Nicodemus, although a wealthy man, was not requested to part with his riches, because Jesus saw that they were not standing in the way of his spiritual attainments.

[From a Letter in Zion's Herald, on a Recent Season of Revival in a Western City]

It has been interesting to note that with a considerable portion of the audiences the revivalist's gibes at modern Bible interpretation, at the spiritual value of scientific thought and educational methods, left them cold. They did not applaud his attack upon thinkers who have made great contributions to life even though they never made distinctive testimony to our faith. . . . Is it possible that we are coming to see that ridicule and abuse of our opponents get us nowhere? The thinker must be met with thought, and the church travels fastest when most aware of this fact.

[From Annual Report of Dr. Nicholas Murray Butler, President of Columbia University]

There is no man, there is no people, without a God. That God may be a visible idol, carved of wood or stone, to which sacrifice is offered in the forest, in the temple, or in the market place; or it may be an invisible idol, fashioned in a man's own image and worshiped ardently at his own personal shrine. Somewhere in the universe there is that in which each individual has firm faith, and on which he places steady reliance. The fool who says in his heart, "There is no God," really means there is no God but himself. His supreme egotism, his colossal vanity, have placed him at the center of the universe, which is thereafter to be measured and dealt with in terms of his personal satisfactions. So it has come to pass that after nearly two thousand years much of the world resembles the Athens of Paul's time, in that it is wholly given to idolatry; but in the modern case there are as many idols as idol worshipers, and every such idol worshiper finds his idol in the looking-glass. The time has come once again to repeat and to expound in thunderous tones the noble sermon of Paul on Mars' Hill, and to declare to these modern idolaters, "Whom therefore ye ignorantly worship, him declare I unto you."

There can be no cure for the world's ills and no abatement of the world's discontents until faith and the rule of everlasting Principle are again restored and made supreme in the life of men and of nations. . . . There can be no serious discussion of truth and no sincere attempt to answer the question of jesting Pilate, unless it be assumed that there is such a thing as truth to be pursued, and if possible, found. When found and demonstrated, truth is to be recognized and acted upon. It will not do for some one else to say that he has a wholly contrary conception of truth, or that truth for him means something quite other than truth for any one else. Some forms of this genially inconsequent doctrine are just now enjoying a certain short-lived popularity based upon a false psychology and a grievous travesty on philosophy, but their irrationality and the immorality of conduct based upon them are so obvious that their life is certain to be short.

[From The Living Church]

The Rev. —— declines to see any menace to the continuation of prohibition in the prevalence of home brewing. He is quoted as declaring: "Most drinkers like bright lights and excitement. Only the 'old soaks' will gather in the cellar for home brew sprees, and they will soon die out. Whisky running will pass just as did the smuggling craze, for before long its sporting element will cease to be recognized and its criminal aspect alone will remain."

Dr. — is right, undoubtedly. Grown-up men now play at being moonshiners in their own cellars in exactly the same spirit that they played at being pirates and Indian killers when small boys. When the novelty wears off, they will awaken to the realization (most of them) that they are merely unromantic law-breakers, and that their "home brew" is a menace to their health and sanity.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

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Attention is called to the new rates now in effect on short term subscriptions for The Christian Science Monitor, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor\$.03	a copy
Sentinel	"
Journal	"
Der Herold	"
Le Héraut	- 66
Quarterly221/2	"

These rates are net and take the place of the former 10% discount on periodical orders,

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before. JUNE 25, 1921]

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Church Notices

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,-The Mother Church,-printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

+ + + Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in The Christian Science Monitor, were run off at the time of their publication in the Monitor.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8¼" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for The Christian Science Monitor, Journal, Sentinel, Quarterly, and Heralds, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and imme-

diate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale in a short time six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

* * *

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUB-LISHING SOCIETY, Boston 17, U. S. A.

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January. April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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The Christian Science Publishing Society, Boston 17, U.S.A.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

JULY 2, 1921

NUMBER 44

Interference

FRANK BARNDOLLAR

HUMANITY has long been conscious of the fact that God is able to destroy as evidence all seeming conditions of inharmony; yet has it been prone to believe that God was afar off and oftentimes blind to its struggles and deaf to its appeal. Gradually it was believed that there was a possibility of something getting between God and the one in need of assistance, and later this something, or this false belief desiring recognition as a fact, obtained its desire and was believed to be the power of evil, a power apart from God. Now all this is contrary to the teachings of Christ Jesus. Not one bit of evidence obtained from the material senses, that seeming source of evidence apart from a spiritual source, was permitted by Jesus to go unchallenged; he proved that the material sense of sight, of hearing, or of feeling is not true; he proved blindness, deafness, and death itself to be merely false beliefs or so-called facts contrary to the true state of being.

In this particular period, however, it remained for Mary Baker Eddy to rediscover and give to humanity the rule of demonstration, that God might be seen near at hand and found to be ever present and omnipotent. It is because of these rules and true Principle as set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures," that Mrs. Eddy will always be thought of with the deepest sense of love and gratitude. Conscious of the importance of the substance found in the very first chapter of the Holy Bible, where a clear concept of God as omnipotent and omnipresent is gained, Mrs. Eddy definitely informs all mankind, on the first page of the Preface to Science and Health, "Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal." The following definition is an assistance in gaining this right apprehension (Science and Health, p. 587): "God. The great I AM; the all-knowing, all-seeing, allacting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

Thus it becomes quite evident that there can be naught else in reality but the consciousness of joy, freedom, happiness, and harmony. The question is then asked, "What, then, is all this apparent evidence of jealousy, hate, malice, revenge, sin, sickness, disease, death, and numerous other conditions which seem to cause so much inharmony and distress, and seem to interfere so frequently with the realization of happiness?" Christian Science explains what these seeming conditions are and how they are to be disposed of. It is giving to humanity the true idea of God and His creation such as John had when he declared, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Through faith, "the evidence of things not seen," God is recognized as the only cause or creator, and through this recognition, harmony is seen to be the true state of con-

sciousness. Because harmony is the true state of consciousness, it becomes apparent that any other so-called consciousness is but an untrue belief or the acceptance as true of a so-called fact contrary to the truth. Mortal mind, or this so-called consciousness which accepts a lie and believes a lie to be true, is continually being accepted by humanity as a fact, and in the proportion that it is accepted as such is the effect either a diseased, a sinful, or a distressed manifestation of mankind. The result has been and will continue to be, under this belief, that the longer the lie is believed the more real it seems to be.

Humanity has long believed, in regard to the word interference, that there is some means or condition possible whereby progress or the right and natural course of events may be stopped or prevented from attaining their legitimate ends; or it might be otherwise stated, that the propaganda of mortal mind has been accepted as true, and God or good believed to be one of many powers rather than the one and only power. When the light of intelligence or Truth is brought to bear upon the subject it is vividly realized that inasmuch as God is the only power, there can in reality be no interference with the operation of anything that truly is. As Mrs. Eddy says on page 402 of Science and Health: "The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts. Man is indestructible and eternal." It was continually demonstrated in Biblical times and is ever being demonstrated to-day, through prayer or correct understanding of God and His creation, regardless of what the material senses seem to testify, that in reality the only testimony is that of joy, happiness, Life, and Love.

Since man is the reflection of God, good, it follows that all manifestation of goodness, justness, charitableness, and power by man is proof positive that God is infinite and supreme. It is this eternal manifestation or advancement of the truth of man's at-one-ment with God, good, in the maintenance and sustenance of an "all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal" power, which tears off the mask of mortal mind and proves any concept of interference which would assume to prevent the complete manifestation of harmony to be but the supposititious opposite of the united cooperation of God and His idea in the maintenance of God's identity as power. It is this maintenance which appears to erring mortal sense as the destruction of sin, sickness, disease, and death, but which to spiritual or real sense is seen to be just another opportunity to manifest God's unlimited supply of justice, mercy, wisdom, and goodness. The realization of this great truth drives out the horde of imposters such as jealousy, envy, hate, revenge, intolerance, and uncharitableness, and unfolds instead charitableness, kindness, patience, and brotherly love; then the specific duty of man is realized, and, like him who was healed of the palsy, he departeth to his own house, glorifying God.

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Judgment Laid to the Line

EDWARD NASH

THE writers of the Old Testament books were fond of referring to the art of building as a symbol for mental construction because it is one which could be easily understood, very simple but very permanent in its character, and one which requires accuracy of measurement and careful and correct judgment in its early stages. If the foundation is true the rest is not difficult. In Isaiah we read: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. . . . Judgment also will I lay to the line, and righteousness to the plummet." The method of building is exactly the same to-day as it was when Isaiah wrote. The corner stone, after being carefully squared, is well and truly laid, often with ceremony, and from this stone horizontal and vertical lines are stretched to which all other stones are adjusted. In metaphysical building of spiritual concepts the method is exactly similar. The builder begins with the true concept of man as the reflection or expression of God, the perfect man, the Christ. Jesus said, "Judge not according to the appearance, but judge righteous judgment." With this corner stone the mental builder can lay out his lines; and, as long as his judgment and his righteousness or right thinking are laid to these lines, his building is sure to be upright and true.

To-day, when the world seems to be convulsed with discord; when selfishness, intemperance, and injustice seem to abound; when human will power seeks to dominate and control, the student of Christian Science is glad to be able to turn to his Bible and to the loving words of Mrs. Eddy, whose gentle admonitions help him to stem the tide of division and unrest. On page 206 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities," and in the following paragraph she declares emphatically: "Will-power is capable of all evil." Now the Christian Scientist is called upon daily to exercise judgment, and in that way he is building. His building will be good and stable just so far as he takes direction and measurement from the "precious corner stone," lays his judgment "to the line," and his right thinking "to the plummet."

What Jesus taught above all things was reliance on Principle in every kind of difficulty. He did not pretend to exercise any power of his own. All his mighty works were ascribed to the Father, and he taught his disciples to do the same works in the same way. He disregarded material personality in which others saw sin and disease, and saw in place of the error which had to be destroyed, the true, spiritual idea. He disregarded all material laws and recognized nothing but the unceasing law of spiritual activity, Life, and the eternal law of sustenance and protection, Love. He proved the false law of limitation to be nothing to him when he fed the five thousand, and the universally accepted law of gravity to be nothing to him when he walked on the water. But he subjected himself to law and taught his followers obedience. If now we follow the Master and consider each problem in the way that he would have considered it we shall start with a sure foundation; then, recognizing that all intelligent action is the outcome of one Mind, God, we cannot fail in the exercise of judgment.

Putting aside all sense of personality and laying his right thinking to the plummet, the student of Christian

Science proves right judgment, that can be accepted joy-fully. In Mind the judgment is already made. All that the Christian Scientist has to do is to see the demonstration of divine justice by repudiating any other possible result, just as he does in dealing with apparent sickness. The judgment is not, then, the judgment of man but the judgment of God, and it is the only correct judgment there can be. The Christian Scientist then fulfills the admonition which Moses gave to the Israelites, "Ye shall not be afraid of the face of man; for the judgment is God's."

The idiosyncracies of mortal mind put a false picture of human conditions in the eyes of men. What they seem to see is a picture of tangled curves and zigzag lines crossing one another in inextricable confusion, whereas the true picture is one and infinite, representing the unswerving, unalterable power of divine Mind which no other supposed force can divert or distort, the representation of perfect, harmonious existence. What does that desirable attitude described as "keeping a level head" mean unless it means laying judgment to the line?

In a short article in "The First Church of Christ, Scientist, and Miscellany" entitled, "How Strife may be Stilled," Mrs. Eddy writes (p. 278), "Whatever brings into human thought or action an element opposed to Love, is never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love." A human judgment of condemnation is always opposed to the law of Love, and a human judgment of approval is often just as harmful in that it introduces human personality and seldom escapes an implication of disapproval of the conduct of another. Only when there is a direct recognition of spiritual law can approval be rightly and safely bestowed.

When Peter recognized in the Christ the perfect expression of divine Love, the Master commended him in the words, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Commenting upon this passage Mrs. Eddy writes (Science and Health, p. 137): "Before this the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of Jona; but now the Master gave him a spiritual name in these words: 'And I say also unto thee, That thou art Peter; and upon this rock [the meaning of the Greek word petros, or stone I will build my church; and the gates of hell [hades, the underworld, or the grave] shall not prevail against it.' In other words, Jesus proposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah." Thus the Master taught that the first step in judgment must always be the recognition of the Christ, the corner stone from which the building rises, square and erect, incapable of being overthrown by malice, pride of place, desire for domination, jealousy, or by any other error of mortal mind.

Demonstration

EDITH BOWERS

WHEN the Christian Scientist speaks of demonstration, just what does he mean? This is a very natural question, and if put with an earnest and sincere desire to know the truth, it is entitled to an answer. A dictionary defines the word demonstration thus: "Proof, or such evidence of facts and arguments as precludes denial or reasonable doubt," and this is exactly what it means in the practice of Christian Science. Demonstration, then, means the application of the rule to some life problem and the finding of the right solution, giving positive proof of its efficacy. Applying

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the rule has absolutely nothing whatever to do with will power. It is most decidedly not outlining a certain result and then concentrating one's thought in the effort to bring this desired result to pass. This would be using the so-called power of human mind, and such a method is entirely foreign and antagonistic to Christian Science.

In reality every demonstration is an overcoming of some belief in a mortal selfhood, and not a looking for something specific to come to pass. Demonstrating the presence of health, for instance, is not the healing of a material body, but is the overcoming of all belief in materiality and the scientific understanding of what constitutes both man and health. Since God, divine Mind, is the only creator, the logical reasoning is that the only true man there is was created by Him. Health is an attribute of Mind, and the suppositional opposite calling itself ill health does not exist in Mind or man. Therefore the demonstration of health is not the effort to rid one's self of the beliefs of pain or disease and a looking for their disappearance, but is the lifting of thought to the contemplation of what God is and of man made in His image and likeness. Thus dawns the realization that health is man's inherent right, and spontaneously the dream of ill health, pain, or disease vanishes. This is demonstration. Such reasonable evidence or proof has been given as to preclude any denial or reasonable doubt. The looker-on who does not understand Christian Science wonders how the change has come about. How have the discordant conditions so miraculously disappeared? Of course what has happened is that a belief of mortal selfhood has been overcome and replaced by the understanding of what constitutes real selfhood.

So it is with every demonstration. It seems so much easier to look outside of self for cause of the discords which seemingly beset us than honestly to examine what present themselves as our own thoughts and to acknowledge that right there is the responsibility for every wrong condition. Nevertheless, this is what every individual must sooner or later in humility and honesty be willing to concede. This is what John saw so clearly when he wrote, "To him that overcometh will I grant to sit with me in my throne." Overcoming is the keynote of every demonstration. Every selfish or sensual desire overcome leaves one with a clearer vision to discern the spiritual reality of good, manifesting itself as health, abundance, ability, intelligence, or any other quality of Mind. The student of Christian Science should manifest here and now every good and perfect gift, but this manifestation is the inevitable consequence of right thinking and not because he has outlined some particular good which he considers should come his way. We are reminded again of Jesus' instructions, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

On page 313 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Before starting on his three years' ministry of healing and teaching, the Master went for forty days into the wilderness, where he spent his time in prayer and fasting. There he was tempted in every way just as we are. Appetite, possession, power, all these were presented to him by Satan, alias mortal mind, as desirable gifts within his reach. With his unparalleled understanding of Mind, it would have been easy for him to become a leader of men, to have great influence which he could turn to his own advantage, to become, in short, a ruler of this world. The lie might even insinuate

that with his high ideals he would make a very much better ruler than Herod, for instance, or Cæsar. The wolf in sheep's clothing is an old story, and the lie always seeks to cover its falsity by presenting its argument in alluring terms. More especially must it be sugar-coated when it would seek to turn aside one who stands for righteousness. Jesus grappled with and overcame every suggestion of evil and came out of the experience so purified, so uplifted, and imbued with spiritual strength and vision that he was ready for the great work which was before him. The result of his communion with divine Mind and his rejection of the lie which would have tempted him from the high goal whereunto he was called, was seen in his subsequent ability to heal all manner of diseases, to raise the dead, walk on the water, and to prove supply wherever it was needed. He had so clearly seen the unreality of evil and the allness of Spirit, Mind, that the suggestion of a sick or sinful mortal was instantly replaced by the consciousness of man as idea; the claim of death with the understanding that Life is; a belief of lack by knowing the abundance and availability of spiritual supply. His demonstrations or miracles, marvels, as they are spoken of, were simply the natural sequence of his clear thinking, and Jesus was our example and inspiration to go and do likewise. He gave us his promise that we should do even greater works, but in order to do so, we, too, must be willing to overcome the belief of a mortal selfhood with its suggestions and temptations.

Let us not blame Christian Science if we fail to demonstrate our right to dominion. The rule is infallible, and if we are not proving that this is so, it is time to make a rigid examination of our thoughts and desires. Are we striving for those things which are eternal or are we after all just dallying with Christian Science? Like the rich young man of Jesus' time, are we seeing materiality and material possessions as substantial? When one is alert, love of ease in the flesh, love of luxury and the vanities that material wealth can buy cannot really obscure the vision, so that the things which are really worth while seem vague and intangible. It is well to remember that with love of ease in the flesh comes the fear of disease, with love of luxury the fear of losing the means with which to purchase it, and that the end of all these vanities is death. Mrs. Eddy writes in Science and Health (p. 368), "Deny the existence of matter, and you can destroy the belief in material conditions." This statement clinches the whole argument. The destroying, or overcoming, of material conditions and the replacement by the spiritual reality is all there is to any demonstration.

Mind Your Own Business

GEORGE F. TIMPSON

What one's own business is was expressed by Jesus in his reply to the inquiring scribe: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself." Now clearly, if a man is devoting his whole thought, energy, and desire to loving Principle, he has no time left for interfering with his neighbor; he will love that neighbor best by doing his own work thoroughly and leaving his neighbor to do his. From one end to the other the New Testament is filled with warnings against minding other people's business, and Paul distinctly admonishes: "Work out your own salvation with fear and trembling. For it is

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God which worketh in you." Such teaching is, however, singularly unpalatable to mortal mind. That curious supposition sways between a blind terror of doing its own thinking and a passionate desire to do other people's; and its fury beats fiercely on any one who challenges its cowardice or its despotism, so that autocracy in all its forms has ever found mankind an easy prey. Nevertheless, the only way out of the mesmerism of evil is to seek the straight and narrow road of individual understanding and demonstration, to establish one's faith, or proof of things not seen, and to test it by one's works.

If the student of Christian Science striving to achieve this finds his progress slow, he will probably find that he is giving way either to the temptation not to think or to the allurement of managing others' thinking. The writer, being a schoolmaster, has found himself peculiarly open to the latter line of suggestion, and wishes therefore to expose some of its methods. One of the commonest devices used in war is that of diverting the enemy's attention and inducing him to scatter his fire, if possible in such a way that it is expended only where it is ineffective. All kinds of means are used to persuade the enemy that the right marks are in the wrong places, and the main attack is then developed without difficulty. Now the writer has found this stratagem being continually employed by mortal mind, so that he was induced to give much time, thought, and care to explaining Science to those who were not ready to accept it. The work always seemed so necessary and so unselfish; but in fact, it was a very subtle form of self-aggrandizement. Regarding this Mrs. Eddy has written in "Science and Health with Key to the Scriptures" (p. 457): "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark." Nevertheless, the temptation to scatter one's fire is sometimes intense, partly because so much dust is thus created, giving a pleasant sensation of achievement, and partly because mortal mind hates the discipline of steady endeavor.

The very next words of our Leader, on the page just quoted, illustrate another device of the supposititious serpent: "To pursue other vocations and advance rapidly in the demonstration of this Science, is not possible." One cannot, of course, sever one's connection with the world because one has bought a copy of Science and Health, and so the effort of evil is to engage one as deeply as possible in material work. It is the old, old ruse of William the Conqueror at Hastings, the mock attack and mock retreat, inducing the garrison to rush from their post in the flush of a fictitious victory. Within a short time of emerging from severe sickness the writer found himself involved in four branches of active work outside his vocation, all excellent in their way, and all demanding unselfish and therefore laudable effort. Now the lesson is being gradually learned that the first work required is the spiritualization of one's own thought. As this has been sought, and less importance attached to outward results, a very great clearance has taken place. Several of the outside pieces of work taken on have been transferred quite naturally to others, while for the one which seems his natural duty, helpers have been found. greater, perhaps, has been the clearance in the vocational work. As more and more attention has been given to pure Christian Science, it has been found that practically no trouble is experienced in discipline, the vigor of Truth supplying absorbing interest to the class. The way is thus being steadily cleared for the abandonment of other work, and the more rapid demonstration of Science; and one actually gives far more love to one's neighbor than before. The whole effort of mortal mind is directed at complicating a perfectly simple problem.

"When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly," said our Master. Wherever he is, however engaged, a student of Christian Science can be giving alms, pouring into the lives round him those "treasures in heaven" which our Leader has taught us how to "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them," Mrs. Eddy admonishes us in "The First Church of Christ, Scientist, and Miscellany" (p. 210). and in the same paragraph she continues: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited." It is by giving all our thought to this that we can mind our own business; for our business is to do the will of our Father in heaven.

True Home Companionship

SARAH M. JAMES

EACH Christian Science church, although a branch of The Mother Church, is in itself individual and complete, and should be the church home of its members. It should demonstrate and manifest those qualities pervading every home governed by Principle, and set forth in "Science and Health with Key to the Scriptures" by Mrs. Eddy, in the words (p. 58), "Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections," because as Paul, ever conclusive in statement and argument, reminds us, there is "one God and Father of all, who is above all, and through all, and in you all." Home is defined as "one's birthplace; the house in which one lives: the abiding place of the affections; a place of refuge and rest." Therefore man being spiritual and cognizant of his true selfhood as a child of God, realizes that the only real home or abiding place is in God, who fills all space. Throughout his earthly career Jesus proved that his Father's house, wherein "all things work together for good," is truly itself established, thus showing to all how they, too, might take part in the home-coming which he himself continuously realized in ever turning to Principle, and which is for each individual at all times and in all places. The view from this abiding place of Spirit is holy and unlimited, the vision gained is eternal, and the true spiritual idea is in the place prepared, where are many mansions. So a man is at home whenever he is engaged in activity derived from Spirit. through helping to establish on earth the brotherhood of man, by bringing to the understanding the facts of being the relationship of God and man, which is the only true relationship or affiliation or association there is, experienced through the unfolding of Truth.

In ancient times cities had as centers of activity forums, big open spaces where the people met, as it were, on common ground, for worship, business, or amusement, because about these out-of-door places were built temples, judicial buildings, and mercantile markets. At Athens, Corinth. Sparta, and Pompeii there were noted forums, the most celebrated being one located at Rome, where there were not less than nineteen. The fame of this, the forum Romanurum, has come down through history, recorded in one temple after another of architectural magnificence, in beauty of

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embellishment, in colonnades and triumphal arches. There amidst these surroundings all important political questions were dealt with, great orations delivered, enlightening the people assembled for the solving of manifold problems, or again gathered with joy and happiness in friendly converse. To-day the world has its forums, the cities and towns, but its great forum is Christian Science, where through the triumphal arch of Truth all nations and peoples can meet and all problems be solved through the enlightenment which comes with the understanding of infinite Love. For the harmony and happiness of this the world's great forum are in its joyous activities, the chiefest of which is the building of the temple, that temple whose foundation is God, whose corner stone is Christ.

Jesus taught his disciples how to be at home and how to take part in the building of this temple, by sending them into all the world to preach the gospel, with the assurance that where two or three were understandingly gathered together in his name the Christ was present with them. Through years of earnest, consecrated devotion, Mrs. Eddy, too, followed the commandments, perpetuating and making possible under cover of the three periodicals, this gathering together of the disciples of Christian Science and their going into all the world to preach the gospel of Jesus the Christ, showing forth the brightness of the Father's glory. There is the Christ always in the midst of them, giving to them which do "hunger and thirst after righteousness," healing all who have eyes to see, ears to hear, and hearts to understand, thus enabling them to say, in the words of Mrs. Eddy's hymn (Poems, p. 12):-

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

Proving Right Place

FRANCES D. WEBB

THE human or mortal mind is very apt to desire a change of surroundings when unpleasant conditions exist, conditions which call for patience and forbearance, either in the home or in business affairs. It may be that there is some one seemingly hard to get along with, or there may be dissatisfaction with the work to be done or with a thousand and one things in daily experience, which is the thorn. We very often hear it said that a new home or a different position or a certain thing which seems good is in the process of demonstration; that it is right to have such and such a thing; that, as a Christian Scientist one is entitled to this, or that, as the case may be. When outlining this place or that condition to be obtained, one is expressing just another phase of the carnal mind, which Paul tells us is enmity against God. When one is tempted to seek change from present surroundings, it would be well to stop and consider what is back of the desire. If it is belief in an adverse condition, or if there is a human sense of running away from one's surroundings, one may as well stop where he is and face the lion in the path. A position or condition is not changed except as thought is changed, no matter how often the change takes place in human experience. The fact is, man already has all; the only place or position there is or could possibly be, is already attained, and man, the idea of Mind, is sustained in consciousness, the dwelling place of all true creation. In God "we live, and move, and have our being," the Scriptures remind us.

Consciousness of good is all the true consciousness there

is, either in the home or in business, and where the error called unpleasant surroundings is claiming reality, right there the kingdom of God is, right there the true idea reigns, right there, then, it is man's privilege to prove that home or position is in consciousness and is harmoniously sustained by the one and only Mind. Unless the things left behind are seen in this light, one cannot hope to find the true sense of home or position expressed in the so-called change. In the very place where one finds himself to be, right there is the consciousness of all that there is. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 66), "Each successive stage of experience unfolds new views of divine goodness and love." She also says on page 454, "Love inspires, illumines, designates, and leads the way." When this is realized, change will not be sought because of problems to be solved, and which may prove to be angels entertained, but the adverse conditions will be seen for what they are and be overcome by the truth. We have no greater illustration of proving place than that furnished by Jesus when the news of Lazarus' death was brought to him. We read in the eleventh chapter of John that "he abode two days still in the same place where he was." That the place of abode to him was divine consciousness we have ample proof by what took place when he stood before the tomb and loosed Lazarus from the graveclothes of materiality. Progress is the law of Mind, and one who is expressing this Mind in his daily living need have no fear that he is standing still, for he can trust God to bring into his life that which is most needful for his progress. On page 266 of Science and Health Mrs. Eddy says, "When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth."

When one has ceased planning which is futile, and when the sense testimony has been silenced, then and only then is he ready to leave all to Mind to be unfolded. Awakened thought unfolds in the light of Mind even as a rose unfolds in the spring rains and sunshine. So often in our Wednesday evening meetings we hear it said that man's extremity has been God's opportunity to prove the ever presence of Mind's care and loving-kindness, and to prove that the true kingdom, of which there is no end, is established.

[Written for the Sentinel]

Ever Presence

FLORA F. GOOCH

Understanding!
Dominion is your gift to man.
Then are you not synonymous
With God and His great plan?

Understanding!
The light of the world are you,
Ever present intelligence
That maketh all things new.

Understanding! Visions unfold each day, Ever revealing omnipotence To those that seek Truth's way.

Understanding! The Giver of all might; Your prophesied omniscience Forestalls chaos and night.

Understanding!
Blest Savior of mankind!
You are here throughout eternity,
Most wonderful, infinite Mind!

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Editorial

Matter

For twenty-three centuries the thinkers of the world have disputed as to the substance and origin of matter. From the days of Plato and Aristotle downward two great schools have contended, the one that matter was the subjective condition of mind, the expression of force or energy, and the other that it was the only substance existing. In late months the dispute has flared up again between the philosophers and the physicists. The philosophers declare that the Einstein theory confirms the whole claim of philosophic idealism throughout the centuries. The physicists on the other hand, insist that it does nothing of the sort, and that the argument of the school, which has been known in turn as realist and materialist, remains unshaken. To the Christian Scientist the whole dispute is very much on a par with the wrangle over the ass' shadow, and in that estimate he enjoys something very closely approaching the support of no less a man than Thomas Huxley. The denial of the reality of matter means in Christian Science something fundamentally different from anything it has ever meant to the philosophers. It may almost be said to begin where philosophic idealism leaves off. To Berkeley, for instance, matter was the subjective condition of mind, and, as such, a mere phenomenon produced by the mental noumenon.

Christian Science accepts Berkeley's theory so far as it goes. Matter, it says, is the subjective condition of mortal mind. But it goes on to dispose of this mortal mind much more thoroughly than Bishop Berkeley ever disposed of matter. "As named in Christian Science," Mrs. Eddy writes, on page 103 of Science and Health, "animal magnetism or hypnotism is the specific term for error, or mortal mind," and she goes on, a little later in the same paragraph, "This belief has not one quality of Truth." other words, this mortal mind, which gives rise to matter, is itself a mere counterfeit of the divine Mind, and as such as unreal as the matter it produces. This was put perfectly clearly by Jesus to the Jews, when he declared: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." In unmetaphorical language, Christ Jesus was simply telling his opponents that matter was a lie which had never had any real existence, and that the father of that lie, the devil or evil, was equally a myth, inasmuch as he had never existed in truth, never had any real existence.

The struggle, then, of the Christian Scientist is to realize the unreality of matter, essentially to recognize the nothingness of its pleasures, for in the pleasures of matter, necessarily rather than in its pains, exists its attraction. But this attraction is purely mental, it is a condition of hypnotism which must be broken. The effort to deny the attraction of the senses to the pleasure of matter, without seeing that it depends for its existence on a mental falsity, has invariably led to the very worst description of materiality, and that is asceticism. The ascetic is so convinced of the reality of matter and the danger of this evil that he sets to work to control evil by evil, in other words to restrain materiality through its own cause, mortal mind. And mortal mind being, as Mrs. Eddy points out, in the passage already quoted from, "animal magnetism or hypnotism," the ascetic becomes the victim of a process of autosuggestion based on a belief in the reality of evil.

Now the truth of the whole matter is that the human body, with all its sensations, being nothing at all but the subjective condition of mortal mind, is just as unreal as the mind manifesting it. Mrs. Eddy makes this perfectly clear on page 416 of Science and Health, where she writes, "The material body, which you call me, is mortal mind, and this mind is material in sensation, even as the body, which has originated from this material sense and been developed according to it, is material." Therefore, in order to overcome a belief in material sensation and in physical pleasure, what is necessary is to see that they are purely mental and equally purely mesmeric. When this is done, the power of autosuggestion collapses. The student of Christian Science is found realizing the absolute truth, and so coming back once more to that saying of Christ Jesus, with its innumerable facets, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It is always by knowing the truth that the omnipotence of Truth is demonstrated by the seeker.

These are the deep things of God, of Principle, which Paul says can only be spiritually discerned. This spiritual discernment comes in the exact degree in which the belief in the reality of matter and its pleasures is surrendered. When the effort is made to surrender it through fear or mere effort of will, the danger of matter is increased rather than diminished. For fear and will power are themselves ignorance of Truth, and so are formed from materiality. The knowledge of the truth, which Christ Jesus so insisted upon as a preliminary to demonstration, is a metaphysical knowledge of Principle, and is consequently a necessity of demonstration. Good intentions plus ignorance are a very dangerous basis of demonstration. Hell, says the proverb, is paved with them. "Ignorance of God," Mrs. Eddy writes, on page vii of the Preface to Science and Health, "is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal." A knowledge of the truth combined with the practice of the truth is an absolute necessity of any demonstration. The letter and the spirit must be combined before it is possible to assimilate and express that knowledge of the Christ which is Life eternal. The man who has begun to perceive, however faintly, that Life is eternal, must have gained a perception of the fact that pleasure is spiritual. Human pleasures contain in themselves the germs of discord. There is not one of them which can be indulged in with complete safety. This does not mean that a man is to give up eating and drinking because the one can develop into gluttony and the other into drunkenness. It does not mean that he is to give up clothes, because indulgence in them may lead to vanity. It does not mean that without any understanding of what he is doing he is to break away, in a moment, from all those pleasures which the world terms innocent. What it does mean is that he has got to begin to recognize that, as Mrs. Eddy says, "The material body, which you call me, is mortal mind," and that this mortal mind, as she

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further explains, is animal magnetism or hypnotism. Therefore, if he desires to attain eternal Life, he must begin at once to protect himself against this hypnotism which assures him that there is pleasure in matter, and that matter is a reality. In the exact ratio of his success in doing this, will be his realization of the fact that there is no pleasure in any material thing. How slow or how rapid the process of mastering the truth may be will depend entirely on his own earnestness. If he takes holidays in error, if he regards his success as a thing to be attained in the distant future, his progress will be the progress which is always the result of half-hearted endeavor. The real way to success was laid down by the apostle Paul, in one of those metaphors he was so fond of drawing from the games of Greece: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." FREDERICK DIXON.

Seven Days

In spite of the multiplication of interests and activities in the modern world, humanity is constantly seeking for novelty, never satisfied with the most exuberant forms of materiality. Hideous formlessness in art and literature, for instance, is but an evidence of this desire for escape from mortal conventions, without, however, any comprehension by those who revel in the grotesque of where the escape is to be found, in Spirit, Mind, not in earthly concepts. Savagery itself may seem attractive to those mortals who have become cloyed with what they have mistakenly conceived of as civilization, society, and culture. When Boswell remarked that "Lord Monboddo still maintains the superiority of the savage life," Dr. Johnson exclaimed, "What strange narrowness of mind now is that, to think the things we have not known are better than the things which we have known." Twentieth century restlessness, seeking "things we have not known" in such supposedly wild regions as the South Sea Islands, must find in the end that no mere things or human conditions, whether primitive or elaborate, can satisfy.

Of course the true civilization, society, and culture must be found in infinite Mind, where limitless spiritual action unfolds as genuine satisfaction and progress. When a man sees the unreality of material aims and accomplishments, he is ready to accept the actuality of Spirit and its substantial, though altogether spiritual, manifestation. Speaking of the compassing of Jericho by Joshua and his associates, Mrs. Eddy says on page 279 of "Miscellaneous Writings," "They went seven times around these walls, the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all."

Now the spiritual fact is that there is, always has been, and always will be, in reality, only one infinite Mind conscious of its infinite spiritual manifestation, which is the idea suppositionally counterfeited by the human sense of things. The accounts of creation in Genesis are just human ways of stating this fact; for the first, or true, account shows in human language something of the unfoldment of infinite Mind that is ever going on, whereas the second, or false, account typifies the suppositional counterfeit, which never has been real. In one sense, what the divine Mind

knows and maintains is ever new, fresh, and spiritually animated; and yet, in another sense, there is nothing novel to God, divine Principle. As Mrs. Eddy points out on page 518 of Science and Health, explaining the end of the sixth day as depicted in the first chapter of Genesis, "The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas."

The seventh day, or continuous day of rest in right action that the one Mind is conscious of, is proved omnipresent and eternal in the experience of man in proportion as one recognizes and accepts it. Though one may seem to go through the six days of material illusion, in order to be so surfeited with nothingness as to demand the tangibility of Spirit, the Sabbath of harmony, vigor, and joy is all the while the reality known by the only Mind there is to know anything. The true art, for instance, the spiritual expression of Mind, is infinitely varied with the order of genuine beauty and delight, even while suppositional mortal mind conjures up eccentricities and distortions to play with for the moment. Absolute joy, not human emotionalism, is the experience of immortal man, which a mortal can find only in proportion as he drops his mortality. The process is simply that the mortal, in becoming dissatisfied with mortal mind and its beliefs in matter, turns away from all this illusion and gives way to the allness of immortal Mind manifest as spiritual idea. This is the realization of the true Sabbath, in which the incompleteness and unsatisfactoriness of the six days "to find out the nothingness of matter" are lost, swallowed up in the one true seventh day, as the supposition of mortality is "swallowed up of life."

On page 520 of Science and Health Mrs. Eddy explains this when she says: "The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called seven days. can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus." Here, then, is what all the world is looking for. The escape from the limitations of material conventions and the dreariness of matter generally is through the understanding and demonstration of Life's infinity as Spirit, Mind, Principle. To know that real living, with boundless variety of conscious experience, is in Mind, not in matter, is to enjoy a constantly active rest in the very midst of the circumstances of to-day. This rest is found not through any mere flight to mountains or seashore, desert or land of barbarism, but through the overcoming of false conditions wherever one may be, with the realization of Truth's omnipresence.

Both the six days, "to find out the nothingness of matter," and the seventh "day of rest" are necessary; but in the last analysis they must coincide, for there is, in fact, but one continuous day of good in accord with "the divine infinite calculus." In art and living, all must sooner or later through Christian Science demonstrate the oneness of good of which it would be impossible to have either too little or too much. The completeness of spiritual good is all that can ever fulfill human yearning. That it does fully satisfy, increasing multitudes are proving everywhere through the consecrated practice of Christian Science.

GUSTAVUS S. PAINE.

Testimonies of Healing

When my little boy was still a baby I noticed that he was not thriving. He had bowel trouble which was persistent, so I called in the local doctor, who said the child was really very ill, suffering from colitis and chronic diarrhea. I followed the doctor's instructions carefully but the child grew steadily worse, and after six weeks' treatment was too weak to stand. We then put him in a children's hospital, but after a week were asked to take him away, as he was fretting and was worse than when he went in. From that time on for about two years he was under the care of one doctor or another, specialists and others, but without deriving any benefit. "The child study" people were keenly interested in him. He was so emaciated that they asked for his photograph to show what he was before their treatment began.

His illness continued, however, until at last it reached the final stage, according to the doctor who was then attending him; dropsy set in and he was swollen to a great size and was unable to walk. The doctor proposed tapping him to give temporary relief, but a friend who had derived great benefit from Christian Science advised us to try Christian Science treatment; so my mother sought out a practitioner, who promised to help him. The very next day, to my surprise, the child got off his couch and walked, and from that time the dropsy passed away and he commenced to get better. Since his healing he has not had one drop of medicine or any medical treatment, and he is now a fine, hardy, sturdy boy who will compare favorably with other boys of his age, and will shortly be going to school. We have received many other blessings through Christian Science, for which we are very grateful.—(Mrs.) AMY LOWN, Coogee, Sydney, New South Wales, Australia.

How fruitless it is for one to continue seeking greater riches in heaven and fail to share with others his present blessings. The Christian Science periodicals are channels which Mrs. Eddy has provided, through which each one may testify to his healing, and while enjoying the testimonies and articles of others it occurred to me what a selfish plan I had pursued in not adding mine. We have enjoyed Christian Science in the home for nearly twenty years. I was fortunate in having an early start in the Christian Science Sunday school, although for some time I was the only boy of my age attending and I tried in every way to get out of going, but thanks to my good mother I had to go regularly. As I grew older I gradually became more interested, and began sincere study before reaching the age limit. Perhaps much is accepted without the same appreciation felt by one learning of Christian Science in later years and after many hardships.

The opportunity to prove the healing power of Christian Science came while I was in the service. On account of a scarlet fever epidemic at a recruit camp we were lined up daily for medical inspection. I was the first in our company to show symptoms of the fever, and soon found myself in the isolation hospital for thirty days' confinement. Fortunately, I had both the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was able to read daily. The fever soon left and although at first quite weak I gradually regained strength. My ward sergeant said half jokingly, upon my leaving for the convalescent ward, that he wished all his patients were Christian Scientists. There was not any medicine prescribed for me at any time, and the sergeant's daily routine was that much lighter. Through

the understanding of a Christian Science practitioner who was called after my transfer as a convalescent, there were absolutely no after effects from this experience, and I later passed a very rigid physical examination for pilot in the air service. While flying, whether apparently lost in a low, dense fog and barely avoiding grain elevators, silos, farmhouses, and what not, or whether over strange hilly country at dusk seeking a landing spot,—no matter what the circumstance, I was confident of God's support and guidance and always had cause for gratitude.

It was near the end of a two weeks' zigzag voyage overseas, while I was congratulating myself on freedom from seasickness and was wandering from the straight and narrow path of watchfulness, that a sickness which I long afterwards learned was influenza seemed to overcome me; but again, as always, healing came through the understanding of the truth of being as taught in Christian Science. And when we received the rumors of pestilence in the States, how reassuring it was to realize that no disease could possibly prevent the home fires burning, and that this was but another opportunity to witness the absolute healing power revealed by Mary Baker Eddy, who on page 210 of "The First Church of Christ, Scientist, and Miscellany" says: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."

HOWARD COMPTON, Palo Alto, California.

I want to express my thankfulness to God and my gratitude to Mary Baker Eddy for Christian Science and for all the spiritual help it has been to me and to mine these past six years. I was cured six years ago of a nervous trouble which followed the passing away of one of my sons. For just a year and a half I was a complete wreck and suffered from an irritation all over my body during that length of time. Doctors told me it was all due to the nerves. At last I gave up in despair and would not try anything more. I believed a little in Christian Science, but not much. I had been interested in mental science, but that did not help me. Finally, one day a friend came to see me and found me packing my trunk. I was living alone then, in a hotel. She asked where I was going. I said, "I really don't know, but when I get there I will write you." She laughed at this, which did not please me. At a second glance she saw that I did not seem to be quite myself and prevailed upon me then and there to go with her to see a practitioner. I told her I had no faith at all in Christian Science. I knew she had none, but she said, "Come, to please me, as a last resort." So I went with her.

The practitioner asked me if I would read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I said I would read it to please her but I did not care for it at all. Besides I did not want to get well; I wanted to go to the son whom I had lost. She said but little and then asked if I wanted treatment, and I said, "I suppose so. I came to please a friend, but that was all I came for." She smiled, gave me a book of Mrs. Eddy's to read and sat beside me for twenty minutes. On my way home I felt a spiritual uplift such as I had never felt before. That night I ate some dinner and slept soundly without any medicine. I looked at the bottle and thought, "I believe I will try to be master of this drug," and I was. Next day the rash was almost entirely gone from my face. The third day it was all gone from my face and body. I took no more medicine after that and was entirely healed in six

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treatments. My family and friends said it was a miracle, and it certainly was. I have been a regular attendant of the Christian Science church since that time and have found this teaching to be the truth. I only hope this may help others as I have been helped.

(Mrs.) JENNIE W. CLARK, New York, New York.

4

The definition of "testimony" is given in Nuttall's dictionary as "a solemn declaration made for the purpose of proving some fact." It is in all sincerity and earnestness that I testify to the ability to prove in a degree that a knowledge of the truth does make for freedom, a fact stated by Jesus some nineteen hundred years ago. This statement I studied for many years without having the faintest conception of the nature of Truth, and now Christian Science has proved to me that the truth has been discovered and that this discovery has made freedom available for all who long to know God. Until the outbreak of the war in 1914 I found the teaching of the Church of England quite satisfactory, and then suddenly, when it was put to the test, I became conscious that my whole faith in that teaching and, in fact, in Deity itself depended on the proving of the fact that God does answer prayer. My two brothers joined the army within a few hours after the declaration of war and went almost at once to Belgium. Day and night I prayed that they might come back safely, but early in 1915 both were killed in action. One of the boys had been my constant companion, and when my prayers all proved fruitless it was as if the light of day had been blotted out and not only had I lost my best friend but I had also lost sight of God, for the conception I had depended on for so long had vanished, and I was left hopeless and drifting in a maze of doubts.

For two years I searched for God. I hunted for definite proof of His existence in the teachings and creeds of many denominations and sects, and among these was Christian Science. During those two years I suffered intensely from depression which was partly hereditary, though greatly aggravated by my trouble, and which eventually developed into a form of melancholia that would descend upon me like a cloud of helpless hopelessness and envelop me in darkness for weeks at a time. No doctor could help me. Life was a burden or a misery. I felt that there was only one means of relief from this agony of doubt and that was to know with certainty what my aim in life should be. I would go to clergymen and teachers and ask them definite questions: "What is God, and what am I, and what is my relation to God? What am I supposed to be aiming at and doing in this existence called life, and why am I here at all?" No one could ever give me a reply that satisfied, and I had to grope on in spiritual blindness.

Just four years ago a friend suggested that I go and see a Christian Science practitioner. I did so, and that very day the suffering from depression became less acute for a short time. The practitioner gave me what she called "treatment" and talked to me about God, and, because she asked me to do so, I read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy and attended services at a Christian Science church. I went often to see the practitioner, but for many weeks I had no idea what she was talking about. Each treatment brought in its wake, however, a longer period of relief from depression, and that to me was sufficient proof that there was indeed "something in Christian Science."

The healing took about nine months, but at the end it was complete, and in addition to the blessing of health I had found entirely satisfactory answers to my questions. I had

found in Mrs. Eddy's teachings a clear exposition of the nature of God and my relation to Him. I had found instructions as to how the Christianity taught by Jesus might be put into practical operation, with the definite aim of gaining the results that he had obtained in his ministry, and having gained this definite object in life, peace and happiness returned to me in full measure. In place of haunting thoughts of death, destruction, sorrow, and loneliness, the certainty of the goodness and mercy of God has been revealed. In place of doubts and spiritual blindness I have found the joy of working to attain that "spiritual sense" which Mrs. Eddy defines on page 209 of Science and Health, where she says, "Spiritual sense is a conscious, constant capacity to understand God."

I thank God with all my heart that through the understanding of Him, which a study of Christian Science has given me, I have indeed begun to know the truth, and am, in consequence, able to prove something of the present possibility of "the glorious liberty of the children of God."

(Miss) D. Benningfield, London, England.

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I have had many healings through Christian Science during the last eleven years. I became interested through kind neighbors who explained its teachings somewhat, recounted their blessings, and gave me pieces of our literature to read and ponder. A false concept of man had held me in bondage for many years, and not until fear and its satellites, discouragement, personality, self-consciousness, self-condemnation, and the like, were exposed and replaced by love and the right concept of man did I know peace and joy.

I learned in the working out of this problem that we need to be obedient and willing to follow the leadings of Principle because of our need of intelligent, consecrated guidance if we would not stumble about in the wilderness. I rejoice in knowing that the only crucifixion there is or can be is the putting off the old false sense of self-hood, with its sins, limitations, and fears, and that this must be done before an entrance can be had into the joy of the Lord, ere we can receive our rightful inheritance. The direct consequence of the activity of right knowing has been the working out of the problem of supply or remunerative employment, proving that inexperience and lack of training are no handicap to one who looks to God for his daily needs, nor do we need to be weary and heavy-laden when about the Father's business.

I am grateful for the privilege of church membership and for the opportunity of service in our Church, which Mrs. Eddy defines, in part, thus (Science and Health, p. 583): "Church. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." I also appreciate the privilege of class instruction and the greater opportunity for service which it brings.

(Miss) R. KATHRYNE GOETZ, Chicago, Illinois.

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I am thankful for the opportunity to testify to the help I have had from Christian Science. It is about ten years since I first took up the study, for the healing of stomach trouble which the doctors had failed to relieve. Through the help of a Christian Science practitioner I was completely healed in one treatment. After this healing, I allowed worldly cares and ambition to keep me from studying and from doing my mental work as I should, and I also entertained a great sense of bitterness and resentment, as a result of which my health again failed me. For the past

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two years I have studied earnestly and with the help of a loving practitioner I am in the best of health. This second healing was slow, for which I am grateful, as it has been the means of my applying myself diligently to study. Words fail to express my gratitude for the help I receive daily from the Bible Lesson as given in The Christian Science Quarterly.

I have also been healed of chronic bronchitis and asthma; heretofore I would suffer from colds and shortness of breath at every little change in the weather. I am now free and I know that the weather or any other condition has no power over me, for in God I live and move and have my being. I am most grateful for the healing of all bitterness and resentment, for it has melted away in the knowledge that "God is love."

My husband is a veteran of the late war. He was in active service in five battles and we both know that it was Love that brought him safely through. Christian Science has helped him overcome a nervous condition resulting from shell shock. Words are inadequate to express our gratitude for Christian Science and for all it has done for us. I am thankful to God and grateful to Mrs. Eddy, the great and noble woman who revealed this truth to the world. My one great desire is to be a true Christian Scientist.

(Mrs.) RITA LOIS ANGELL, Portland, Oregon.

I wish to corroborate the testimony given by my wife, and would like to add a few lines about the comfort and good I have received from the study and application of Christian Science, and from one of the small pamphlets, entitled "The Law of Kindness." My wife mailed this pamphlet to me and I received it at Cunel Woods which is in the Argonne Forest. It was all the Christian Science literature I had. As it was small I could carry it in my pocket and it was my companion in many strange and trying ordeals. I used to take it out and read it when things seemed especially hopeless and I always gained spiritual comfort from it although at the time I could not have explained just what it was. Christian Science is making our home healthy and harmonious and we are both grateful for it.—Fred W. Angell.

Having received so much help from the testimonies which appear in the Journal and Sentinel, I am sending mine with the hope that it may help some one who is seeking the light as I was. Less than five years ago, when Christian Science was presented to me, I had been under the care of a specialist for six years. I seldom felt well, and very severe headaches were frequent; in fact, I was almost always tired and ailing and had been so all my life. I had always wanted to know more of God but had been taught that, although God is a God of love, He sent sorrow to us in order to draw us nearer to Him. As a consequence I felt that a mere earthly parent could and usually did express more of love and justice than God. I was often afraid to say, "Thy will be done," because of the belief that if I did God might demand further sacrifices of me.

Then came Christian Science. I shall never forget my first visit to a practitioner, because I was told that God knows nothing of evil and never sends pain, sickness, or death to His children; it was a revelation to me. To-day I am perfectly healthy, happier than I ever believed it possible to be, and so thankful for the better knowledge of God and of man's sonship as revealed in Christian Science. Love is solving all my problems, great and small, and I find daily that nothing is too good to be true. I am more

grateful than I can express, to God, to Christ Jesus the Way-shower, and to Mrs. Eddy for this glorious truth which is available to all.

(Mrs.) ELISABETH JACKSON, Dublin, Ireland.

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Ever since I can remember, Christian Science has been the great force for good in my life. All the ills of childhood were overcome through the understanding of my mother and grandmother; and many demonstrations were made for me when I was quite young, but I am especially grateful for the healing of adenoids and croup, and the fear of typhoid. Later, I was able to work out some of my own problems. During an epidemic several years ago, Christian Science helped in a way that would be called by some miraculous, although students of this teaching know that it was simply natural. Still more recently, the countless problems incidental to beginning a college career were successfully met, all through the understanding of Truth. Eye trouble, supposedly brought on by too much reading, quickly retreated into its native nothingness. A sense of separation and a tendency toward limiting the ability to learn are among the phases of mortal thought which Christian Science has destroyed. Grave faults of character are disappearing as I awake to the realization that there is but one perfect Mind, God, and His perfect reflection, man. The knowledge of what time truly is has brought me more opportunity to study the truth. Day by day it becomes clearer to me that this religion is the one way to salvation, for all other systems are inconsistent in that they base their conclusions on the impossible assumption that good produces evil. Gratefully, then, I testify to the comforting and healing power of Christian Science, with its consistent, clear-cut, and fearless teachings. proved true by the Master's own standard of demonstration. EDWARD HARRIS, Lexington, Virginia.

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Many years ago Christian Science was brought to my notice but as I had had very strict denominational teaching and much warning to beware of any new teaching, I took little notice of the subject. Six months passed by and I was in greater need of the help that only Christian Science can give and allowed a practitioner to talk to me, and upon a second interview to treat me. I soon realized that I had found the balm of Gilead. A real search of the Bible for proof that God does heal was begun, and there was soon established in thought the fact that God is a present help in time of need. Our financial condition was very bad but the thought came to me that the power that healed my physical condition could operate equally well to heal our limited sense of supply. For several years we continued to apply our understanding of Christian Science to the successful unwinding of our business snarls, and great was the reward, for several mortgages were paid in full. The largest mortgage seemed slow, and three times when it appeared as though we must meet it, and with no visible means at hand, it was sold and the purchaser did not want the money at that time, thus proving Mrs. Eddy's words in "Science and Health with Key to the Scriptures" (p. 326), "Working and praying with true motives, your Father will open the way."

We have had many proofs of God's presence in the healing of disease, including diphtheria, scarlet fever, neuralgia of the stomach, and many other ills. So many trials and tribulations and discords of various kinds have been corrected that words fail to express the gratitude I feel for the help Christian Science has been to me.

(Mrs.) CLARA C. SHOWERS, Los Angeles, California.

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Signs of the Times

["Christian Science versus Nobody," an Editorial in the Pacific Record-Herald, Medford, Oregon]

From various observations we are led to believe that of all the targets which seekers after sensational notoriety aim at, probably Christian Science holds first place. Ancient history reveals the fact that there were certain people who always planned to make war on the Jews on their day of rest because they would not fight back on that day. Something along this line may be the reason for the apparently unwarranted attacks which are made by various people at various times on Christian Science. Now we know very little about Christian Science except in the way in which we are instructed in the Bible, which is explicitly set forth in a few words, that is, "By their fruits ye shall know

What are the fruits of Christian Science? We notice that most people who favor that particular creed are a smiling, happy lot, and as a rule they are very agreeable to associate with. They are not always complaining of a pain somewhere. They are not given to spending your time and theirs telling about the last time they were operated on. As a matter of fact we have met people who claimed to be much better than they, but who were not nearly so agreeable and happy. It is our humble opinion that all good comes from God, and in line with this belief we are compelled to admit, indeed we are glad to do so, that the fruits of this particular creed apparently carry the divine trademark to a degree not noticed in some others which are marketed under the "holier than thou" brand.

There are enough things in the world which are known to be bad, and about which there is no question as to their undesirability, to occupy all our time if we want to spend it in a constructive way, but if, on the other hand, our aim is destructive and we are only striving to drag ourselves up by pulling our brother down to the bottom and using his form for a stepping-stone, then we presume that the efforts of the self-appointed reformers of the world are running true to form in attacking anything and everything which happens to come within their narrow sphere. Like the blind rattler, they strike without knowledge and soon lose caste even among snakes. It has long been a custom among gang leaders in mob reform to pick out something or some one who for decent reasons will not strike back, and then vent their spleen on the humble unfortunate, to the disgust of all thinking people. The constitution of the United States guarantees religious freedom to all. And any person who will willingly and with malice in his heart, or in an effort to secure a little cheap notoriety at the expense of his brother, censor another's religious views and hold him up for criticism before the public, in this country, is violating the fundamental law of this great country and is a glaring example of the most poisonous of all the contemptible varieties of un-Americanism.

If we obey not the laws of the land in which we live and upon which our own liberty depends we are not worth the price that our forefathers paid for that liberty. These cheap notoriety chasers do not seek the good of any one; they are of no value to a community. . . . The very Godgiven liberty which makes their own progress possible is the liberty which guarantees religious liberty to all, regardless of belief, and yet they would seek to overthrow their brother and besmirch his name on account of their own lack of appreciation of what God could do for them if they were willing. It is impossible to love God and to hate our

brother at the same time. People who claim to do this are handling the truth in a very careless and awkward manner, which is generally known, described, designated, and set forth as telling lies. "From such turn away." "By their fruits ye shall know them."

["Prophet's Day Dawning," says Rev. R. Meiklejohn in The Challenge]

In these days practically all thoughtful men are religious; but comparatively few are convinced believers in the Christian tradition or professed members of any institutional embodiment of that tradition. The old antagonisms which the early progress of the scientific movement aroused and fostered have died away; the old mechanical philosophies have been succeeded by more spiritual, because more scientific and rational, conceptions of the universe. . . .

With the Tractarian movement the sacerdotal idea entered upon the latest, and we may hope the last, of its spasmodic semblances of vitality.

But now, in the twentieth century, ecclesiasticism and sacerdotalism have played their part in the history of Christendom. The day of the priest, as such, is over; the day of

the prophet is already dawning.

"The world asks of its Church in these times, more passionately than of any other institution, the question-Canst thou teach us or not?" Thus wrote Carlyle upwards of a century ago, and to-day the world is asking, yet with greater insistence, the same question. It is seeking a creative, prophetic religion, for it is utterly wearied with a conservative, priestly religion. It has no need of, and finds small comfort and less hope in, vain repetitions. It demands a new spirit, a new point of view. It looks for the emergence of a fresh and infinitely more vigorous life out of the dead ashes of the past. A new Reformation is already in being. Everywhere men are turning to God, but He is not necessarily the God of traditional orthodoxy. They are seeking a new fellowship, but it is a fellowship which they cannot identify with the limited and partial fellowships of existing churches. Above all else, they are seeking for leaders of prophetic quality and power. demand is no less real because it is not always audibly expressed.

[From an Editorial in The Bellingham (Washington) Herald]

The Herald believes that the "Back to the Bible" movement is worthy the most loyal and conscientious support. To emphasize the spiritual and moral influence of the Good Book, to stress its beauty as a masterpiece of literature, to call attention to its stabilizing and unifying effect on humanity, would be superfluous. Beginning to-day, a Bible text will be printed in the hope that it will contribute to the success of the movement to "inculcate in the minds of thoughtful readers greater recognition and reverence for the Supreme Ruler and a desire for better things in government."

[From "The Creative Impulse in Industry," by B. L. Hutchins in The Contemporary Review]

The only really hopeful feature in the gloom and discouragement of the present industrial situation is, that in spite of class division and much hatred and bitterness, there are nevertheless signs that we are feeling after a society built on cooperation rather than on domination. We could see it in the wonderful unanimity with which our young men rushed to fight for a great idea in August, 1914. We can see it now, if we care, in all sorts of inconspicuous places, as, for instance, in the adherence of brain workers to the Labor

Party, a process still only in its infancy but likely to have great results in the future. We can see it in the mental and spiritual awakening of the working classes evidenced by their spontaneous demand for adult education-quite irrespective of technical advance-and, remembering the difficulties of those working at heavy and exhausting tasks, in the almost superhuman efforts for thought and study made by some among them. Or we can see it in that very agitation we have been considering—the agitation for industrial control, for the opportunity to exercise thought and judgment in work, to find expression for the higher faculties. If we as a nation were as entirely materialistic in our aims as some would assert, the manual workers would have organized themselves solely for the largest possible production and the largest possible share for themselves. That they are instead preoccupied about nationalization, about supply as public service, about control, about self-expression, may seem to raise cross issues, may make their organization less effective for their own economic betterment. But it is a sign of life, a sign of spiritual impulse, striving to create some better social form, to substitute cooperation for the waste and folly of competition, or the deadening tyranny of the

[Dry Movement in Japan-From The Pioneer]

The amalgamation of all the organizations in Japan formed to fight alcohol is reported by the Japanese papers. Several years of discussion and negotiations have resulted finally in the formation of the Japan National Prohibition League. The inaugural meeting of the new combination of anti-liquor forces of the empire will be held as soon as the drawing up of a set of rules is completed. Reviewing the prohibitionist movement in Japan, the Jiji says that the first organized movement against the use of alcohol was started by Mr. Taro Ando and his friends thirty-five years ago. Those who participated in the inauguration of the movement were almost all Christians. Three or four years ago a broader section of the people became interested in the dry movement and the first non-Christian anti-alcohol campaign was launched in Osaka by the national prohibition association. The association soon extended its field of activity to Kyoto and Tokyo.

At present there are in Tokyo two different movements aiming to drive "demon rum" out of the empire. One is directed by the Nippon prohibition union, with Mr. Ando as its leader, and the other by the Tokyo branch of the national prohibition association, with headquarters in Osaka. Although several attempts have been made to bring about the union of the two organizations, various circumstances have heretofore prevented the plan from materializing. According to the Jiji, the incorporation of these associations into what is called the Japan National Prohibition League was inspired by the united front which the prohibitionists are presenting in the United States.

[From "Invisible Assets of Industry," by Lucius H. Bugbee in Methodist Review]

Some of us believe with increasing conviction that the most valuable assets of life are in the realm of the invisible and that the next progressive step which humanity is likely to take will be the intelligent mastery of the laws of mental and spiritual action. . . . What contributes in the largest degree to the permanence and success of great industries? Is it the physical properties which have been accumulated? Is it the capital involved? These are certainly very necessary. But something else is necessary also. It is an in-

visible element. We are accustomed to call it credit or confidence or reputation or good will. Without it permanence and stability will be lacking. Without it physical plants and equipment may even become liabilities rather than assets. . . .

There is no mechanical way out of the present difficulties which beset our ways in society, in industry, and in government. No new or fantastic order of society, no matter by whom conceived, can bring us permanent relief. Of schemes and plans we have too many now. Changes and readjustments in the social and political and industrial order may be necessary, but the final way out is along the lines which are here indicated. It is a new inward attitude toward one another, a new spirit in industry and in public life, a new emphasis upon the invisible and eternal values of existence.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor\$.03	a	copy
Sentinel		"
Journal		"
Der Herold		"
Le Héraut		"
Ouarterly		"

These rates are net and take the place of the former 10% discount on periodical orders.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

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Boston, Mass.—The First Church of Christ, Scientist. Sunday service (during July and August), 10:45 a.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

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From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Scntinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale in a short time six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

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Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U. S. A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cioth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy 85.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 10½ inches. Single copy 87.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in The Christian Science Journal from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in The Christian Science Journal and Sentinel, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good. Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

German Translation. Alternate pages of English and German.

Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents. No and Yes.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

Christian Science versus Pantheism. Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more. each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy \$1.50; six or more, each \$1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

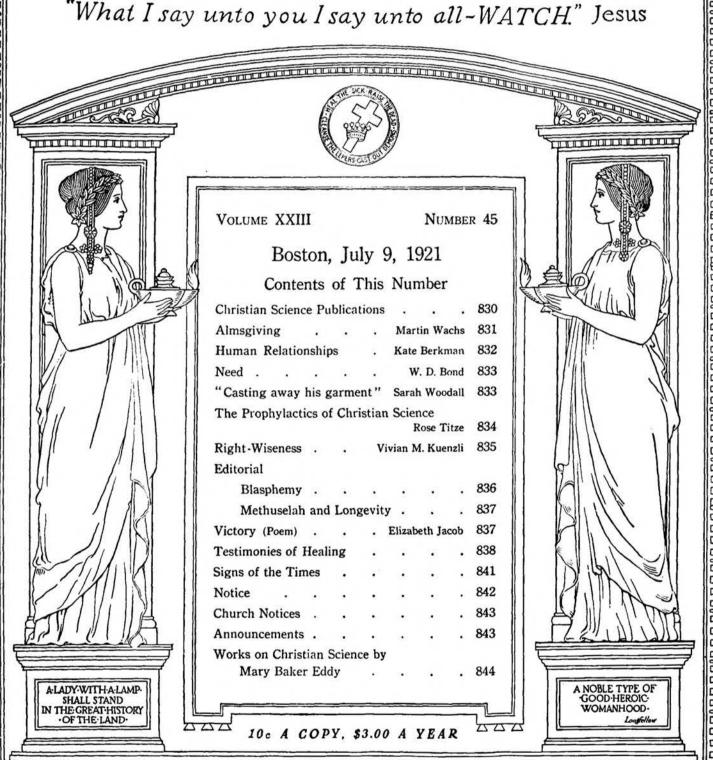
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Sole Publishers of All Authorized Christian Science Literature





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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentmel.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ. Scientist, in Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890. by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, 83.00; six months, \$1.75; three months, \$1.00; single copy, 10 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single conv. 20 cents. single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908. by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$5.00; three months, \$3.00; one month, \$1.10; single courts 5 cents. copy, 5 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

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-By Frank Bell.

CHRISTIAN SCIENCE: APPLIED RIGHTEOPSNISS
-By Frank Bell.

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY
-By Hon, Clarence A. Buskirk.

CHRISTIAN SCIENCE: "THE RESURRECTION, AND
THE LIFE"—By Clarence W. Chadwick. Also printed in Dutch.

GOD IS GOOD-By George Shaw Cook

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE—By Frederick Dixon. Also printed in French, Notwegian, and Swedish.
CHRISTIAN SCIENCE HEALING vs. MENTAL SUGGESTION—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Notwegian and French.

"Weekly Budget," London, England. Also printed in Norwegian and French.

CHRISTIAN SCIENCE: THE REVELATION OF CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY—By John W. Doorly.

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY—By Clarence C. Eaton.

CHRISTIAN SCIENCE: PURE METAPHYSICS—By Dr. Francis J Fluno.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM—By Willis F. Gross.

ANSWERS TO OUTSTIONS CONCERNING CHRISTIAN SCIENCE—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND—By Edward A. Kimball. A London lecture. Also printed in French and Russian.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

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CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY— By Bliss Knapp.

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CHRISTIAN SCIENCE: GOD'S LOVING-KINDNESS
PROVED TO MEN—By William P. McKenzie. Also
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CHRISTIAN SCIENCE: A MESSAGE WHICH HEALS
AND SAVES—By Edward A. Merritt.
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PRACTICE—By Judge Clifford P. Smith.
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Almsgiving MARTIN WACHS

SOONER or later all men must come to know just what constitutes the spirit of true almsgiving. If they would hasten the day when the brotherhood of man is to be realized on earth, as it already is in the realm of reality, the one Mind, the sooner they learn this the better. Just how this is to be accomplished is lovingly pointed out in all the writings of the Discoverer and Founder of Christian Science, Mary Baker Eddy. It is by so illumining the pages of the Bible that all who are seeking the truth may find therein lessons literally teeming with gems of incomparable brilliancy, that this is brought about. One of these passages is to be found in the third chapter of Acts. Here there is brought to our attention, in a simple way, which, however, Christian Science makes still more evident, what is commonly thought to be almsgiving and what it really is.

We are told of how Peter and John were making their way to the temple "at the hour of prayer." There was daily placed at "the gate of the temple which is called Beautiful" one who was not only a helpless cripple but poor and in want. On this occasion Peter and John passed by him and were asked for whatever pittance they were willing to bestow. This, to the beggar and to those about him was thought to be almsgiving, or getting alms. When, therefore, he asked alms of Peter and John he was unquestionably expecting to receive money, for we read that when Peter said to him, "Look on us," "he gave heed unto them, expecting to receive something of them." Then it was that that which was unexpected came into his experience. Peter, filled with Christly compassion, thinking only of the nature of man as Mind made him, realizing the nothingness of materiality, gave out what was indeed alms, when he said, with that authority which comes only to the spiritually inspired, "In the name of Jesus Christ of Nazareth rise up and walk." That was why, when Peter took him by the hand, he stood as upright as any man.

Mrs. Eddy must have realized, just as had Peter and John on this occasion, that the mesmerism of lack and helplessness could only be overcome by means of a spiritual understanding of God and His idea, man. She tells us quite simply in the Preface of her "Miscellaneous Writings" just what charity is, when she writes, "A certain apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: 'The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms." This, of course, is true of not only what is called charity and alms but of all material conditions as well. Mrs. Eddy saw that it was the false sense of charity, in contradistinction to the true reflection of Love which has seemed to keep man fettered with all sorts of diabolical limitations and to make the beliefs of want and woe seem so very real to the unillumined mortal mind.

The correct sense of anything not only enables one to

detect the false sense as false, but to prove its falsity. Thus it is that the right sense of almsgiving, the giving out of more of the spirit of Truth, more charity, more of the love that is the reflection of God, good, does effectively banish and obliterate the false claim of poverty and indigence. It furthermore plants in the hearts of men a desire for and a means of attaining to that simple abundance of good with which divine Love has supplied man for eternity, but which matter can never satisfy. It also aids in bringing to fruition the brotherhood of man on earth, because it insists that men must look to God for all that is to be had, and so reveals boundless freedom, joy, peace, and true happiness as omnipresent.

It is a remarkable fact that nowhere in the pages of the Old Testament is there mention made of the word alms. The Israelites must have known that to be in want savored of disobedience to divine Principle, and so have provided for such as might become temporarily embarrassed. This custom still prevails to-day. It was not until the return from the captivity that we find any mention of what in the New Testament is termed almsgiving. Even there, when careful search is made, alms is oftentimes found to mean righteousness. It is so translated in the first verse of the sixth chapter of Matthew (Revised Version). When viewed from this standpoint, the answer of Jesus to the Pharisee with whom he dined, as recorded in the eleventh chapter of Luke, is readily understood. The Pharisee thought it strange that Jesus did not wash his hands before partaking of food, and the Master said to him, "Rather give alms of such things as ye have; and behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." Is this not sufficient evidence to prove that Jesus perceived only the right sense of what constitutes almsgiving? Not rites and ceremonies, not mere perfunctory giving, such as was indulged in by the Pharisees, to be seen of men, but rather the offering up of one's understanding of the deep things of God, such as peace, righteousness, and unbounded gratitude.

It is indeed this higher sense of what is right and true. of that which teaches us our duty toward both God and man, which enables those who seem to be in bondage to the beliefs of lack, helplessness, idleness, and old age to be freed from the mesmeric suggestions of the carnal mind. Man must be seen as immortal, not mortal; as spiritual, not material; as perfect, needing nothing, and not as imperfect and subject to limitation and dire need; as the complete embodiment of God's infinite goodness, and not as the human, mortal mind would have the world believe him to be. Christian Science gives us a ready means to discover at once and demonstrate that God's man, the Christ-idea, is here and now ever about the Father's business; that there never was and never can be a single moment when the love of God is not ever ready to supply the ability and opportunity to gain a victory over the delusive prompting of the human

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mind; that the understanding and practice of true almsgiving will effectively obliterate every trace of want and woe, make all men loving and kind to each other and truly willing to serve the one and only God. This is what the Master taught his followers; it is what Mrs. Eddy insists upon throughout all her writings; it is what must be practiced if the brotherhood of man is to be established on earth, and what men must learn to love, if they would abolish temporary makeshifts, which never heal. They must learn to give alms in the way that Mind knows, with the desire to lift up, and not keep down. In that day, almsgiving as it is now commonly known will be seen no more, for men will see it as it is, the idea of Life, Truth, and Love, blessing the race by illustrating a higher sense of humanity, a nobler sense of charity.

Human Relationships

KATE BERKMAN

JNLESS human relationships pattern the divine, they are wholly mortal and temporal, as opposed to the immortal, eternal substance of that spiritual relationship, or unity, which exists between God and His idea, man, this spiritual relationship being the standard by which to judge the soundness of the relations between individuals. Intelligence, love, and fidelity, divine qualities which promote friendship and companionship, are infinitely reflected, but if we are looking to one person, place, or thing in the belief or hope that through that one source only can our need for congenial, satisfying intercourse and helpfulness be supplied, we close the door upon ourselves to the immeasurable good which a loving Father has already created for all His offspring, the sons and daughters of God, good which is being expressed, without interruption or limit, through a countless variety of avenues. It remains for us only to be willing to accept the will of God.

Certain activities and interests may bring us in touch with others similarly interested for the time, and we should be grateful that whatever good or progress may have been accomplished during the period of such relationship is for the benefit of mankind, not merely the persons directly concerned. Or if the experience has been a trying one and we have risen above it so that it has no disturbing effect whatsoever upon us, we indeed have cause for rejoicing and can look back with thanksgiving over the road we have trav-Then we should hold ourselves ready for fresh opportunities to cooperate in the expression of God's will, not retarding our further development by clinging to that which gave us the opportunity for the progress it afforded. As we mentally work loose from and then abandon altogether the old beliefs or duties outgrown, we are more alert to the guidance of divine intelligence, knowing positively that this guidance is unerring and that we can perform whatever task is presented to us as the result of our following the divine directing. The ability and capacity bestowed upon man by infinite intelligence must be made manifest in continued and greater usefulness in the way of His appointing.

As one human prop after another collapses, we perceive the wisdom and necessity for loving the Lord our God with our whole heart and soul and strength and mind. Recognizing man as idea and not as person, looking continually to God in every need, we are spared the disappointment and sorrow which the severance of human friendships and relationships brings. Realizing the unity of God and His idea, we perceive the true unity maintained in absolute harmony and in the proper relationship, just as the ray of the

sun is inseparable from its source, constituting a perfect, harmonious whole. Others may supplant us in the affection, confidence, or association of our erstwhile friends or helpers. Mortal man and mortal conditions may prove fickle and changing, but we have the Scriptural assurance that God is unchanging wisdom and Love. He is constant, and we know that man, His image, must reflect constancy and appreciation. When we are continually about the Father's business, serving Him, not endeavoring to serve or please persons; praising Him, not seeking praise or glory; representing Him, not courting recognition, there is no opportunity for the suggestion of desertion, neglect, separation, failure, to present itself to us.

From the history of Jesus' experiences we have learned that he was not satisfied with having proved the operation of divine law or Principle in one instance. He was continually obliged to do greater works, and even though there were many ungrateful ones among those whom he helped and healed, he recognized his mission in necessarily performing the work he was sent to do. In some places "he did not many mighty works" because of the unbelief of the people there, their lack of understanding or receptiveness of the Christ, Truth, and so his followers must continue to prove the truth for themselves and others, although their efforts are unappreciated and their motives misunderstood. We must be willing to forgo the gratification of the praises of men and do all to the glory of God. The idea of God is always in its established place and nothing else can or desires to fill or usurp that place. And here we may consider for a moment the human conception of importance. Importance implies necessity. Then it is obvious that the importance or necessity for being is to reflect our creator. Spiritual idea could not consider itself unimportant, regardless of the activity by means of which it may be functioning, for it is necessary that Mind be reflected continually and it requires the unlimited idea to express the wholeness of perfection. While in human affairs there seem to be degrees of importance, in reality, which is all that concerns us, this is not the case. Man is the child of God, with the power, ability, and opportunity to reflect infinite intelligence and substance.

Our work is to handle our own problem, from our own standpoint. All there is to existence, to us, is that of which we are conscious. As we behold in thought the actual fact concerning a condition instead of believing as true the inharmony which the human mind tells us exists, the erroneous condition necessarily vanishes. We have nothing to do with the mentality of others who may seem to be involved in our problem or even to have caused it. When we have clearly realized the spiritual fact about the situation ourselves, the healing must be made manifest. Neither need we expect that our particular problem is affiliated with any specific place; that we can leave the place, and the problem in it. The erroneous belief must be eradicated, and it might as well be done right now in the place where we are. The will of God is good, it is omnipotent, it is always operative in our behalf, and it is our right always to know what that will is. Let us endeavor in every circumstance to let His will be done, and confidently pray the affirmative prayer in the last stanza of Hymn 163 in the Christian Science Hymnal:-

> Thou my daily task shalt give; Day by day to Thee I live; So shall added years fulfill Not my own, my Father's will.

Need

W. D. BOND

WHILE it is true that there is direction in the Bible which if used or applied will solve every human problem, yet we have no record in modern times where any individual was able to apply the Bible teachings to his problems with sufficient thoroughness to enable him to formulate a method whereby any one might demonstrate the truth, until Mrs. Eddy wrote the textbook of Christian Science, "Science and Health with Key to the Scriptures." This book may therefore be considered as the response to the great need of mankind for that which would open the treasures of the Bible and permit us to use the instruction contained therein, that our needs may be supplied.

The word "need" is frequently used in the Bible and also in Science and Health. On page 16 of the textbook, speaking of the Lord's Prayer Mrs. Eddy says, "Our Master said, 'After this manner therefore pray ye,' and then he gave that prayer which covers all human needs." This prayer begins, "Our Father;" therefore the need is that we may address God with our petition. All the way this prayer defines God as the self-containing allness of good, and our daily need is to know this. Mrs. Eddy gives further light on this on page 490 of Science and Health, where she says: "Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's divine Principle, Love." We are thus shown that a man needs to know God. The natural inquiry then is, How is this to be done?

Mortal mind argues insistently that we need to know matter, that we need more of it, and should keep all we can But this so-called mortal mind has in reality no argument and cannot keep telling us this if we stop and realize that the divine Mind is all that can have real intelligence. If we refuse to listen to the error, it will soon quit trying to argue with us. Here again our need is so to watch our own thinking that we allow only spiritual good to find lodgment there. Thus we are shown that, as Mrs. Eddy says on page 4 of Science and Health, "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." The story of the good Samaritan well illustrates this. The need was met when the ministration of divine Love took place not only for one but for both individuals connected with the transaction. The Samaritan had need to apply his love and the other the need to receive. As we open the thought to give, we unlock the closed door and are thereby able to receive, because the more love we give out the more we are enabled to receive, and vice versa.

Then we must use what we receive; we must reflect Truth in every thought and deed. We must live our prayer; in other words, in order to receive the answer to our prayer we must continually know that all good has already been bestowed on man. Jesus made it clear when he said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." At another time he said to his disciples, "I have meat to eat that ye know not of." At this time the disciples were pressing him to eat materially, as they had not yet realized the great feast of good the Master was refreshing himself with by going about and bringing love and gratitude to those he healed. As we gain spirituality we must proportionately lose materiality; so material loss is real gain. Our need is met the instant we recognize it as spiritual, and we are filled with right desire.

Because matter is a belief of mortal mind only, by gaining the substance of Spirit we replace the belief of matter with spirituality, by seeing belief more for what it is, error or nothing. But some one may ask, How is this to supply a home and shelter, clothing and food? This is the problem of many when first they take up the study of Christian Science, and this is the one that probably the senses, trying to put up an argument against such a demonstration, make us linger over.

Clothing, food, and shelter to the senses seem material, whereas the reality is spiritual and must be so understood. The material sense corrected by spiritual sense, or destroyed by it, reflects in human belief a better sense of supply. The human belief or sense of supply being mental, or matter being merely a belief itself, we can see how our human surroundings can be bettered by our steadfast adherence in thought to the real spiritual man, forever clothed, housed, and fed by divine Love, thus seeing our surroundings in their true light, as spiritual and not material. The externalized condition which seems to be matter is really mental, and this mental belief is subject to correction in thought by the spiritual truth of the allness of good. The whole solution of the problem lies in our gaining the truth that all is spiritual, including the true environment, and that only one Mind exists, and that is good, God. Then as we know that man reflects the one Mind or true intelligence which knows only abundance in every direction, our present belief of living will manifest abundance.

"Casting away his garment"

SARAH WOODALL

THE story of the healing of blind Bartimæus recorded I in the gospel of Mark cannot fail to interest the student of Christian Science to-day, for it illustrates the mental qualities that helped Bartimæus to overcome the difficulties that beset him when he appealed to Jesus for healing. The restoration of sight to this man who sat by the wayside begging is an object lesson to all those who are seeking to gain a clearer understanding of the truth that heals the sick. In the narrative in the New Testament, it will be noted that first of all Bartimæus began to cry out to Jesus to have mercy on him, and he refused at the bidding of others to cease his supplications. The fact that Bartimæus appealed to Jesus shows that his attitude of mind was not only humble, but that he was looking for good, and therefore ready to make use of all the good that came to him. When Jesus stopped and commanded him to be called, those who would have stilled his cries now sought to cheer and encourage him. Bartimæus, however, needed no encouragement, and, "casting away his garment," he hastened to obey the Master's command. The result of his prompt and eager obedience is well known, for we are told that "immediately he received his sight." In that brief space of time after Jesus called him, it is evident that Bartimæus willingly and joyfully surrendered and cast from him his old beliefs and fears, and so prepared himself for the instantaneous healing which took place.

Those who are seeking healing from Christian Science are not always awake to the necessity of casting away their garments to enable them to gain the blessings they are seeking, and they may perhaps be hugging these garments closer to them, fearing they will lose something of value if called upon to part with them. When the light of Christian Science is turned upon them, however, these garments are seen to be nothing but rags and tatters, of no value at all,

but only a hindrance to the student's progress. For these garments that must be cast off, that have been trammeling the limbs of the seeker for Truth, are nothing more than false beliefs and fears, erroneous thoughts and materiality, which every one of us will need to cast aside in order to gain our real sight, or spiritual perception.

It may be that some one has found the process of removing the effects of some particular false belief slow, and it has perhaps been overlooked that in addition to casting away the garments of fear or wrong thinking it is also necessary to put on the garments of righteousness or right thinking, and that the affirmation of the truth should follow the denial of error. When Peter, having been imprisoned by Herod, was freed by the angel, he was ready to obey instantly the injunction, "Cast thy garment about thee, and follow me." In this case the garment was not one of false belief or materiality, but the beautiful garment of righteousness which he was able to put on because the chains of error had been lifted from him.

The individual who turns to Christian Science for healing is often ready to cast off the erroneous beliefs of hate, anger, resentment, and the like, because these are easily seen to be discordant elements which can only bring mental and physical disturbance in their train. Sometimes, however, self-pity, self-righteousness, and self-justification are found to be garments that are clung to long after others have been cast away, and they are none the less clogging the wheels of progress and claiming to hinder the full manifestation of harmony, which is the birthright of man made in the image and likeness of God.

The question that is naturally asked is: How are these garments of wrong thinking, which are simply the counterfeit of the true garments, to be cast off? On page 233 of "Miscellaneous Writings" Mrs. Eddy says: "The standard of metaphysical healing is traduced by thinking to put into the old garment of drugging the new cloth of metaphysics; or by trying to twist the fatal magnetic force of mortal mind, termed hypnotism, into a more fashionable cut and naming that 'mind-cure,' or-which is still worse in the eyes of Truth-terming it metaphysics!" It is therefore essential to make a clean sweep of all material remedies before the new garments of spiritual healing can be put on. The only way is to do as Bartimæus did, and cast these old beliefs away-turn right away from the false suggestions of material sense and seek the understanding of the real man that Jesus so wonderfully demonstrated in restoring his sight. In so doing we are following Mrs. Eddy's instructions on page 142 of "Science and Health with Key to the Scriptures," where she says, "We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence." This absolute evidence is certainly furnished in the case of the man who regained his sight, for the fact that whereas he was blind now he could see was sufficient evidence to him to prove that he had found a far better garment to replace the old one he had cast away, and that Jesus had given him something beyond and above anything that the teaching of the scribes and Pharisees had accomplished.

The putting off of the old garments of materiality may not be accomplished in our experience so speedily as Bartimæus was able to cast his garment from him, but it would seem that in some cases little effort is made to get rid of the beliefs that are hindering progress. Every one of these false beliefs, beliefs in the effectiveness of drugs or in any power apart from God, will have to be destroyed,

and it is no use trying to hide them by putting new garments over them. If we seek the undivided garment of Christ, Truth, we shall not find ourselves depending on our own righteousnesses, which Isaiah tells us are "filthy rags," but in relying upon Truth we shall bring into our experience the proofs of our right thinking or true righteousness, in healing sickness and sin. Only when we get down to the truth that mortal man is a counterfeit of the real man, can we begin to put on the real garments of health and holiness. Then we can say with Isaiah, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

The Prophylactics of Christian Science

ROSE TITZE

In medical schools one often hears the saying: "Prevention is better than cure," and many preventive material remedies are being invented and used against certain disease The student of Christian Science, even if he has gained but a glimmer of this wonderful spiritual religion knows that he has not to fear germs. On page 392 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Stand porter at the door of thought." This is a prophylactic activity which if practiced will benefit mankind. At any time of an epidemic a Christian Scientist does not use the preventives invented by material medicine against the disease. He knows that it is fear which produces the disease. If we are able to overcome it we shall be master over any kind of error that presents itself. But how can we gain dominion over fear? "Study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495). If we carefully study and practice Christian Science we have at hand a preventive and a remedy for all diseases.

If one has what he calls a good memory, however, and it is easy for him to memorize much of the letter, he must be on guard lest he become a mere paraphraser, and his religion become a religion of the intellect. "It is the spirit that quickeneth," and without the spirit fluent words are valueless. All preventive and healing effect of the truth in the Bible rests before all on a clear recognition of what Principle is, and an understanding of true being. All the misery of mankind, disease, sorrow, misfortune, hatred, jealousy, injustice, dissipation, are but expressions of ignorance of God and true being. As we gain an understanding of the true nature of God as infinite Mind, those obstacles and limitations which may have seemed to aggregate and to have separated us from hope will be seen for what they arenothingness. Real freedom from these errors, in other words, knowledge of Principle, signifies happiness. Thus we see that it is in our power to prevent error of every sort. Does this sound presumptuous? It is not. God is divine, infinite Principle, Love, and man, as His likeness, must reflect His love. Can divine Love be afraid? Does Love boast to be itself? Can Love ever mean anything else than Love?

The mortal mind limits itself through its so-called laws to which it bows down. True understanding of Principle makes man free and enables him to prove his dominion over the manifold beliefs of mortal mind, such as faith in material medicine, health theories, or belief in physical culture. Instead of all this he learns to trust in God, who is Love, infi-

nite Mind, and humbly and confidently consecrate himself to Him. Abiding in this consciousness, it becomes easy for a man to protect himself against all error. The cares of his daily life drop from him if he obeys the Scriptural admonition to cast all care upon God. He ceases to look around fearfully or to worry about those he calls his relatives. Lack of success in business will not discourage him when he begins to correct error for himself and thus prevent error metaphysically. He knows that a seemingly discouraging condition is unreal, that what physical sight tells him vanishes before the liberating truth taught by Christ Jesus. It is our privilege and duty to guard our thought against the false belief which would even temporarily separate us from God. We must constantly strive and turn from the material to the spiritual, and so the error comes to the surface and we rejoice in the opportunity to prove that in the presence of infinite Love evil is nothingness. Thus our burdens are lifted from us through this prophylactic and healing message of our Father-Mother God.

Force of habit often seems to blind us to the many little faults which daily living uncovers and we let fear or anger overcome us without analyzing the cause of these errors. We have not been watchful, and a sense of material selfhood has put us in bondage, but recognizing that Principle is ever active we shall become master over those tendencies which Paul classifies as fruits of the flesh. For the Christian Scientist every opportunity to overcome adverse conditions through the understanding of Mind's true nature, which Christian Science has taught him, is a joy, and as we become more and more watchful and stand fast in our faith we shall learn at all times to separate the tares from the wheat. Christian Science is the religion which explains and demonstrates the teachings of our Master, and we can benefit by it in the degree of our obedience, but we must never let it become a mere formula or talk. It must become the essence of our thinking. Every one who has ever grasped its true meaning, even in a slight degree, can demonstrate the truth of this and help himself and others in the understanding and reflection of infinite Life, and thus enjoy the fruits of the tree of Life.

Right-Wiseness

VIVIAN M. KUENZLI

WHEN one is endeavoring to become a Christian Scientist worthy the name, it soon becomes apparent that each thought must be carefully weighed, and although this process may presently become so natural that it is accomplished in many instances without conscious effort, still each day affords opportunity to use the knowledge already attained, and compels the student to gain more if he would solve the advanced problems in the right way. The warning against the error of self-righteousness is well-defined throughout the Bible and also in the writings of Mrs. Eddy, especially in "Feed My Sheep," which we find in her Poems (p. 14), in the second stanza of which she says:—

Thou wilt bind the stubborn will, Wound the callous breast, Make self-righteousness be still, Break earth's stupid rest.

This shows the importance she attached to the overcoming of this pharisaical condition of thought. On the other hand, if one is not on guard he may be led into thinking, saying, and doing things which are opposed to his demonstration of the demands of this Science, merely because others are doing so, and the importance of individual work must not be overlooked. The danger of the mob-thought has often been pointed out, and it seems to work in small as well as in greater circles, to the detriment of individual growth.

While we are engaged in the effort to work out our own salvation in the way which seems nearest right to each of us, there is much of encouragement to be gained from the knowledge that desire for good, coupled with earnest, vigorous, unceasing effort to realize what God and His creation really are, will begin at once to untangle the snarl of material seeming. A mental argument may be presented something after this manner: "So-and-so does this; it is a trifling thing, anyway," or, "Other Christian Scientists have decided against such a course of action, so even if I do not exactly understand why, perhaps I'd better just be guided by them." So, unwittingly, the ability to think clearly, to work closely to the teaching of our Master as revealed by and through our revered Leader, is weakened. It cannot be too definitely impressed upon the thought that we are to study, work, think, act, know for ourselves. From the very beginning of our knowledge of Christian Science, we are to be guided by the Bible and the writings of Mary Baker Eddy through our own prayerful research, not by that of another, although this does not mean that we may not often help and be helped.

There are certain phases of error regarding which there cannot be two opinions; even the world acknowledges their wickedness. So there can be no argument concerning them except as it may be necessary to rise to the consciousness of the allness of God so that we may not be tempted to believe in their power or reality. Other forms are presented in more subtle guise, but in most cases good, honest, prayerful effort to learn will result in true spiritual understanding, and it will be found unnecessary to get human opinions or seek outside advice. Moreover, a step taken through our own prayer for guidance so strengthens thought that we are enabled to take the right step at the right time with a clearer understanding than would have been gained had the same step been taken earlier simply because others were doing it or because some one else said it was the right thing to do.

Fear is, of course, claiming to be cause when an earnest, loyal Christian Scientist refrains from acting up to his own highest understanding on any question lest others may accuse him of self-righteousness, or "for fear" such action may result in that form of error finding lodgment in his thought. There is no vacillating in the lives or teachings of either of the highest exponents of Truth the world has ever known, one of whom, Jesus the Christ, says in the Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The other, on page 451 of "Science and Health with Key to the Scriptures," says: "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate." Each must decide just how much these statements mean to him individually. It may even be possible at times that in choosing between two evils, the lesser would be to take a definite stand, although the error of self-righteousness might claim to be present. A working Christian Scientist will find it impossible to remain long at any relative mental point until perfection is reached. It is well to remember that even Jesus said, "I can of mine own self do nothing," and, "The Father that dwelleth in me, he doeth the works." This will tend to overcome in great degree both self-righteousness and self-depreciation, through the unfoldment of the knowledge of God as Allin-all.

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Editorial

Blasphemy

THE man in the street probably imagines that taking the name of God in vain is a mere matter of bad language. He would sum it up in a question of blasphemy. As a matter of fact, the common idea of blasphemy is only the very edge of the matter. It is about included in what Christ Jesus said of the term "raca." That is to say, it is an indication of what taking the name of the Lord in vain may amount to, rather than anything else. Jesus' instance was admirable for his purpose; he took the word "raca," probably a common expletive of the fishermen and shepherds about him, the use of which had been forbidden by the Sanhedrin, and pointed out to his listeners that any one who was heard saying it would be in danger of the council, this same Sanhedrin. But, he went on to declare, anybody who said "Thou fool!" to his neighbor was in danger of hell fire itself. This fire of Gehenna, in the valley where the refuse of the city was destroyed, was, of course, merely a figurative term of final punishment. What Jesus was pointing out was that the selection of some definite word as a sort of test of blasphemy was ridiculous. Blasphemy was contained not in a word but in the mental intent, and therefore the man who took the name of the Lord most in vain, was the man who most disregarded Principle. The use of "raca" as a mere common expletive, rather as a habit than by reason of anything else, was as nothing compared to the accentuated malice which might be concentrated in the exclamation "Thou fool!" The taking of the name of God in vain is the equivalent to making nothing of Principle. Therefore blasphemy is really something very different from the futile and foolish use of specific words, it is contained in a man's whole mental attitude in life toward Principle. Every act and thought which makes nothing of Principle is blasphemy in itself, and it gains in wickedness according to the fellness of the intent. The height of blasphemy is, necessarily, that condition of malicious animal magnetism referred to by Mrs. Eddy on page 564 of Science and Health, where she says, "As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star." Any effort, however, to belittle Principle constitutes blasphemy, and that is why it is so essential to the individual to guard his own thoughts. Words, after all, are a minor issue. They are the result of thought, and never could slip out even in the grossest habitude of indifference, were it not that the human mind has been permitted an unrestrained license which necessarily ends in an excess of language. "For out of the heart," Jesus said, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."

Jesus was speaking of the various Jewish customs, with the various Jewish precautions against defilement, and was pointing out that the mere failure to wash the hands before eating was not a true cause of defilement. As a matter of fact, it was very much on a par with the use of the word "raca." It was the washing of the outside of the platter whilst letting the inside go dirty. Real defilement, he insisted, was what came out of the heart of man. Ultimately, then, blasphemy is in thought, it need never take form in words. It is the idea of the individual that he is able to ignore Principle, it is the feeling of the individual that he is willing to ignore Principle, which constitutes fundamental blasphemy. Not until the individual has deliberately permitted himself to think contrary to Principle, and enjoyed this process of thought, is it possible for him to give outward expression to blasphemy in word or deed. Consequently, when the Third Commandment insisted, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain," it really laid down a terrific demand of acceptance of Principle which has obtained the faintest moonshine of obedience in the avoidance of specific words such as "raca."

It is easy to see, then, why, on page 392 of Science and Health, Mrs. Eddy wrote, "Stand porter at the door of thought." It is absolutely essential to a man's progress in any way that he should take this advice. There is a great deal more in Shakespeare's famous saying, "There is nothing either good or bad, but thinking makes it so," than even he was fully aware of. There is, as a matter of fact, nothing at all of man but thought. The real man is the idea of divine Mind, the physical man the idea of mortal mind. It is, in each case, divine Mind or mortal mind which is the parent, and so there is nothing good or bad except the reality which divine Mind makes good, or the supposititious counterfeit which mortal mind makes evil. The human being is nothing more nor less than the product of hypnotic suggestion, and the only thing which at any time saves him from himself by causing him to struggle to put off the old man with his works, and to put on the new man, is the eternal fact of his actual spiritual reality which can never be hidden or destroyed. Therefore, a man standing porter at the door of thought is battling with the perpetual stream of hypnotic suggestion which is endeavoring to pass into his consciousness, and striving to accept nothing but spiritual Truth. Ultimately, then, it comes to this, that every suggestion of animal magnetism, every idea, that is to say, which is not spiritual, is taking the name of Principle in vain. As a consequence, the man who attempts to keep the Third Commandment must live in the perpetual effort so to stand porter at the door of thought as to reject, so far as he may, every suggestion of mortal mind which tells him anything exists but the image and likeness of God.

All the mistakes which are made humanly originate from taking an unscientific standpoint. The idea of dualism is so firmly fixed in the human mind that it is almost impossible for it to free itself, without a long and terrific effort, so as to think in terms of absolute metaphysics. In the proportion in which this habit of thought is acquired, a man stands porter, more and more successfully, at the door of thought. And as he does this the volume of blasphemies which have daily passed unsuspected under his eyes, through the doorway, is gradually dammed, and he begins to find his whole outlook changing as he realizes that by submitting to the control of Truth he becomes the architect of his own harmonious future. FREDERICK DIXON.

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Methuselah and Longevity

Or Methuselah, the son of Enoch and the grandfather of Noah, the Bible has very little to say. The fact which has made him famous is stated in the twenty-seventh verse of the fifth chapter of Genesis where we are informed that "all the days of Methuselah were nine hundred sixty and nine years;" but as to what he did during these years we know nothing. His name has stood out amid the host of Scriptural names simply because to him is ascribed the greatest number of years recorded in all the genealogical data of the Bible. In other words, he has represented throughout subsequent history what has been considered a more or less improbable ideal of longevity. This ideal humanity has often thought of with superficial amusement but with inward seriousness. Immortality is, indeed, the fundamental ideal of living; but humanity has too often regarded it merely as a desirable accompaniment of materiality rather than as inherent in Spirit alone.

In one sense, the experience of Enoch, that he "walked with God," has been of more immortal inspiration to the world than all the years of Methuselah, for true walking with God, divine Principle, is actually spiritual living. Likewise Noah, who, as Paul points out, "became heir of the righteousness which is by faith," has exemplified to the world considerable understanding of spiritual immortality. Thus Mrs. Eddy says of him (Science and Health, p. 592): "Noah. A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual." Certainly the ministry of Christ Jesus, that was so brief when reckoned in earthly years, has meant immensely more to the world than all the years of Methuselah or even than the sense of goodness manifest through Enoch or Noah. Each unfoldment of Principle, however, proves just what needs to be proved at the time and in the circumstances.

Human longevity is merely an earthly counterfeit of the true immortality, which is without beginning or end, in Mind and not in matter. As the mortal beliefs of limitation yield to infinite Mind infinitely manifest as spiritual idea, the sense of immaturity, adolescence, and old age must, indeed, be overcome in one way or another. What the way of overcoming is to be no one can humanly outline, for the real proof of eternal Life is boundless, as shown in such experiences as those of Enoch, Methuselah, Elijah, Lazarus, and Christ Jesus. Every phase of human limitation that is replaced with the understanding of Life as infinite Mind, or Principle, shows anew the vanity of matter. So instead of desiring to dwell many earthly years in a material condition, one needs to discern and demonstrate what it means to live forever in Mind now.

Wordsworth discerned something of the basic fact of immortality when he wrote that

trailing clouds of glory do we come From God, who is our home.

Yet even he was thinking of mortal existence as beginning and ending, with a preexistence of which a man may have vague memories. Christian Science shows what Wordsworth did not comprehend: that man, spiritual idea, comes or emanates from the divine Mind now with the fullness of spiritual glory. The spiritual activity which is real living continuously expresses its one spiritual cause and thus dwells now, always has dwelt, and always must dwell in infinite Mind, quite apart from any illusory supposition of matter. Absolute longevity, therefore, is to be measured not in terms of solar years but in the continuous unfoldment of immortal Life, which is indestructible.

The process of proving the true longevity is not what has been called "creative evolution," a mere improvement of material ways and means of living. It is, instead, the acceptance of spiritual consciousness as the reality of conscious living and the rejection of the entire supposition of mortality. The instant a man accepts the truth that real living is in Mind and demonstrates it for himself by acting only in accord with Principle, that instant just so much of material sense testimony is once and for all subdued. Thus, as Mrs. Eddy so clearly points out on page 167 of Science and Health, "We apprehend Life in divine Science only as we live above corporeal sense and correct it. Our proportionate admission of the claims of good or of evil determines the harmony of our existence,-our health, our longevity, and our Christianity." The fact is that immortal Life is the only Life of the real man now and always. In the presence of this Life, every sense of material evolution must be transformed as it is superseded by spiritual unfoldment.

It is reason for rejoicing, however, that various ones in all ages have caught some glimpses of the real longevity, which is absolute immortality. When Mr. Bernard Shaw, to mention one of the most recent, indicates that "the whirlpool of force" must in the end "become all life and no matter," he is pointing to the truth that the understanding of infinite Principle alone can rightly interpret. "Of Life only is there no end," he says, and with this phrasing the student of Christian Science can, of course, agree. Material beliefs must come to nothing because they are nothing now. The only real force of the present is the force of divine Mind, or Principle, and this force is manifest for the healing of all manner of human limitations. The practicable course for every man, then, is to prove in his own experience that immortal Life is the reality. In this way he can partake of the "full fruitage yet to come" that we read of on page 348 of Science and Health, where, in the paragraph opposite this marginal heading just quoted, Mrs. Eddy says: "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?" GUSTAVUS S. PAINE.

[Written for the Sentinel]

Victory

ELIZABETH JACOB

FEAR can never stay the armies
That are marching on for God.
Fear can never wield the pressure
Of a sanctifying rod.
For the holy truth is marching
In invincible array,
Breaking through the stoutest barrier
That would dim the light of day.

Yea, our God is One, and alway
Lord, and Life, and Truth, and Love,
Ever with divine compassion
Drawing mortals far above
All the fear and all the anguish
Of earth's weary dream, and wild,
Proving to man every hour
That he is God's holy child.

Testimonies of Healing

For a long time I have felt that I must express my gratitude for all the blessings that Christian Science has brought to me. Our first experience of healing through Christian Science occurred about thirteen years ago, when our son was afflicted with a trouble which threatened to become incurable. About every three months he was seized with attacks of convulsions lasting, at intervals, for two or three days. Physicians could do nothing for him and it was as a very last resort that we turned to Christian Science. In one week's treatment he was healed. A few years later he had scarlet fever, and diphtheria also developed. This healing took place in one week, through the faithful work of a loving practitioner.

I can also testify that the truth can save in case of accident. In crossing the street this same boy did not see an approaching five-passenger automobile, and before he could get out of the way the car struck him. For the moment fear possessed me and I seemed to be unable to think, but quickly regained composure and realized the truth. The driver succeeded in stopping the machine after the front wheel had passed over the boy's shoulders, but aside from a few bruises the child was unhurt. I was able instantaneously to heal myself of a severe attack of neuritis, about one year ago. I am very grateful for this demonstration. For six months I had had but little relief and at times the pain was quite unbearable. After one day's sincere and consecrated study I saw just what had to be destroyed in thought and was amazed to see how quickly the physical discord melted into its native nothingness.

It would be impossible for me to express in words all my gratitude for Christian Science. It is certain I could not live without it. This testimony would not be complete did I not also express gratitude for all the activities that Mrs. Eddy established. I am grateful for *The Christian Science Journal*, the *Scntinel*, and the *Monitor*.—(Mrs.) Bertha B. Johnson, Hackensack, New Jersey.

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In the fall of 1912 I attended a Wednesday evening meeting in a Christian Science church for the first time, and I loved the service and immediately got a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. In a very short time I was healed of the use of tobacco and intoxicants, not having used or had any desire for either since. I have not missed a service since then when at home. I have had beautiful experiences since I have been a student of Christian Science. Last year, with the aid of a practitioner, I was healed of chronic constipation. About a year ago I met with an accident, as the result of which I was laid up in bed for four days and was helpless. On the fifth day I could sit up, and, through the untiring work of a practitioner, I was up and walking around in a little while and was at work again in a little more than a month.

My most beautiful and wonderful experience was three years ago on the day of prayer which was observed in the United States. We of course had service in our church. I usually sat about the same distance from the Readers and could barely hear the service, but that day I heard every word from first to last, very clearly and distinctly; in fact I never heard anything like it in my life before, and I realized God's presence, which was so wonderful to me that I shall never forget it. We say we are so grateful

for all Christian Science has done for us, but we cannot express our gratitude in words, and can only do so by trying to live a better life day by day, and by loving God supremely.

THOMAS M. MULLINS, San Francisco, California.

4

I am grateful to God, "from whom all blessings flow," for the many healings I have experienced since coming into a knowledge of Christian Science. Dislocated joints have been healed instantaneously and colds have been quickly overcome. I live on a farm and have witnessed many healings among the live stock. The application of my understanding of the truth keeps them well and makes them gentle. Cholera in fowls has also been overcome. I was quickly healed of a bone felon on my finger, by declaring its unreality and knowing the allness of God. I have made many demonstrations of supply. I have a family of three children and they are all kept well and their needs supplied through the application of my understanding of Christian Science. I try to realize every day that God's ideas reflect life, health, love, wisdom, honesty, uprightness, and purity.

I am grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science, and I hope this testimony may be helpful to some one else who is seeking the truth.

(Mrs.) ALICE DUBLIN, Mt. Selman, Texas.

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I should like to express my gratitude for what Christian Science has done for me. When I first heard of it I was a physical wreck, suffering from consumption of the throat; also from a growth in the throat. After I had been suffering for two years, my doctor said that he was afraid he could do no more for me, and advised me to see a specialist. I did so, and he said that an operation was necessary but owing to my having a very weak heart it would be impossible to operate. It was at this time that I heard of Christian Science, and I was advised to see a practitioner. I did so, and I shall never forget the loving way in which she helped me. Christian Science treatment was given, and I am very thankful to say that in a very short time the growth entirely disappeared, also the other diseased condition of the throat. It is now seven years since the healing took place and there has been no return of the trouble.

What I am most grateful for is a better understanding of God and man's relation to Him which Christian Science has given me. It has helped me to overcome a sense of loss of my two dear sons, which meant much to me. For this words cannot express my gratitude. I give thanks to God, and my gratitude goes out to Mrs. Eddy for revealing this wonderful truth to us.—(Mrs.) Clara Orme Burton, Swinter near Manchester, England.

I am very glad to verify the testimony of Mrs. Clara Orme Burton. I myself was healed in Christian Science when everything else had failed and in the past seven years all my needs have been met. I shall never cease to be grateful for what Christian Science has done for me and mine.—(Mrs.) SARAH ALICE GRIFFITHS, Bowden, Cheshire, England.

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I have been thinking of sending a testimony for publication for a long time, in gratitude for what Christian Science has done for me. I had been carried around in my husband's arms for two years, and at one time I was unable to speak a word or to open my eyes for thirty days and

nights. I will not write any more of past suffering, as I have a great desire to write only the cheerful things.

At present I am living a life that seems to be all sunshine. Each day opens with more strength and cheer for my daily duties. Words cannot express my gratitude to the kind practitioner and to other loving ones who have done so much for me. My healing took place nearly two years ago, and I am thankful that I can help others, also for the knowledge that God can and will do as much for others as He has done for me.

(Mrs.) LORA E. RANNEY, Fontana, Kansas.

I am very glad to corroborate my sister's testimony and to acknowledge my gratitude for her healing. I helped to care for her during her prolonged illness, and after everything else had been tried and had failed I went to a practitioner in her behalf, who told me to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to read it to her, together with the Bible, every day, which I did faithfully. At first she paid no attention to what I read, and sometimes I would get a little discouraged, but I would always keep on reading, until she told me she could read for herself and that I need not read to her any more. Thank God she was healed, and is well and happy, and is a close student of Science and Health and the Bible. I hope this will encourage others who have struggled on for years in suffering. Jesus said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." (Mrs.) LEORA LEHMAN, Portland, Oregon.

4

I desire to express my gratitude for the many blessings which I have received through the study of Christian Science. I have been able to express more cheerfulness and have a more loving disposition than ever before. The knowledge of the truth that infinite Mind governs man and the universe is an ever present help to me. One demonstration which has been made for me and for which I am especially grateful is the overcoming of a belief of loss of memory, which had continued for several years. At times I could hardly remember things that I had done a few hours previously. This demonstration was made shortly after I became interested in Christian Science. I am indeed grateful to Mary Baker Eddy, the Discoverer and Founder of Christian Science; and I am more grateful than words can express to Christ Jesus our Way-shower.

CARL E. LASS, La Porte, Indiana.

4

Feeling the deepest gratitude for what Christian Science has done for me, I want to mention a few of my many blessings. I turned to Christian Science for the healing of appendicitis. The doctors had told me that I must be operated on, and, while I was not afraid of the operation, I knew that it would not heal, as my mother was operated on many times and the result was other troubles. I was not only healed of appendicitis, but also of indigestion, from which I had suffered all my life; also of headaches that would last for one to five days at a time. I was able to lay off glasses immediately and have never used them since. I was really healed in the one treatment, but I had one week's treatment because I did not understand God's work.

For all my physical healings I am deeply grateful, as I never was free from pain of some kind until I turned to Christian Science, but I am most grateful for the understanding of God which the study of "Science and Health

with Key to the Scriptures" by Mary Baker Eddy, together with the Bible, has given me. Before becoming a student of Christian Science the Bible was like ancient history to me. I could not understand it, and whenever I read the story of the crucifixion of Jesus I felt sad. Now the Bible is my daily food and companion and I can only see the risen Christ and God glorified. I study the Bible and go to church with a sense of rejoicing instead of one of sadness. I am so thankful to have a religion that teaches us how to work out our own salvation, and that we do not have to take any person's opinion for the deep things of God. I am grateful for the protection and love that Christian Science brings into our lives.

(Mrs.) Annie C. Brooks, Memphis, Tennessee.

4

In Isaiah we read, "When thou passest through the waters, I will be with thee . . . when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." That statement was given me to prove with my understanding of Christian Science, when we were in a strange city and awakened at two o'clock in the morning to find flames on three sides of us and our rooms fast filling with smoke. As we jumped to our feet the omnipresence of God was declared and to my thought instantly came a paragraph from one of our pamphlets, "If one were in a burning building . . . there is a law of God which would at once adjust the apparent material circumstances so as instantaneously to bring about his complete deliverance." The words were so positive that every sense of fear and haste was entirely dispelled. I calmly gathered a few trifles of sentimental value and we stepped out of the window to a balcony. On account of the flames coming up from beneath, we had to creep close to the building, but we were knowing all the time that this law of deliverance was operative then and there. Some men from the street, three stories below, put up painters' ladders for us, and so we proved, as did the three men whom King Nebuchadnezzar cast into the fiery furnace, the protective power of the truth.

Christian Science has been everything in this journey out of materiality, and we have had many healings in our family. Truth proved its sustaining power when our son was in the army. I am deeply grateful for class teaching, showing me how to apply this truth for myself and others. The study and research work required for an official position are a joyful privilege and all our periodicals are of great help and inspiration. In the heart of the business section of this great city is a church reading room giving out these publications to the weary and thirsty ones, and words are inadequate to express the gratitude for this table prepared in the wilderness. Christian Scientists owe much to our revered Leader for her courageous unfoldment of the Christ, Truth, to this age, and in these latter days we are grateful for every agency which she founded.

(Mrs.) ALICE COMAN WOOD, Chicago, Illinois.

After hearing and reading so many wonderful testimonies of healing through Christian Science, I feel that I have neglected my duty in not giving mine, thereby expressing my gratitude to our revered Leader, Mrs. Eddy, for her work in behalf of all mankind in bringing to light the truth contained in the Bible through her wonderful and inspired book, "Science and Health with Key to the Scriptures." Space would not admit of my relating here the many blessings that have come into my life through Christian Science. What I am most thankful for is the spir-

itual understanding that unfolds through its study. Mrs. Eddy says in Science and Health (p. 278): "In Spirit there is no matter, even as in Truth there is no error, and in good no evil. It is a false supposition, the notion that there is real substance-matter, the opposite of Spirit. Spirit, God, is infinite, all. Spirit can have no opposite;" and on page 574: "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." This we understand when we recognize sickness not only as a lie, but as an enemy, trying to make us believe in a power opposed to God, good.

I had only studied Christian Science a short time when I was completely healed of bronchial asthma, which asserted itself so often that I was completely held in bondage by it and was led to expect its return at intervals all my life. This disappeared quite suddenly several years ago, and has never returned in any form. For five years I had the privilege of doing active work during war time and afterwards. Never was I prevented from attending to my office work daily during this time, although three years of it were spent in a north of England city that is supposed to be most conducive to bronchial complaints. I also feel grateful for the overcoming of the claim of deafness. An eminent medical doctor told me that the drum of my right ear was broken and it was quite impossible to regain hearing through that ear. However, through learning the truth as taught in Christian Science about God and man in His image and likeness, by a better understanding of the law of harmony,-God's law, which is the only law,-this error has been met and absolutely overcome.

These beautiful lines of one of our hymns are always such comfort (Hymnal, No. 176):—

I look to Thee in ev'ry need, And never look in vain; I feel Thy touch, eternal Love, And all is well again: The thought of Thee is mightier far Than sin and pain and sorrow are.

—(Miss) FLORENCE H. PARKE, Ballinlough, Black Rock, Cork, Ireland.

Words seem inadequate to express my gratitude for what Christian Science has done and is doing for me and for all mankind. Some years ago I was very ill, suffering from what was supposed to be typhoid fever. I knew nothing of Christian Science, but when a friend suggested to my husband that we give it a trial I willingly consented. Absent treatment was given early in the afternoon, and four hours later I was able to be down to dinner with my family, every manifestation of illness having disappeared. This was such an absolute proof to me of the power of God that in gratitude for my healing I immediately commenced the study of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. As I put into practice the little I could grasp of the truth, I found that many other physical ailments disappeared into their native nothingness. For ten years I had been a great sufferer from inflammatory rheumatism, but this condition was healed also as the purification of thought went on.

That "the word of God is quick, and powerful" has been proved many, many times. For all the physical healings I am very grateful but most grateful for the correct concept of God, and man in the image and likeness of God. I am inexpressibly grateful for all the channels for good provided by our beloved Leader, Mary Baker Eddy.

(Mrs.) Edna S. Blanchard, Mount Vernon, New York.

I had been wearing glasses for about eight years and had become slightly interested in Christian Science when a Christian Scientist told me of a healing that a Sunday school teacher had experienced. The teacher was asked by a practitioner if she kept the commandments. Her answer was that she did not know whether she followed all, but that she did try to live up to the First Commandment: "Thou shalt have no other gods before me." The practitioner, pointing to her glasses, said, "What are those?" and then showed her that the glasses were a false god, because she believed they gave her the power to see, and that she therefore believed in a power apart from God. Through the understanding that she gained she removed her glasses and was healed. Every time I heard this testimony I thought it was a miracle, but did not think it could occur to me, but the time came when I laid aside my glasses through a clearer realization of the above healing. Nausea has been overcome through the reading of the Sentinel. A severe case of poisoning which was manifested on my face was healed through the loving help of a practitioner, and I was healed in one night of a rash that covered my entire body.

I am truly grateful for all these physical healings but words cannot express my gratitude for the peace and joy that I have found through the study of Christian Science. I am thankful to God, and grateful to Christ Jesus, and to our Leader, Mrs. Eddy, and to the loving friends and practitioner who have helped me. I also wish to express my appreciation of our periodicals.

(Miss) Annie D. Winthrop, Boston, Massachusetts.

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Christian Science has taught me that the true and living God does not send sin and sickness. This has been a great blessing to me, for it is so different from previous teaching. My home was on a ranch in the mountains. I had been ailing with heart trouble for a number of years and at last began to suffer from high blood pressure and fast failing sight. A physician was called and I was advised to go to an eye specialist, which I did, and he told me, after I had received treatment without any improvement, that he could not reach my case and advised me to go to a heart specialist in the city, which I did, only to be told that I had a leaky heart and that that was the cause of all my trouble. The heart specialists also told me that they could not cure me, but might help me, and that I must have a change of climate. I was given three or four different kinds of medicine and put on a strict diet. Meantime we moved from our ranch to the city. My condition was not much changed, and I was still taking the medicine.

In the place where I was living was a Christian Scientist. I noticed the Christian Science literature on his table, and I asked him if he was a Scientist; he replied that he was, and gave me a little book to read. It seemed good, but I did not understand it, and went to him and asked him to explain it, which he did, plainly and beautifully, and I knew I had never heard anything like that before. I could not stop at that but went and bought a copy of Science and Health and studied it, and with the loving help of the Scientist I was permanently cured of heart trouble and all other ailments. I destroyed the medicine and have never had any in the house since.

Later on a lump developed in my breast,—materia medica would have called it a tumor; but Christian Science has healed it and has overcome all my difficulties, for which I am most grateful.

(Mrs.) CAROLINE BOSTATER, Richmond, California.

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Signs of the Times

["Medical Men Stand by Dry Law,"-From The Christian Science Monitor]

Action by the house of delegates of the American Medical Association, at its final session here, in passing a resolution disapproving of the misuse of the law which permits the prescribing of alcohol, places that organization on record against development of a beer traffic through the medium of the medical profession and serves notice on the liquor interests that the association absolutely refuses to lend itself to any movement which seeks to break down the aims of the prohibitory law. "Whereas," says the resolution, "reproach has been brought upon the medical profession by some of its members who have misused the law which permits the prescribing of alcohol, therefore be it resolved that the American Medical Association now expresses its disapproval of the acceptance by a small minority of the profession, of the position of being purveyors of alcoholic beverages."

This record, together with that made by the association in June, 1917, when the prohibition amendment was an issue before the states, is expected to silence any further efforts of the liquor interests to use the medical fraternity for furtherance of their campaign to discount the efficiency of the prohibition law and to prevent the circulation of propaganda designed to create an impression that the medical profession as a whole is committed to such policies as have been set forth by organizations like the Constitutional Liberty League. It is made clear that medical sympathizers with the liquor interests comprise a "small minority" of the profession and the association now goes on record in disapproval of any departure from a strict observance of the intent of the prohibition law.

[From "Something to Think About." by F. A. Walker in The Argus.

La Porte, Indiana]

An American explorer has just returned to civilization after a visit to the interior of Ecuador and the homeland of the Jibaro Indians. This tribe of head-hunting savages has lived in the same territory since long before Columbus discovered the Americas and has kept wholly free from the influence of civilization. The most striking evidence of their failure to advance in the centuries which have passed over them is, according to the report of the explorer, that the Jibaros do not believe in a God, but that they do worship devils. It is practically the universal history of the developments of all peoples from the savage state to that of civilization that the belief in devils precedes that of a belief in God. Before they conceive or deify a ruler in the realm of good they establish a kingdom of evil and nominate a being supreme in the management of one or all forms of danger and misfortune. Herbert Spencer in his analysis of human worship bases religion on the Unknown, declaring that the savage first worships those powers which he does not understand. It is the savage's inability, because of his savagery, to trace cause from effect that leads him to assign to totally unrelated things the cause for what he observes. . .

Each of us, highly civilized as we think we are, gives a tremendous power to evil. Despite the fact that we read in the Bible, and generally think we believe it, that the God of our civilized ideas is omnipotent—all-powerful—we immediately deny that fact by giving evil, which cannot be an attribute of God, equal or greater power. Practically everybody, unless we except Christian Science believers, thinks that sickness is much more powerful than health

and that death is certain to triumph over life. . . . Darkness is in itself nothing; it is only the absence of light. Silence is only the absence of sound. . . . The way to get rid of darkness is to let in the light. The way to get rid of evil is to let in and encourage good. Perhaps we should not blame the poor savage in Ecuador for failing to believe in God and having a liberal supply of devils. He has not yet been able to think out the truth. But we who are wiser and, we hope, better for that wisdom, should see to it that as little as possible of "devil worship" creeps into our existence and influences our lives.

[From The Boston Herald]

C. C. Taylor of Philadelphia, addressing the annual meeting of the American Medical Editors' Association, declared that no one wants state medicine. "One thing is certain," he said, "that the organization of medical practice cannot forever remain in statu quo in this rapidly developing twentieth century world. . . . Under compulsory health insurance the physician cannot keep his economic freedom and independence. Concrete experience in Europe has demonstrated that fact. Compulsory health insurance as the way out in avoiding state medicine was a new and startling thought to me."

This question the speaker declared to be one of the most important ones that has arisen in centuries. "For us here in America," he said, "it is essentially the question of whether the future development of our country is to continue to be based on the American principle of Anglo-Saxon individual initiative that has served us so well, or upon the idea of German socialism, which doesn't seem to be serving Russia particularly well at this moment. German socialism, and the ideas that have evolved out of German socialism, are apt, with superficial experience, to give an impression of tremendous efficiency. But to my mind they have one fatal defect: they fail to stimulate the growth of individual intelligence, initiative, and self-reliance; they fail to build men. To my mind, the ultimate failure of any plan of state medicine would be complete because of the progressive deterioration of the personnel of the medical profession that would result."

[From "Education for Citizenship," a Pamphlet Issued by the United States
Department of War]

In the past the traditional conception of training for citizenship connected it almost exclusively with training for political duties. So-called "civic education" has seemed to be either an indefinite thing with little that was practical about it, even when its aims were comprehended, or else a definite thing of narrow application which was so remote from the affairs and interests of ordinary life as to be of little general appeal. The chief emphasis has been laid upon rights rather than upon duties and responsibilities. Little emphasis has been laid upon the rest of the wide domain of economic, social, and intellectual relationships, all of them of fundamental importance in determining the disposition, character, career, and value of the citizen. . . . The citizenship of the polling booth is only one part, though a very important part, of citizenship. In the last analysis, a free government lives with the daily life of its people. There is thus a citizenship of the home, a citizenship of the school, a citizenship of business, a citizenship of the community.

Nowhere, apparently, until the recent past was there to be seen any evidence of any widespread conception of training for citizenship in this sense. To-day there is a growing recognition that the good citizen must be trained not only for his purely political relationships-duties, responsibilities, and rights-but also for his other relationships as well, and in no less definite fashion. The old type of civics, or citizenship course, no more accomplished the purpose of training than did numerous other branches of the curriculum; very often not so much. Training for citizenship, where it was actually accomplished in our schools and colleges, was a by-product of education. A study of such training reveals the absence of any specifications of the requirements of citizenship. In the professions, in the crafts, in practically every vocation of civilized mankind, there have been set up specifications of the achievements required before members are recognized as masters of their several vocations—in many cases before they can perform any of the tasks connected with them. A large part of the organized educational system of the world has been definitely designed to train for the achievement of the ends thus specified. No such specifications have been established for citizenship, which in a democratic community is the vocation of all.

The time has come to do for citizenship what has been done already for the professions and the crafts. This does not mean the setting up of formal requirements to which conformity is legally required, but it does mean a critical analysis and defining of the things involved in good citizenship, which may serve as a basis upon which to build up an effective system of training for the performance of its duties and the fulfilling of its various obligations as well as the enjoyment of its rights.

[From "Adult Education," by the Rt. Hon. Lord Ernle, M.V.O., in The Edinburgh Review]

It [education] is the strongest corrective to bias. Knowledge will not be content to remain one-sided; sooner or later it will pursue truth. . . . Thirty years ago, it was common enough to hear parents say that they did not "hold with" learning, or they did not wish their children's heads to be filled with "fool notions." That attitude has changed. Education is no longer ridiculed. . . . The demand by workers for adult education is one of the most hopeful signs of the times. The cooperation of labor and learning in the pursuit of truth means the readiness to face facts, to suspend judgment till reasonable certainty is available, to court the spirit of inquiry, to accept fair criticism, to tolerate differences of opinion.

[Principal of a High School on "Student Cooperation in Management," as quoted in *The Seattle Post-Intelligencer*]

We launch to-day an organization which may mean much to the future development of this school, but full realization of its great possibilities will depend upon the vision and ability of its officers and the fine cooperation of the student body. I honestly believe that the movement represented by this organization is here to stay, whether this particular expression of it is permanent or not, for it is the outgrowth of a growing conviction everywhere that the schools in a democratic society such as ours must do more toward the training of students in democracy by living democracy day by day. Do not be deceived. This does not mean Iess school discipline or greater freedom for students to do as they please. It means, rather, a different type of discipline; one that proceeds from within the heart of each student and is not superimposed by the faculty. In the last analysis, it ought to mean much greater freedom and liberty, arising out of a more general self-restraint and self-control. Paradoxical as it may sound, it is true, nevertheless, that the freest man in the world is he who practices the greatest self-control and self-restraint. In other words,

to be completely free one must have gained complete mastery over self. There are many paradoxes in the world and we must learn to know them. He is freest in the eyes of the law who is most completely subject to its precepts. . . .

As students interested in free and democratic government, we need to develop a discipline from within, a self-mastery to restrain us from doing certain things not because a teacher is watching, but because it is right. . . . Teachers, too, have a lesson to learn in this new departure. They must have greater faith in the young people about them. The failure or the weakness of the few must not shake their confidence in the many.

[Prof. George E. Dawson, Ph.D., in The Homiletic Review]

The solution of the problem of fear is unquestionably outlined in the words of John: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." . . . First let us know that there is no such thing as perfect love that is not based on intelligence.

["The Church's Opportunity,"—From an address by the Bishop of St. Albans as reported in *The Luton* (England) News]

To-day, I believe, is a great one. We claim as Christians to have not merely a, but the, message of life as it is in Christ Jesus: the message of life for the individual, for the community, for the world. . . .

Our primary duty is to get people to think and to free themselves from prejudice (we are all full of it), for prejudice means judging or deciding a question before facing the facts; and that is largely the trouble to-day. We have got to get people to think, and, if possible, induce them to think, and, if possible, induce them to think rightly, and "rightly" means, for us, on the fundamentals laid down by Christ Jesus himself.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor\$.03	a copy
Sentinel	
Journal	"
Der Herold	"
Le Héraut	"
Quarterly	/2 "

These rates are net and take the place of the former 10% discount on periodical orders.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale in a short time six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U. S. A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather. stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gift edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 10³4 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive. \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in The Christian Science Journal from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in The Christian Science Journal and Sentinel, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco. limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good. Rudimental Divine Science, No and Yes. Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error. elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single No and Yes. copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. volume, 94 pages. Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

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Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

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Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

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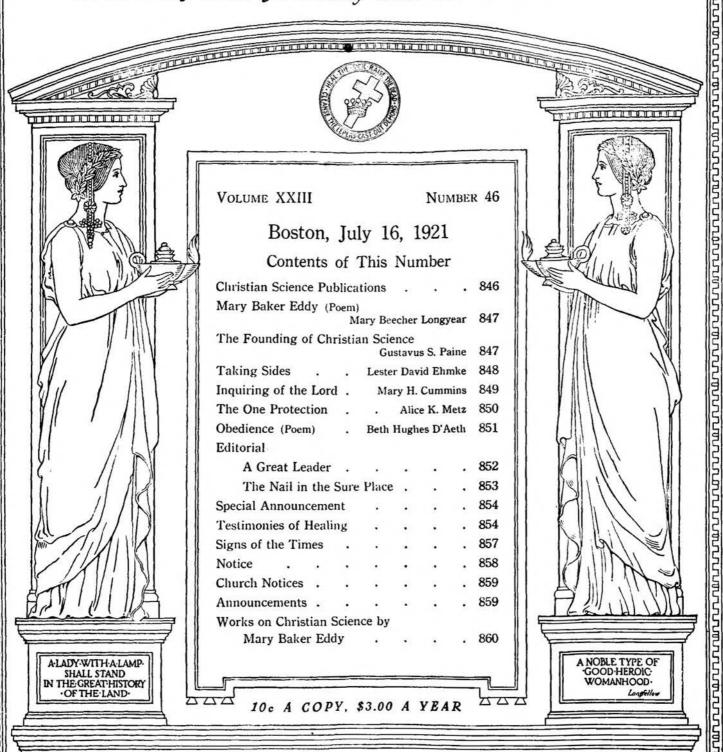
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"What I say unto you I say unto all-WATCH." Jesus



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"What I say unto you I say unto all, WATCH." Jesus.

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Mary Baker Eddy

(Born July 16, 1821)

MARY BEECHER LONGYEAR

UNNUMBERED thousands, under God's bright skies That glisten nightly, since the shepherds saw The heavens illumed, and kneeling heard with awe The angels' song,—unnumbered thousands rise On earth to-day with happy fearless mien, In stately churches crowned with marble domes, In little scattered hamlets, simple homes, As witnesses to light from heaven seen.

The truth that Jesus taught Again to earth is brought; Sing praises unto God.

A hundred years in time have passed and gone Since in a room almost unknown to fame A feeble babe with God's own message came To wake sad earth with heaven's radiant dawn; With thoughts and dreams from brighter realms on high, Listening to angel voices when at play In upland pastures wild, she learned to pray And felt the motherhood of God near by.

This light from heaven to-day Shines on our earthly way; Sing praises unto God.

Maligned, ill-treated, driven far from home, Struggling with hunger, starved for loving care, Bravely she wrote her message. She could bear All for the sake of Truth and make no moan. She taught the starvéd ones who came for food That God is All and man his lovéd son, That evil, as a cloud rampant and dun, Could be dissolved by knowing God as good.

All ye who now believe,
Who healing will receive,
Sing praises unto God.
Death will be overthrown,
We worship Him alone;
Sing everlasting praises unto God.

[Written for the Sentinel]

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The Founding of Christian Science

GUSTAVUS S. PAINE

THE one hundredth anniversary of the birth of Mary Baker Eddy, the Discoverer and Founder of Christian Science, is a fitting occasion for Christian Scientists, and the world in general, to consider anew what this century of spiritual achievement has meant to humanity. A century may be thought of as a stately division of earthly time or as a type of completeness. The events of any period are important only in proportion as they turn attention to Principle and illustrate how earthliness must give way to the completeness of Spirit and its idea. The human history that deserves recording is that which marks the subsidence of supposi-

tional evil because of the unfoldment of Truth. What Mrs. Eddy thought of personal history, we find explained on page 21 of "Retrospection and Introspection," where we read: "It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being. It is 'as a tale that is told,' and 'as the shadow when it declineth.' The heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and true estimate of being."

Because Mrs. Eddy herself, at what seemed an extremity of human need, in 1866, the date of the discovery of Christian Science, turned resolutely and gladly to infinite Mind as all the power there is, she was able thereafter securely to found Christian Science as the metaphysical truth which is to compass the complete destruction of sin, disease, and death through the replacement of all false belief with the spiritual idea manifesting Principle. In the passage just quoted, she continues: "The awakening from a false sense of life, substance, and mind in matter, is as yet imperfect; but for those lucid and enduring lessons of Love which tend to this result, I bless God." The way for the perfect awakening is open for all to take advantage of because of what Mrs. Eddy has done.

In appreciating Mrs. Eddy's achievements from 1866 to 1910, the years during which she was constantly active in the work of founding Christian Science, each one will find immense inspiration in the next sentences in this same passage in "Retrospection and Introspection": "Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth. To this end, but only to this end, such narrations may be admissible and advisable; but if spiritual conclusions are separated from their premises, the nexus is lost, and the argument, with its rightful conclusions, becomes correspondingly obscure. The human history needs to be revised, and the material record expunged." The history of the founding of Christian Science consists of the unfoldment of the spiritual idea manifesting divine Principle.

The basic truth of Christian Science is that infinite Principle manifests itself infinitely. As her discernment and practice of Principle unfolded from 1866 to 1910, Mrs. Eddy made use of various means for giving Christian Science to the world. Seeing clearly that no one human way is adequate for the expression of all-inclusive Truth, she considered the customary methods for the propagation of ideals, understood the spiritual reality of which each such human method could be but counterfeit, and proved every step of her way forward in accord with absolute Principle. What impresses the careful investigator of the founding of Christian Science is, therefore, the completeness of her work, the consistency and yet the variety with which she expressed Principle and showed how Principle is to be practically utilized for the healing of all sorts of human ills and shortcomings.

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The story of her progress is essentially simple. She began by proving the goodness of God, infinite Mind, for herself and for others. Herself healed, she joyously ministered to the needs of those who sought her help, not only by the actual practice of healing but by teaching and by writing. In 1875, then, she published the first edition of the Christian Science textbook, "Science and Health with Key to the Scriptures," which she later repeatedly revised until its presentation of the truth was in the form finally to satisfy her and the world of sincere seekers. In the course of the thirty-five years from 1875 to 1910 she completed also, with continual revisions, her other works which are now published, in their most compact form, in seven additional volumes. As the need became apparent, she arranged for "A Complete Concordance to Science and Health with Key to the Scriptures," which has since been supplemented by the "Complete Concordance to Miscellaneous Writings, Manual of The Mother Church, Christ and Christmas, Retrospection and Introspection, Unity of Good, Pulpit and Press, Rudimental Divine Science, No and Yes, Christian Science versus Pantheism, Message for 1900, Message for 1901, Message for 1902, Christian Healing, The People's Idea of God, Poems, The First Church of Christ Scientist and Miscellany." Here, then, in her complete works we have the full revelation of Christian Science and the full opportunity for studying it with thorough consecration. The mere list of her works shows how infinite Principle is manifest as unlimited variety in her thorough presentation of Christian Science.

For years her own experience was crowded with the activity of healing, speaking, teaching, writing, and editing. In April, 1883, she founded The Christian Science Journal which she edited herself for a number of years. On September 1, 1898, she established the Christian Science Sentinel, which, however, for the first five weeks was known as the Christian Science Weekly. In 1903 she authorized the publication in German of Der Herold der Christian Science, which has since 1918 also been published in French under the name of Le Héraut de Christian Science. In 1908, after having seen for years the need of a newspaper edited and published in accord with Principle, she founded The Christian Science Monitor, an international daily newspaper, of which she writes in "The First Church of Christ, Scientist, and Miscellany," beginning on page 352, "My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper," and on page 353, "The object of the Monitor is to injure no man, but to bless all mankind." It is interesting to see what thorough use Mrs. Eddy made of the printed word, as well as of the spoken word, in giving Christian Science to the world.

Meanwhile she had established in 1892 The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, which is a reorganization of the original Christian Science church that dated from 1879. From time to time, as the unfoldment of Principle continued to be revealed to her, she provided for the organization of branch churches and societies, for a Board of Lectureship, for Sunday schools, for reading rooms, Christian Science organizations in universities and colleges, practitioners and teachers of Christian Science, Christian Science nurses, and a Committee on Publication. After founding the Massachusetts Metaphysical College and teaching in it for a number of years, she closed it for a time, later to reopen it with a Board of Education for the proper training of those qualified to give class instruction in Christian Science.

Thus a mere list of some of Mrs. Eddy's achievements in the founding of Christian Science is impressive. Perhaps no one thing shows more the thoroughness of her work than her provision for the church services that the Lesson-Sermon for each week should be published in advance in The Christian Science Quarterly Bible Lessons so that all may study them carefully before they are read in the public services. Along with the Sunday services, at which the Lesson-Sermons consist of correlative passages from the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," she arranged for Wednesday evening meetings, to include, as she provides in the Manual (p. 122), "Experiences, testimonies, and remarks on Christian Science." From all these activities involved in the founding of Christian Science, even the casual observer can see how Mrs. Eddy was discerning the spiritual idea in place of mere human methods. In conformity with the unfoldment of Principle, a sense of disorder or limitation in methods had to subside.

The Christian Science Journal and Christian Science Scatincl from their founding to 1910 are full of evidence of Mrs. Eddy's divinely inspired energy. Understanding that one spiritual cause must necessarily be expressed as one spiritual effect, she was constantly replacing the false human sense of things with the truth. This is, in fact, the healing process of Christian Science. Every name, rightly used, must be a name for divine Principle or its idea, or else it is a name for nothing, since there can be nothing more than infinite Mind with its infinite manifestation. Idea, Mrs. Eddy knew and proved, must be harmoniously active in absolute accord with the one Mind which is its source. Mrs. Eddy's achievement is the presentation of this truth so thoroughly to the world that it must go on unfolding without possibility of obstruction throughout the true eternity, which is ever now.

Because the multitudes to-day are rejoicing in some understanding and demonstration of the freedom of infinity, Mrs. Eddy's centenary is indeed rightly celebrated by spiritual health and wholeness. As each one turns "gladly from a material, false sense of life and happiness, to spiritual joy and true estimate of being," Mrs. Eddy's work in discovering and founding Christian Science is rightly appreciated. Each year there is a constantly broadening comprehension of her achievement as each year more healing of sin, disease, and the various illusions of mortality is accomplished through the practice of Christian Science, which is not, however, merely a new system of alleviating ills but is actually the Comforter to reduce to nothingness every belief in matter by superseding it with the idea of Spirit. It forever remains, then, for each one to demonstrate in his living what every activity that she founded means for the blessing of humanity. In this way all can share in her love for the ever present Christ.

Taking Sides

LESTER DAVID EHMKE

WHEN Jesus commanded the disciples to cast their net on the right side, he certainly did not imply that an abundance of fish would necessarily be found on the opposite side of the dory; in fact, his meaning was far from that. It was needful for them to be taught to acknowledge God first as the source of all good, and when they did so success was at hand. There is no difference in Jesus' time and ours; every man, woman, and child is constantly under the injunction to cast on the right side. Scarcely an hour passes that we are not forced to take sides either in thought,

word, or act. How often one is asked, "Do you think it right to do thus and so?" Children, perhaps no more than their elders, are guided either consciously or unconsciously by the decisions or words of others. If every one could know the exact relation his example has to the lives of others, how infinitely more careful he would be to cast every thought on the right side. A doubting, hesitating, or faltering course does not give the needed support. In our daily dealing with one another it is therefore absolutely necessary to have a fixed standard of right ever at our command, lest we wrong or be wronged. Perchance one contemplates making a purchase at what he believes to be a bargain, and if the justice of divine Principle, God, has been given frequent hearing, it will not be long before the voice of justice is heard asking: "Are you sure that you are not trying to get something for nothing in this bargain? If such is your desire, you are entertaining a thief, and if he will steal for you, he will also steal from you. Now, therefore, choose."

So long as one must strive against false, educated beliefs, the command will be, "Choose you this day whom ye will serve." It would not be difficult to take sides were we in the presence of one who spoke slanderously of a true and faithful friend. To remain neutral in such a case is absolutely untenable, for such neutrality is nothing short of double-mindedness; but, on the other hand, honor, justice, and love would summon us to the defense with all the refutation and vigor of which we were capable. Are we as prompt to take sides for God when mortal mind speaks slanderously of His reflection, man, calling him deformed, sinful, and mortal? Do we side with mortal mind, forgetting that "one with God is a majority"? When error seems rampant and the day out of joint, the least we can do is not to add more weight to the false evidence.

Now the average person, accepting the term "Majority rules" as logically sound, has gradually come to believe that the majority therefore must be right, whereas in a scientific sense the majority is very apt to be entirely wrong, and this is so by reason of the crowd element of many minds. Was it not the majority which cried "Hosanna" in the first instance and "Crucify him, crucify him" in the next? One lone voice, however, lifted fearlessly above the tumult and fury of a mob has often been known to subdue those fears and passions and so avoid what might have ended in a panic or catastrophe. Surely, then, where one is with God or "where two or three are gathered together" in His name, there Principle reigns supreme. Though it seems paradoxical, still it can truly be affirmed that Principle operates most on the side nearest right; or as Mrs. Eddy clearly states it on page 168 of "Science and Health with Key to the Scriptures," "Whatever influence you cast on the side of matter, you take away from Mind, which would otherwise outweigh all else."

This choosing of sides is often of greater moment than we think. When Moses came down from the mount and found Israel worshiping the golden calf, he was so wroth that he broke the sacred tables of stone. Then quickly realizing his duty to God, he took his own stand and called out in no uncertain tones, "Who is on the Lord's side? let him come unto me;" and we are told that "all the sons of Levi gathered themselves together unto him." "You may know when first Truth leads by the fewness and faithfulness of its followers," writes Mrs. Eddy on page 225 of Science and Health, and further along she concludes, "There is always some tumult, but there is a rallying to truth's standard." Christian Science is furnishing us this standard of divine Principle and the moral courage to maintain it,

as well as the eternal evidence in support of its proof. Can we ask for more? Will this not supply us with profound interest in all that we do for ages to come? It assures us of progress and satisfaction; for it accords well with the teaching and practice of the humble Nazarene, the man who refused to be called even "good," for, said he, "there is none good but one, that is, God." When we see as Jesus saw, we no longer behold two sides, but only one, God's side, needing no argument nor proof other than the glory of its own effulgence.

Inquiring of the Lord

MARY H. CUMMINS

NE of the lessons which the student of Christian Science has to learn is the overcoming of self-will and the ability to challenge human desire. How often, before we knew the joy of yielding our human will to the divine, did we act largely upon mere human impulse. Human sense suggested "I want" or "I desire" or "this is best," and human will cooperating with it took possession of the field and swept all before it, frequently with entirely unforeseen and disastrous results. The Christian Scientist, however, is learning not to yield to impulse or suggestion without first inquiring of the Lord. The human sense of things rebels at this delay and argues loss of time, lack of determination, anything so as to be able to take the bit in its teeth and plunge ahead as of yore. But the one who is learning to test every impulse by the divine impulsion of Spirit will not listen to these arguments, but will quietly wait for divine direction and shape his course accordingly.

Many times we read that the prophets inquired of the Lord. Before they spoke to the people there seems always to have been a season of prayer, of listening for the voice of Truth, so as to be sure that the word which was spoken was not theirs but God's. Before they took a journey, or reached any decision of importance, time was taken to seek divine guidance, for only thus could they hope that their way would be prosperous and their mission untainted by self-will and self-interest. In Science and Health (p. 483) Mrs. Eddy says of them, "To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter." The untempered human will is intolerant of restraint. Its handmaids are impatience, human manipulation, and human device. It will ride roughshod over everything and everybody in order to achieve its own ends, and due consideration for the rights and wishes of others is wholly lost sight of in the struggle. It was to this phase of thought that the psalmist referred when he wrote, "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle." There we have the animal propensity in human nature which has no understanding of truth and which must be restrained by the bit and bridle of man-made laws. It is headlong, intractable, unteachable. All that such a condition of thought ever accomplishes, however, is its own destruction, a fact to which human history bears record in innumerable instances.

How different is the mental attitude which is daily learning to say, "Not my will, but thine, be done," and Mrs. Eddy defines this attitude still further when she says, "When the human element in him struggled with the divine, our great Teacher said: 'Not my will, but Thine, be done!'—that is, Let not the flesh, but the Spirit, be represented in me" (Science and Health, p. 33). What a sense of dominion

it gives one to know that he is learning not to yield to the impulse of human will, either his own or that of others, until he has taken the time to inquire of the Lord. How different our decisions would be in many cases if we quietly turned away from the clamor of human voices and listened only for the voice divine. Often after such a season of inquiry the very thing which a few moments before had appeared so desirable is no longer in the least attractive; the course which had seemed right is seen to be not the wisest after all. We begin to understand what the prophet Isaiah meant when he wrote, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," and gladly and obediently we go forward, guided and protected by divine wisdom.

Time spent in inquiring of the Lord is time saved not wasted, for it will prevent our making many mistakes and having to retrace our footsteps, sometimes perhaps in sorrow and humiliation. But let us not when Love points out a certain path raise an immediate objection and say, "Oh, no, that cannot be the way!" because to human sense the path may seem straight and narrow, or because we may seem to be in danger of losing the companionship of those we love by treading it. A great many good Christian people have opened the Bible thinking that they were seeking divine guidance, and have merely read into the passage upon which their eyes rested confirmation of that which they had already made up their minds to do. It is quite possible when human will is clamoring for its own way, and bringing every argument and suggestion to bear in order to convince us that it is the right way, to read into a verse of the Bible indorsement of the course we wish to follow. If our human will is first laid down, however, the divine voice will speak to us through the inspired Word and we shall not miss its import. Sometimes it is wise to put the whole question out of thought for a while, after we have earnestly sought the divine guidance. This supplies the opportunity which we so often fail to provide, and of which we stand greatly in need, of quietly listening for the voice of God. As some one has truly said, "One cannot hear the voice divine while he is chattering mentally," and it is certain that he cannot do so while he is lending a willing ear to the dictates of human will and desire.

Sometimes we make the mistake of trying humanly to combat self-will either in ourselves or others, and thus we only seem to make it all the stronger. The wiser course is to depend lovingly and trustfully on divine Principle to deal with this false claim for us. This will immediately relieve us from any sense of strain and bring into our experience the joy of complete surrender to divine Love's demands. All that the mortal sense of things ever accomplishes is to get into the way of the divine, and not until this is laid down can God's will and way appear for us. How many times when we have thus trustingly and lovingly yielded our way to the Father's has divine Love poured into our lap exceeding abundantly above all that we could ask or think. Often the blessing comes so quickly upon the heels of the surrender that it almost takes our breath away. Sometimes, too, the sacrifice which we were willing to make is not required of us, as in the case of Abraham when he was willing to offer up Isaac. But the one thing that is required of us is that we shall daily and hourly inquire of the Lord, for only thus are we safe, only thus do we avoid the pitfalls which the carnal mind would set for us.

He who is learning to wait upon God for guidance gains

a poise and strength not easily shaken. He constantly turns away from the babel of human voices and listens for the voice of God. He is willing to follow the path which divine Love points out, no matter how few travel with him, or even if for a while he seems to tread it alone. He constantly tests his thinking and action by the Bible, the Christian Science textbook, "Science and Health with Key to the Scriptures," and all of Mrs. Eddy's other works, including the Manual of The Mother Church, knowing that the inner voice of Truth can never lead him away from these; and he rejoices to find that as he predicates his life and thought more and more upon the Sermon on the Mount he fulfills the demands of divine law with an ever increasing naturalness and spontaneity. The promise of the psalms, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," is fulfilled in his experience, and because he is willing to be taught and guided by Principle alone he pursues his way with confidence and joy, knowing that if he should make a mistake and take the wrong course the Mind which makes no mistakes, and consents to none on his part, will lovingly guide him back

How beautifully this attitude of inquiring of the Lord was expressed by our Leader in the lines (Poems, p. 14):—

Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow,—
How to feed Thy sheep;
I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

On page 254 of Science and Health she writes, "When we wait patiently on God and seek Truth righteously, He directs our path." It is well that we should earnestly ponder these words, for never have we stood in greater need of individual and collective inquiry of the Lord than we do to-day. Let us be sure that every question which is presented for our consideration is considered not alone from the standpoint of human wisdom and human expediency, but that it shall be made the subject of prayer, that every decision may be a prayerful decision. The consequent cleansing of our thoughts and motives will well repay us. It may mean that we shall be sifted even as grain is sifted, but it will mean purification of purpose, a more tolerant attitude toward all those who name the name of Christ, a more single eye for the glory of God. When each important step is a step taken as the result of prayer and fasting, then and then alone can we be sure that our motive is pure, and then can we with trust and confidence commit the issue to God.

The One Protection

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ALICE K. METZ

A STUDY of the life of Joseph as given in the last fourteen chapters of Genesis, in which is described his marvelous protection during trials of the most severe nature, together with correlative references on the subject of divine protection as found in "Science and Health with Key to the Scriptures" and other writings by Mrs. Eddy, brings out many helpful facts as to what this protection consists of and what the human family needs protection from. The hatred and jealousy that induced Joseph's brothers to sell him to the Midianite merchantmen; his blameless, consecrated life while living in Egypt, and his loving, forgiving attitude toward his brothers in later years when he provided their supply during the years of famine, are all

familiar incidents to Bible students. We find in this record no account of hatred or retaliation on Joseph's part. Had it been otherwise, how different might have been the ensuing history of his immediate family and of the entire Jewish race. On the contrary he was finally able to say to his brothers in the spirit of tender forgiveness, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God." Small wonder that such an attitude of humility and selflessness made him a prosperous man, overseer in Pharaoh's house, and that "the Lord made all that he did to prosper in his hand."

This narrative, like all others in the Bible, would be merely interesting reading and of no particular value to us could we not understand and utilize this same sure protection in our own day. Joseph's state of thought is well described by Mrs. Eddy on page 571 of Science and Health where she says: "At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you." The writer will never cease to be grateful for the first ray of light that was shed on this statement years ago by a Christian Science practitioner. A certain difficulty was being talked over, and the writer stated that she was using this thought of a panoply as protection against malicious mental malpractice. The practitioner immediately asked, "But what is this panoply but the clear understanding that because God, Love, is All, hatred is unreal, therefore powerless?" What a different view this presented to thought from that of being protected or covered, by some thing, from some thing.

On this subject of protection as on all others relating to human experience, one of the most important things to achieve is the elimination of the belief of a selfhood apart from Mind and its idea, either as an I, he, she, or it, for it is only this false sense of self that can either harm or be harmed. One of the rules for accomplishing this achievement is given by Mrs. Eddy in Science and Health, beginning on page 476, where she tells us that "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." And it is only as we, too, grow to understand and see, through the teachings of Christian Science, this perfect man, that we are able to utilize this panoply of scientific protection as he used it for himself and others in every phase of danger that mortal mind could devise. And why? Because it is impossible to appropriate to our use this unfailing panoply while believing in hate or a hater, in sickness or sin. It is surely as unscientific to see a fellow being in bondage to hatred or malice, sorrow or disease, and to call such a manifestation of belief man, as it is for the individual under these illusions to feel them. This brings the fact squarely before us that we are protected only as we protect, as we reflect that Love which protected Joseph and all his brethren, and with which Jesus healed the sick and the sorrowing, the Love that knows and sees only "the perfect man."

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This understanding of protection is applicable not only in the case of errors of hatred, envy, and revenge, but in every phase of the belief of a self or a governing law apart from God. It is our only defense from suggestions of sickness or sin, danger or limitation of every name and nature, for it necessitates the constant realization of perfection, at all times, everywhere, and in all circumstances. It involves affirming about ourselves and others only what we would

affirm about God. This is indeed approaching the understanding of that Love that "casteth out fear." The human family needs such constant protection against the suggestion that disease is physical and real and that it can destroy life, and the constant reminder that it is always merely false belief about God, man, and universe, no matter what form it assumes. We need protection from the unthinking use of those subtle words "return" and "again," for in the light of divine metaphysics there are really no such words. That which is, being all there is, all that ever has been or ever can be, can naturally neither be again nor can it return.

No healing has ever been brought about in Christian Science except by proving the nothingness of the specific error. Now how can nothing return, or that which has never been be again? If we would immediately exchange the first suggestion of a return for the understanding of the little word "is," holding thought steadfastly to the fact that this means God, self-existent being, good, we would experience more and more quickly the power of Truth. This reminds us of the necessity of guarding our thoughts about the past dreams. Our beliefs about the past largely determine our acceptance of a possible future, for whatever has been most certainly can be again. And so in every time and sort of trial, when this understanding of man's oneness with God is realized and applied patiently and persistently as being all that is true about a past, a present, or a future, always and everywhere, it proves a sure panoply, an invincible armor.

No one need hope to escape these trials of faith and understanding. Even now we are going through the experience described by Julia Ward Howe in her "Battle Hymn of the Republic":—

He has sounded forth the trumpet that shall never call retreat; He is sifting out the hearts of men before his judgment-seat: O, be swift, my soul, to answer him! be jubilant, my feet! Our God is marching on.

Christian Scientists are being called upon to use and reflect all that they know about the allness of God and to reach that understanding of Life of which Mrs. Eddy speaks on page 42 of "Unity of Good," where she says, "With Christ, Life was not merely a sense of existence, but a sense of might and ability to subdue material conditions." Just in proportion as we gain this understanding are we clad in the panoply of Love, the consciousness that there is nothing outside of or beyond infinite, omnipresent good, health, happiness, and perfect peace.

[Written for the Sentinel]

Obedience

BETH HUGHES D'AETH

The day seemed dark and full of gloom,
Athwart the sky the shadows fell,
My weary heart gave doubt full room
And none seemed near that I could tell.
"Be still and know that I am God,"
An angel whispered; I obeyed
That blest command, and realized
His wondrous power. My doubt was stayed.

When doubt had fled I heard a voice
Proclaiming straight from harmony,
"Rejoice! again I say rejoice!"
And as I heeded I was free;
Oh blessèd day of liberty!
The sun shone golden in the blue,
Caroled the birds a glad refrain;
Rejoicing, I found all things new.

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FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor
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Editorial

A Great Leader

TRUE leadership is one of the greatest of qualities. Because of this it is also one of the most uncommon. It requires a degree of self-abnegation which is rarely met with, and it requires likewise an understanding of Principle which is coincident with the self-abnegation. The great leader is, therefore, as rare as the great man. Thus you may have a great soldier, like Napoleon, who is morally deficient in the virtues which go to make a great man. Napoleon, in particular, had the power of dominating those who came in contact with him, but his leadership was not true leadership, because it was instinct with self-interest. Thus the very limitations which prevent him being a great man, prevented him being a truly great leader. Washington and Lincoln were great men and great leaders. If you should search the annals of history you would not find greater. The one led his country in a tremendous revolutionary struggle for freedom, the other led his country in a terrible struggle to prove whether it, having achieved freedom, should impose slavery on others.

Twelve years after Lincoln was born in Kentucky, there was born, on a New Hampshire farm, a woman who was to surpass Washington or Lincoln in the power of leadership, and whose work was to free human thought as theirs had been to obtain political and social liberty. Mary Baker, afterwards Mrs. Eddy, was the daughter of one of the Puritan farmers of New England. Born of the Puritan stock, trained in the Puritan tradition, she became through this ancestry an inheritor of the Puritan ideals, ideals in which truth and liberty were regarded as the hallmarks of the state. Mrs. Eddy, however, possessed qualities far above these. Truth, purity, self-sacrifice, liberty, these were the breath of her nostrils. In addition to all this she was endowed with an understanding of Principle which had not been seen since the first century. She was a leader not of the type of Napoleon or Cæsar, rather of the type of Washington or Lincoln, but she surpassed these in the clarity of her metaphysical understanding, an understanding so clear that on page 34 of her Message to The Mother Church for 1901 she was able to say, "Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the textbook of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ." This saying she repeated on page 4 of the Message for the following year, "Competition in commerce, deceit in councils, dishonor in nations, dishonesty in trusts, begin with 'Who shall be greatest?' I again repeat, Follow your Leader, only so far as she follows Christ,"

It was this quality in Mrs. Eddy's leadership, a quality which assured her followers that she really desired them to follow Christ rather than herself, which made her the tremendous moral force she is in the world. Envy, hatred, malice, and all uncharitableness, might whisper perpetually that she was not what she seemed, might dip its venomous tongue in scandal and bear false witness recklessly, but all this was futile in its intent because she understood the meaning of the gospel she preached, namely, that a man had no enemy but himself, inasmuch as she saw that every malicious utterance was merely the sting of the viper turned against itself, since the man armed with Truth was immune from successful attack. "Simply count your enemy," she wrote, on page 8 of "Miscellaneous Writings," "to be that which defiles, defaces, and dethrones the Christ-image that you should reflect. Whatever purifies, sanctifies, and consecrates human life, is not an enemy, however much we suffer in the process."

Any person who has ever been brought in close contact with the so-called world leaders and with Mrs. Eddy, must have been instinctively aware of the difference between them. Mrs. Eddy was never asking anything for herself; with the world leaders "I" was a considerable factor. The world leaders strive with arguments, threats, or promises to get their ends achieved. Mrs. Eddy was content to rest on Principle and leave Principle to work it out. She was so convinced that the earth was the Lord's and the fullness thereof, that she had never any doubt about the final issue of an undertaking. Her first and last question was, Is it right? Imagine the policy of a Napoleon or a Cæsar tried by the same standard, and the difference becomes evident in a moment. But the real triumph of Mrs. Eddy's leadership lay in the fact that she did not doubt the victory of Principle. Washington and Lincoln had terrible moments when it must have seemed to them that failure was inevitable. Such moments were impossible with Mrs. Eddy. Because she understood the omnipotence of Principle, she knew that success was inevitable. Thus she filled all those who worked under her with a confidence which probably no leader, since the days of the first century, has ever given. Those to whom she issued her requests, not commands, knew that she was never asking from them the impossible, and knowing this they went out with the conviction of success to achieve something, not in their own might, but by reason of the might of Principle.

If Mrs. Eddy had been animated by the wish of glorifying herself, the Christian Science movement could never have been built up. Its very nature was one which could never appeal to a self-seeker. A great English publicist once declared that three times in her life she had taken steps which any sane business man, lawyer, or politician, would have regarded as suicidal, yet in each case the event had absolutely justified her. In each of these decisions, he declared, she had left the human factor out of consideration altogether, and left it out of consideration so completely that any other human being would have said that even if she were right she was attempting the impossible. What the critic absolutely failed to see was that Mrs. Eddy knew that right was possibility, and that the only certainty of defeat lay in doing what was wrong. "And I, if I be lifted up from the earth, will draw all men unto me," Christ Jesus had said. There is the greatest test of leadership in the world, given by the greatest man that ever trod the planet. In her steady and persistent effort to walk in the footsteps of the Christ, Mrs. Eddy had grasped more clearly than any one else the absolutely practical signification of those words. To be a real leader it is necessary to be lifted up yourself. You may have a following; Cæsar and Napoleon had that. The one refused the purple because he feared to

take it. The other took it greatly fearing. The result was very much the same in either case. Never did Christ Jesus draw more men unto him than when he was lifted up upon the cross, a condemned felon. The followers of Cæsar, in the words of Shakespeare, turned to clay, may have filled innumerable holes to keep drafts away, but that is all. Yet nineteen centuries after Cæsar's day the followers of the Prophet of Nazareth are spread all over the world, simply because he, being lifted up, drew all men unto him.

It was Mrs. Eddy's perception of all that this meant which made her so splendid a leader. Of course, she was mocked and reviled in her own day; that is the effect of the hopeless littleness of the human mind. It always thinks that it can defeat Principle by lying and slandering person. Its defeat of itself is insured in the process. The God-inspired, the man who understands Principle, goes forward steadfastly and unmoved, to certain victory. Mrs. Eddy knew this, and never faltered in her course. She led by learning how to follow, and she won the faithfulness of her followers by being worthy of it. This was the secret of her leadership.

FREDERICK DIXON.

The Nail in the Sure Place

One phase of the overturning that has been going on throughout the world is a questioning of the Bible by those who consider themselves modernists in philosophy, literature, and general thinking. Why, it is asked, should the literature of the Hebrews, consisting of historical accounts, poetry, dramatic dialogues, essays, and epigrammatic precepts, be accepted by the modern world as divinely inspired for the guidance of daily living? Why should even the comparatively brief records of the New Testament be considered canonical, while many other similar writings are regarded as apocryphal? Why should not the records and the literature of the ancient Egyptians or Chinese be deemed of equal inspiration? For an answer to these questions, one who understands how Principle governs man needs only to point to the fruitage of the acceptance of the Old Testament and the New Testament as the inspired Scriptures.

The test of inspiration is demonstration. The reason why the Bible continues to guide the living of an increasingly large part of humanity is that the Hebrews, or at least the real thinkers among them, discerned enough of absolute Principle to put it into practice more than other nations of the ancients. With the Hebrews peculiarly there was a real expectation that the Christ, the Savior from every form of imperfection, would be manifest to them. In other words, they were eagerly expecting the sureness of Spirit, the true stability of Life, to take the place of the flux of discords in ordinary mortal affairs. This ideal they stated with splendid variety of language in both their histories and their prophecies, because it was continually active in their thoughts. Finally, then, the Christ was indeed manifest in their experience, in just the way that was right for their time and circumstances. Through all of their struggles with materiality suggesting itself as desirable and real to them, the inspiration of one intelligent Principle, one all-powerful God, was present as with no other people of ancient times, because of their earnest turning in the right direction. In proportion as they actually relied on the one ever loving Principle, they were successful in proving spirituality; and in proportion as they failed to depend on the true God, they found a further fight against materiality necessary.

Earnestly looking for the rulership of divine intelli-

gence to stabilize their own government, they tended to outline that the Christ would appear to them as a person, a great king and successor of the prophets who would maintain perfect peace and joy for all with absolute equity. When any of their kings or prophets did show more than ordinary goodness, they thought of these as at least prefiguring the Christ, and celebrated their gladness in chronicles, poetry, and further prophecy. As an example of this prefiguring of the kingdom of the Christ, it is interesting to compare the twenty-second, the thirty-sixth, and the thirtyseventh chapters of Isaiah with the eighteenth and nineteenth chapters of II Kings. Here we see that Eliakim, the son of Hilkiah, was one of those who by considerable real consecration to Principle prepared the way for the full coming of the Christ. Of him Isaiah declares: "Thus saith the Lord God of hosts. . . . I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house."

Now the "nail in a sure place" was, of course, merely a type of the stability of Principle for which they were looking, as we see where Ezra says: "And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage." Yet it was obviously futile to think of any mortal as the nail in the holy place, the unerringly reliable manifestation of divine Love. The futility in the case of Eliakim is clearly set forth in the laconic pronouncement of Isaiah that closes the chapter quoted: "In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." Only the Christ, the spiritual idea or activity eternally manifesting divine Principle for the complete replacement of every human belief in imperfection, can ever satisfy.

In reality, the Christ, the infinite idea in infinite Mind, has always been present to satisfy with spiritual completeness every right desire. Sooner or later all must learn the lesson of looking to the divine Mind and its spiritual expression instead of to mortals for any benefit whatever. When a man or woman has discerned something of Principle and demonstrated it in his experience, what has taken place is that just so much of the illusion of mortality has been superseded by immortal action. It is this immortal action that is to be appreciated as the expression of divine intelligence. In the study of the Bible, then, or in the consideration of human affairs to-day, the work of each one is to understand Principle and its idea as the only reality, and to prove this understanding in living. The vitality of the Scriptures is indestructible; but now, as of old, the seeker for the truth needs to turn away from the mortal sense of things to the eternal verity of which all human experience is but the counterfeit. As Mrs. Eddy says on page 41 of "No and Yes," "There are sinners in all societies, and it is vain to look for perfection in churches or associations. The life of Christ is the perfect example; and to compare mortal lives with this model is to subject them to severe scrutiny." GUSTAVUS S. PAINE.

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Special Announcement

The Trustees of The Christian Science Publishing Society announce with sincere regret the resignation of Mr. David B. Ogden, who thus completes 13 years of service with the Publishing Society, as Business Manager and Trustee. Mr. Ogden's letter of resignation is as follows:

"Messrs. Herbert W. Eustace and Lamont Rowlands, Trustees— "Dear Friends:

"For some time past I have been considering the placing of my resignation as Trustee of the Publishing Society, but because of the fact that for more than 13 years I have been connected with the work of the Society, first as Business Manager and latterly as Trustee, I have felt I should withhold my resignation and do what I could to help sustain Mrs. Eddy's Deed of Trust, which created the Trustees of the Publishing Society, that when this deed was attacked placed upon them the responsibility of carrying forward that part of the great work conceived by our Leader, Mrs. Eddy.

"Now that the litigation between the Trustees and the Directors is concluded, and preceding final decision of the Supreme Judicial Court of Massachusetts, I feel I have fulfilled my duty and I therefore now tender my resignation as Trustee and respectfully request its acceptance at your earliest convenience.

"I desire to express my deep appreciation for the privilege of serving the Society and for the kindness and consideration shown me by my associate Trustees.

"Yours sincerely,

(Signed) "DAVID B. OGDEN.

"June 25, 1921."

The resignation became effective June 30.

The Trustees of The Christian Science Publishing Society announce the appointment of Mr. Paul Harvey of New York City as Trustee of The Christian Science Publishing Society, to fill the vacancy caused by the retirement of Mr. David B. Ogden, announced in The Christian Science Monitor, Friday, July 1.

Mr. Harvey was born in Chicago, Illinois, and attended the School of Painting, Chicago Art Institute; also Marietta College, Marietta, Ohio; Harvard University, Cambridge, Massachusetts; and the University of Chicago. After leaving college he was actively engaged in business in Chicago for a number of years, during the latter part of which time he was associated with the firm of Lee, Higginson & Company. For many years Mr. Harvey has been an earnest and consecrated Christian Scientist, and for a number of years has devoted his time exclusively to the interests of the Christian Science movement. Mr. Harvey is the son of Turlington W. Harvey, who was one of the pioneer business men of Chicago and the founder of the town of Harvey, Illinois, which bears his name.

The appointment became effective July 5, 1921.

Testimonies of Healing

I wish to express my gratitude for the benefits I have received through Christian Science. Before receiving my first treatment I was an agnostic, but with great joy I realized that there is a God and one we can rely upon at all times for help. I was healed of a chronic back trouble from which

I had suffered for years. I tried all kinds of medicines and doctors but they were of no avail. The tobacco habit of twenty-eight years' standing left me while I was reading "Miscellaneous Writings" by Mary Baker Eddy. I am living with my family on a homestead thirty miles from the nearest railroad, and I have found the Christian Science literature very helpful. Through a right understanding of God I have overcome many difficulties and have seen with joy the overcoming of disease in animals. I am thankful to God for leading me to this great truth.

GEORGE CARNEY, Anselmo, Alberta, Canada.

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I am indeed grateful for Christian Science and all it has done for me. I first had treatment for constipation, and although my healing was not instantaneous I am grateful, for had it been I probably would not have given Christian Science the thought or study that I have. I had always been subject to malaria, colds, and similar ailments whenever in the South. These simply passed away without treatment during my study of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Our baby boy, who was born under Christian Science treatment, has known nothing else, and has been untouched by the numerous material laws supposed to govern babies. For this and many other proofs of God's help I am indeed thankful; also for our literature.

(Mrs.) Nainlee L. Pharr, Memphis, Tennessee.

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It is a number of years since I was given up by the doctors, who said that there was no help for me, that I had inflammation of the liver and stomach, and valvular heart trouble. My husband had taken me to New York to see three specialists, who also said there was no help for me and simply told me to be just as careful as I could. After everything possible had been done I turned to Christian Science for help. At that time I had to be lifted about in bed, but after a practitioner had explained Christian Science to me somewhat, I was willing to give up and trust all to God. In less than one hour I got up out of bed well. The next day, when friends came who had heard that I was dying, I cooked dinner for them. I have not taken medicine from that day to the present time, but have relied wholly on Christian Science.

I had been a member of a denominational church since girlhood but was never satisfied, nor did I get the satisfaction I desired from the study of the Bible, until I became interested in Christian Science. Both my husband and I have had many wonderful demonstrations. We know that all ills can be overcome through the understanding of divine Principle, God.—(Mrs.) Ada Painter, Sparks, Nevada.

This above testimony is true in every particular. I too have relied wholly on Christian Science since my wife took up the study of it, and have found the Christian Science church the first church in which I have ever been wholly satisfied. I too have had several wonderful demonstrations during the time that I have been interested in Christian Science. I am very thankful for what Christian Science has done for both my wife and myself.—WILLIAM PAINTER.

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I will endeavor to express my gratitude for Christian Science and to those who have so kindly assisted me. I am so grateful to the practitioner who brought the message of Love to one who was utterly cast down, and to all who

have been so kind in supplying me with Christian Science literature. It was through the help of these kind people that the most wonderful change was brought about in our home, and my heart is overflowing with love for God and gratitude to our dear Leader, Mrs. Eddy. Before coming into Christian Science I suffered from many diseases, and doctors had told me that they could not cure me. I had given up all hope of ever being a well woman again, and felt as though I had been forsaken by all my friends and that because I was sick they did not care to be bothered with me. I thought that God had sent sickness upon me because of my sins, and that He would not heal me. When I read the Bible I could not understand it, but thanks be to God a new light has dawned upon me, "old things are passed away; behold, all things are become new." is the new birth, and these are my happiest days.

When I came into Christian Science it was with the hope that I might be healed of my physical ailments, but through the study of Mrs. Eddy's writings I have not only been healed, but I have gained some measure of understanding of the spiritual teachings of the Bible. Words cannot express my gratitude for the peace "which passeth all understanding." I first started out in search of health, but I have found something that is far greater than all else, a God who is ever present Love.—(Mrs.) Sadie Scully, Tulsa, Oklahoma.

Christian Science came to me a good many years ago, and found me among those referred to by our revered Leader, Mrs. Eddy, on page 570 of "Science and Health with Key to the Scriptures" where she says, "Millions of unprejudiced minds-simple seekers for Truth, weary wanderers, athirst in the desert-are waiting and watching for rest and drink." My church did not satisfy me for it did not answer my questions about God. After investigating several other denominations I came to the conclusion that I would have to wait until I passed into another world to find out the why and wherefore of it all. At this time I had been under the care of physicians for three years, and was told by three that the stomach trouble from which I was suffering had become chronic. One Christian Science treatment healed this condition, and since that time Christian Science has been my only physician, and it has never failed when faithfully applied, no matter what the problem was.

A severe case of the grip was completely overcome in a few hours, although before coming into Christian Science a similar attack had kept me in bed for ten days and for months afterwards there was a great sense of weakness. At another time, on my way to business I had a bad fall on the stone pavement. Some men ran to my assistance, but before they reached me I was able to get on my feet. For three days I attended to all my duties, although unable to eat or sleep on account of extreme pain. Several times I was tempted to ask for aid from a Christian Science practitioner. On former occasions of need I had always done so but this time I wanted to prove for myself that "God is no respecter of persons," and my faith was justified, for on the morning of the fourth day I awoke, after one hour's sleep, entirely free from pain, and with a feeling of confidence which I would not have had if I had asked for help. Up to this time I had not looked at the part of my body which seemed most affected, and was glad that I had not done so, as there would have been a great deal of fear to overcome, for the condition seemed most serious. But day by day this faded away and left nothing to remind me that I had ever had such an experience.

I can recall many healings, physical and otherwise, but in common with all Christian Scientists, the spiritual awakening is what I am most grateful for. I am being healed of criticism and resentment, and am learning more and more to see the real man of God's creating. I give thanks to God, and my gratitude goes out to our blessed Way-shower Jesus the Christ, to our beloved Leader, Mary Baker Eddy, and to all who are following her as she followed Christ.

(Mrs.) MINNIE CLARKE, New York, New York.

It is with deep sincerity that I give thanks to God for all the benefits that He has bestowed upon me, and which I rejoice in more and more each day since I perceived the truth. Thanks to Christian Science I have been delivered from very serious moral and physical troubles, and I shall be profoundly happy if I can contribute to the consolation of any suffering heart.

A few years ago, much weakened morally and physically, I was suddenly struck down by congestion of the brain. My condition was very serious, to mortal sense, and left no hope. I was at Geneva at that time, and a friend there, alarmed at this condition, which was growing worse, brought me one day a small pamphlet published by The Christian Science Publishing Society in Boston, of which I did not understand much owing to the state of mental depression in which I then was. However, by instinct I clung vaguely to what was offered to me, with an intense desire for something true and good. In this research I used the little strength that remained to me. It was then that general paralysis, which had been feared, began rapidly to develop. Totally deprived of speech, it was in complete coma that I was carried to the hospital. The doctors used the remedies usual in such cases, but according to them no hope re-

During this time a Christian Science friend who took an interest in me worked for me in Christian Science tirelessly and with boundless devotion. The result was that at the end of two days I woke up from this long sleep realizing where I was but not being able to speak. My memory returned, accompanied by a light so distinct that I at last felt my desire realized. I understood that I was in God's hands. Feeling myself sustained I accepted the situation, with joy and patience. Ten days afterwards I was able to walk, to employ my hands for any delicate work, and to speak almost correctly. My joy was only equaled by my gratitude. All the troubles disappeared gradually like a bad dream. My strength and happiness were harmoniously established, and they increase in proportion to my understanding. Since then I have been able to fulfill happily and from day to day the ordinary duties of life, supported in times of difficulty and trouble by the truth. I have confidence, and turn in every emergency to God who governs all with love.

I thank God for the certainty of happiness which He places within our reach along the way that He reveals, for the blessed peace which He has given us, and for all the good which He bestows on us. I am grateful to Mrs. Eddy, our dear Leader, who by her clear and exact instructions directs us in this way of Truth and Love, giving us all courage to be reformed morally and physically. I am grateful to all my friends who have helped me so much to understand more clearly the beauty of this treasure, Christian Science, which satisfies all the aspirations. I am especially grateful to the practitioner who devoted herself with such loving care that nothing discouraged her, and whose great kindness sustained and guided me in my uncertain

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steps at the beginning. I am grateful for my progress in understanding, for the intuitions that assure us of God's ever presence, that He protects us under all circumstances, and loves us. I am grateful for the great joy felt in reading our precious textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, translated into French, thinking of all the good that those who have waited so long are now drawing from that source, and I am also grateful for the French periodical, Le Héraut de Christian Science, bringing us such comforting reading and helping us to realize in our experience the ever presence of good.

(Miss) NITA VALDER, London, England.

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Christian Science came to us several years ago, and during this time we have had many beautiful demonstrations. During the influenza epidemic my daughter and I were healed in five days of a severe attack and we did not suffer any after effects. My daughter was healed of a fractured collar bone, most beautifully and perfectly. She played at a piano recital just one week after the accident occurred. We are sincerely thankful to God and grateful to Mary Baker Eddy for the new-old truth which does make free.

MRS. WILLIAM S. AUGSPURGER, Franklin, Ohio.

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With a desire to express my thankfulness to God, and with appreciation of Christian Science, which heals all our diseases and brings peace and happiness, I am writing this testimony. I first turned to Christian Science for the healing of appendicitis. Our doctor had engaged a room for me at the hospital and had made preparations for a surgical operation, but that evening a friend called and told me of the healing power of Christian Science. I decided to try it and immediately called a practitioner, and I was healed in three treatments, not only of appendicitis but of other severe ailments that had caused me untold misery since my first child was born several years before. Since then there has been no return to the use of material means. An abscess on the brain, scarlet fever, and many other ills have been healed through the truth.

I am thankful for the physical healing, but more so for the spiritual understanding I have gained and for the proof of God's nearness to us and His willingness to help us in all ways, and my desire is to help others to know the truth which Mrs. Eddy's revelation has made available to all. I wish all might have the *Scntincl* in their homes; it is such a help, and through it we learn of the good others receive, bringing us all into one universal family expressing harmony and our birthright of freedom.

MRS. EDWARD X. HERR, Montague, California.

I wish to verify my wife's testimony of healing, which was a beautiful demonstration of God's presence and power as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures." I also wish to add a few words of gratitude for the healing I have lately experienced. One evening when ready to return home from the field I attempted to ride one of the horses, which threw me violently to the ground, breaking several ribs. The suffering was intense but after I arrived home my wife and I held persistently to the truth and the next day called a practitioner, who lovingly commenced work for me. I did not stay in bed a day and in a week was driving our car, and after three weeks I did all the heavy ranch work I had to do. I am truly thankful for the truth that makes man free as God intends he should be.—EDWARD X. HERR.

The power of Christian Science to heal the sick was borne in upon me in my childhood, when a beloved relative, who was also my foster mother, was restored to perfect health and activity after twelve years of invalidism. From that time on, whatever illnesses I had were overcome for me through her understanding of the truth which had healed her. I did not turn to Christian Science myself, however, until many years afterwards, when a great unrest and dissatisfaction took possession of me, causing me to leave the church of which I had been an active member for years and to delve into philosophy and whatever new cult seemed to give promise of spiritual satisfaction. At that juncture a close neighbor and friend had a wonderful healing in Christian Science, and told me of it, giving the glory to God, and I awoke as from a dream to the realization that Christian Science not only heals the sick but also satisfies spiritual yearnings. Since that time we have had many proofs that this teaching is not circumscribed in its application, but that it conquers fear, timidity, and discordant conditions of every nature and brings to the sincere student the spirit "of power, and of love, and of a sound mind." Physically I have been healed of heart trouble, of anæmia accompanied by extreme debility, and have been able to overcome in their incipiency many other ills.

The following incident is only one of hundreds that might be cited in proof of the power of the truth. Very recently, while taking a long walk, I passed through a locality of large private estates with such an abundance of flowers in bloom that I found myself wishing I could have some to carry home with me. There seemed nothing to do, however, but to enjoy, without covetousness, the glorious sight of them and the perfumed air; but walking farther I came to an open field overgrown with daisies and with a syringa bush in full bloom in the midst of them. This seemed a very simple and beautiful illustration of how, even to the human sense of things, "No good thing will he withhold from them that walk uprightly." The next day, however, I noticed that the palms of my hands were swollen and inflamed, and the soreness rapidly increased and began to spread, notwithstanding my work to overcome it. Then I remembered that while I was gathering the flowers I thought once of something I had heard about poison ivy. and, without denying its reality, I wondered what it looked like. I feel sure that I touched no foliage at all except that of the syringa, but I did entertain the thought of poison ivy as something existing, something which one must be careful not to touch, and the result was a manifestation of poisoning on my hands. As soon as this false thinking was uncovered, the belated denial was made of any such belief and of any believer in it, and the truth was declared as stated by Mrs. Eddy on page 234 of "Science and Health with Key to the Scriptures," where she says: "Evil thoughts and aims reach no farther and do no more harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence." The soreness vanished almost immediately, and before night the last vestige of inflammation had disappeared.

With just such little experiences is daily living crowded, and we find ourselves growing, moment by moment, into fuller understanding of the perfect harmony of God's creation. I am deeply grateful for Christian Science, and my appreciation of Mrs. Eddy and of her tremendous life work increases every day.—(Mrs.) Bernice Williamson Carter, Brighton, Massachusetts.

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Christian Science Sentinel

Signs of the Times

[From an Editorial, "Courage—What Is It?" in Chicago Herald and Examiner]

It was intellectual courage that enabled your early ancestors, with a hand almost as feeble as your own, to make themselves masters of this earth.

They built little huts and fought to protect them. They barricaded themselves in caves and, when it was necessary, went out to battle with the bear or tiger trying to roll away the protecting stones at the cave entrance. That was the early, rough kind of courage, and on that courage were built our early civilization, villages and towns, settled homes.

We travel across this country from ocean to ocean in warm, protected cars, looking out on great cornfields, wheat-fields, mountains, and rivers. And as we travel we forget that every acre was conquered by courage. Courage took the men in their wagons, with the women and the children, to wild, unknown lands. Courage and perseverance cut down the trees, dug up the stumps, cleared the land. Courage enabled families to settle among the savage Indians, isolated, constantly in danger. It was the courage of the pioneer that constructed this nation. A great courage is that of the pioneer, whether it be Columbus starting an ocean trip that men thought must end in death, the pioneer taking his family to live among savages, or the pioneer priest taking his religion to the tents of savages to save those that would murder him.

Who possesses courage? Any woman or man that puts an abstract idea, love of children, friends, country, honor, or justice, ahead of personal safety and comfort. Joan of Arc possessed courage as she walked toward the stake where she was to be burned alive when all her friends had abandoned her. . . . Mary Baker Eddy possessed courage when, disregarding ridicule, mockery, lack of sympathy among those closest to her, she persisted in her work of building up a religion that has brought happiness to thousands who find it only in her teachings.

[From "Darkness and Dawn," by Oscar L. Joseph in Methodist Review]

The declaration that things are in a deplorable condition has the sound but not the sense of piety. It is the essence of impiety and a blasphemous slander against God and His Christ. It is an expression of cynicism, a more sinister foe of hope than doubt or despair. . . . Men of heroic mold think of "impossible" as a "blockhead of a word." They accept the conventional standards of ability with a large grain of the salt of humor, and meet opposition with serene self-possession. The very genius of their Christianity leads them to expect victory, and so they estimate the forces of evil from the standpoint of the future and not of the past. They are certain that "evil is an essentially conquerable thing." Whatever may be its record, the seed of decay is in it, and its ultimate destruction is only a question of time.

[From a Report in The Luton (England) News of an address of the Rev. W. H. Haden, Before a Workers' Mass Meeting]

Every century had its great wrongs. In every century was to be found a body of men and women who had cried out against the wrongs, and they had found expression in prophet and reformer, and God had breathed through the prophets and reformers; people had longed for better things and wrong had been righted. If this was a black day it was an immeasurably brighter day than England had ever seen before in the times of its former great critical hours.

There had been evils which would not be tolerated for an hour to-day. No man would bear to be lashed and no soldier or sailor would be dragged from his house by the press gang and be forced to sea or to war. And so he would breathe a word of encouragement before leaving this part of the subject, and would say that he believed this uprising to be divinely inspired. The spirit of God was moving upon the face of the dark waters of industrial confusion, and the uprising against oppression was essentially religious. . . . He asked them to take the beam out of their own eye, to cleanse their own hearts, to be strong, for the pure were always strong. . . . Take drink. The man who drank much beer thought beer. And where would beer-thinking lead them?

[The President of the American Medical Association, as reported in The Boston Herald, opposes Liquor Prescriptions]

Dr. Hubert Work of Pueblo, Colorado, the new president of the American Medical Association, in his address on assuming office, in the Boston Opera House, gave a death-blow to the hopes of those who have looked to the A. M. A. to give its indorsement to the practice of prescribing beer and wines freely by the profession. The occasion was that known as "the opening meeting," which to hosts of members who come from afar and who do not sit in the house of delegates, is the one great occasion of the session.

Dr. Work said: "The promiscuous prescriber of alcohol, licensed as a physician, but whose ethical sense would degrade a bartender; the perfunctory prescriber for a fee; the vender of habit-forming drugs; all are educated criminals, a social menace, but posing as physicians. These physicians are tolerated by the public because of an integrity, efficiency, and self-abnegation of a majority of medical men so great that these derelicts almost escape notice." Physicians, he continued, "must earnestly address themselves to the cause and prevention of disease and disability as the primary concept of medicine, safeguarding its fundamentals, lest the profession lose its esprit de corps and its place in public esteem. If its members become pieceworkers, it may fail of public appreciation as an essential economic factor in the preservation of the national wealth, because of depreciating national health."

[From The Times, London, England]

The desire to be master of our circumstances is general, and men seek this lordship in more ways than one. Many hope for their freedom by cultivating the faculties of the mind or developing their æsthetic powers. Culture in its widest and highest sense enables them to rise above the restrictions of circumstance to find their satisfactions in philosophy, art, or literature. The man who learns to be at home with the great writers and artists finds himself carried far beyond the restrictions of the world's circumstances to a kingdom of the mind where all things temporal pass into nothingness. Such a man is no longer a city clerk, or a harassed professional man, or an anxious politician, but a citizen of an empire where each member enjoys a perfect and satisfying freedom from the conditions in which otherwise his life is too often cribbed, cabined, and confined. Such refuge, however, from the irksome conditions of life is not so much secured by victory over circumstance as by flight from its power. In thought and feeling men escape from the claims, the distractions, the tasks of the world, but their liberty is only temporary. They must sooner or later come back to earth again to find that they are not, after all, masters in the world of commonplace work. At

best they are servants who are allowed an occasional holiday. For them circumstance is still the imposition of a tedious drudgery, to which they must comply in the sheer necessity of sustenance or the preservation of their reputation in the world. They cannot claim to be rulers of circumstance. . . .

Something else is necessary. It is the claim of religion, and supremely of Christianity, that the true use of the world and all that makes up circumstance is found when it is made the instrument of the Spirit and employed in the service of a higher power than itself in the extension of the kingdom of righteousness and truth. Only in this way do men rise superior to their circumstances and become no longer the slaves but the masters of the conditions in which they live. They may not be able to alter them, but they can employ them according to their own purpose. It is in a man's use of circumstance that we test the worth of character. The same conditions have quite different results in life. One man may employ them to the development of the highest qualities, while another will make them little else than the instruments of his own degradation. Circumstances can never be offered as an explanation of virtue or be pleaded as an excuse for vice. There is something in a man which imposes upon him the sense of responsibility. . . Let him exchange bondage to circumstance, "that unspiritual god," for the service of Him who makes men masters of themselves and of the world in which they live.

[From an Address by A. Lawrence Lowell, President of Harvard College, June 19, 1921]

Although men are by nature gregarious creatures, they should not, like sheep, move under the simple impulse of the mass. Man has the ability to think for himself, to weigh reasons, to forecast in some degree the future, and to reflect upon the consequences of his acts. In times like these it is of vital import that his responsibility for his individual opinions should be relentlessly asserted. Clamor of a crowd is often mistaken for opinion. The art of producing the semblance of a public opinion by a general shout has progressed greatly within a generation. Group psychology has been studied until we are familiar with its principles and its use. Let us not suppose that because psychology of crowds is a fact its results are therefore right; or that, because organization and machinery furnish a powerful weapon for propagating ideas on the part of those who believe in them, the ideas themselves are therefore correct.

[From "The Broadening Horizon," an Editorial in The Saturday Evening Post]

Ever since the world began there have been careers for the very strong, able, and perhaps cunning men. But until recent times they were few in number, and even in the pioneer days of this country they could be numbered probably on the fingers of one hand. But now they spread out in every direction, and the avenues of approach are not closed to any one who has even moderate training. A career was formerly considered the exclusive property of the rich, the well-born, or those who possessed mere superiority in muscle, fighting skill, sheer force of personality, or low cunning. But now there are great numbers of varied and diversified occupations requiring many different qualities and temperaments, and any one of them if pursued with moderate success may fairly be said to afford a career. A certain amount of ability, of course, is needed to attain success in any line, but when the channels of activity have

become so numerous, dissimilar, and multiform, abilities which formerly had no use or recognition are called upon in ever increasing measure. . . . Success no less than government has become democratic.

[From "Luther as a Prophet of a New Age," by Prof. George W. Richards.
D.D., LL.D., in The Homiletic Review]

Instead of trying to make God gracious by making himself righteous, he [Luther] discovered that God is gracious and that He makes man righteous. In other words, "The just shall live by faith." In this experience was the dynamic of a new age. Luther ceased to be a monk working to save himself, and became a child of God, rejoicing in the assurance that he was saved. . . . The new-born age was after all only in its infancy, wrapped in the swaddling clothes of the old time. It is even now only coming into manhood, and when it has reached its maturity men will doubtless hail the monk of Erfurt and the Reformer of Wittenburg as one of its greatest prophets.

["Thinking," an Editorial from the Santa Cruz (California) High School Publication, Weekly Trident]

Thoughts are wonderful things, provided they are clean and wholesome. But a bad thought makes or ought to make one feel terribly ashamed of himself. There are a few who will read this editorial and laugh, but that will not alter facts. Good thoughts are always refreshing; bad ones become tiresome. Thoughts are our constant company. They are the only company we can keep and completely control. Bad thoughts are like bad company, they corrupt us. If every day our thoughts become a little worse than the day before we are degrading ourselves and those around us just so much more. Maybe we are unconscious of the fact that we are stepping lower. Have an ideal of cleanliness in thinking; and live up to it.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for The Christian Science Monitor, Christian Science Sentinel, and The Christian Science Journal: also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any one issue of any of the Christian Science periodicals:

Monitor	 .\$.03	a copy
Sentinel	 071/2	"
Journal	 30	"
Der Herold	 18	"
Le Héraut .	 18	"
Quarterly	 221/2	"

These rates are net and take the place of the former 10% discount on periodical orders.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massa-

chusetts. From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail

unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off

at the time of their publication in the Monitor. These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and imme-

diate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale in a short time six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U. S. A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

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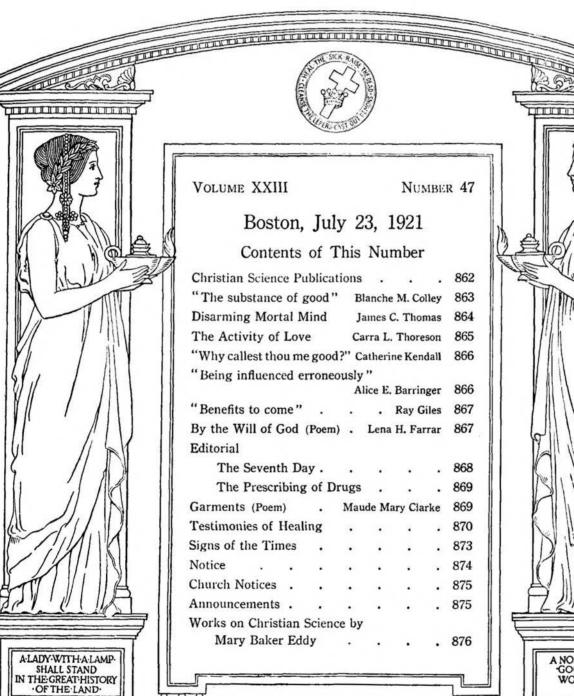
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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"The substance of good"

BLANCHE M. COLLEY

CINCE the beginning of the Adam-dream, when man was If first condemned to till the soil, one of the greatest problems of mankind has seemed to be that of supply. Out of the multitudinous illusions and false concepts of mortal mind, gradually there took form the belief that a man could not possess all that he needed to live happily and successfully. A neighbor or fellow man seemed always to have what one lacked or desired; hence the natural way to attain a desired object was to exchange with or take from the neighbor. From such simple beginnings have been evolved the vast and varied business activities of our own time. From the very first, men have striven to attain, have sought better things, reached out for good, according to the individual concept of what was good or most to be desired. In a vast majority of cases, the goal sought is wealth and the road thereto is called successful business.

Upon entering the business world one may be beset by fears and doubts and laws of limitation. A change of political régime may cause great uncertainty; it may be feared that another firm may in some way undermine the business, that some individual more keen may force one out, or one may outgrow his usefulness and be shelved; and so on and on through innumerable phases of fear and dread of failure. Since the day when Cain, jealous of Abel's manifestation of higher attainment, favor, and success, slew his brother, the zeal to obtain and retain material wealth and power has often developed and revealed the animal propensities of human nature,-greed, selfishness, malice, envy, jealousy, and dishonesty,-which one must overcome if he would climb the ladder of fame or success. The cause of all this is suppositional mortal mind. What is the remedy for it? Surely there is but one, namely, the recognition of Mind as infinite Spirit, God, Truth, Life, and Love.

Men are standing in their own light and beating the air! The thought that human beings constitute man and in and of themselves are something, when in reality they are nothing, is back of every discord and sense of lack encountered in the course of human experience. In other words, a false concept of God and man or the belief in material man and material substance or supply is the Pandora box of all ills. Christ Jesus plainly declared God to be Spirit. In his first recorded words we find him declaring that he must be about his Father's business. Throughout his life he proved, absolutely and beyond all dispute, that the same law which raised the dead and healed the sick was operative in providing for the human need of the moment in all places, under all circumstances. His whole mission was to teach men that to have a true knowledge of God, the Father of all, was to have life, and have it "more abundantly."

As in all else, the remedy for a false concept of business, with its cumulative fears of loss, lack, or failure, is in obedience to God, in keeping in letter and in spirit the commandments, "Thou shalt have no other gods before me,"

and "Thou shalt love thy neighbour as thyself." To the materially minded it may seem a far cry from business to the Commandments, but let us consider for ourselves. In the sixth chapter of Matthew we find Christ Jesus, during his Sermon on the Mount, talking of common experiences in daily life. He speaks of varied phases of human need and concludes his talk with these well-known words: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is no vague, indefinite suggestion of a rather doubtful possibility, but a clear-cut, well defined rule by which to order one's daily living, and a plain statement of the result of the obedience to and application of this rule. At another time, when asked regarding the coming of the kingdom of God his reply was, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." And correlative to Jesus' statements are the words found on page 560 of "Science and Health with Key to the Scriptures" by Mrs. Eddy: "The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man."

God, the great I AM, made man in His image and likeness. God is Spirit, Mind, and man is His perfect, spiritual idea or expression. Man is not, then, a creature of matter; he is the reflection of all Godlike qualities. All that he has, all that he knows, all that he does, is as it is because of what God is, has, knows, and does. God is infinite good; therefore there can be in man's activities not one iota of anything save good. Reflecting God, man's activities are necessarily Godlike. Man's real business is simply right activity, and right activity is naturally and logically successful business.

Business is the ever present, harmonious manifestation of divine omnipotence-the activity of Mind, or God. There is but one business and that is the Father's business. Since He is unchanging, and with Him "is no variableness, neither shadow of turning," how can business be at one time good, active, productive, successful, and at another poor, inactive. nonproductive, a failure? Accepting the truth of one cause, and working always from cause to effect, leads to harmony, perfection, in each and every case. It makes no difference what mortal mind or human thought names the discord; it matters not how many voice or repeat the lie, it remains a zero. Divine Principle never made what the world calls a poor man. God never made a failure. He made all that ever was made and He pronounced it all very good. In the spiritual universe, in the all-inclusive realm of the real, there is an infinite abundance of good for every one. success of one does not mar or lessen another's success. The beauty and intelligence of one does not darken or weaken that of another. God's love and power are infinite. He gives to man perfection and completeness, for without absolute perfectibility the Father is not truly imaged or reflected.

In every phase of human experience and every field of human endeavor there is but one way to happiness, har-

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mony, and real success, and that is through a correct and applicable knowledge or understanding of God and His man. Only through a true knowledge of God can one learn the truth about himself and his neighbor, and only as he learns this truth will he gain and demonstrate here and now the great fact that infinity cannot be exhausted, that one man need not lack because his neighbor has affluence. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Let us acknowledge God as All-power, as able to care for, guide, protect, bless, and supply man, not once in a while but all the time, and learn that, as Mrs. Eddy says (Science and Health, p. 301), "As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter.'

All over the world, thinkers are fast reaching the conclusion that not only diseases of the body but business depressions, panics, social wars as well, are results of wrong thinking. True reconstruction and lasting reformation must begin in thought. The world can be truly saved through Mind and spiritual forces—never through material plans or human power. Very quickly the student of Christian Science learns to walk, calm and unafraid, in the midst of an epidemic of so-called contagious disease. Why, then, should he succumb to an epidemic of business depression or disease? Is not the same power which enabled Jesus to feed the multitudes and produce the tribute money operative and available? Grateful multitudes in all parts of the world affirm that it surely is present and demonstrable.

Disarming Mortal Mind

JAMES C. THOMAS

IT is always desirable to disarm engines of human ill will, whether they appear as war's implements, or simply hate and jealousy between individuals or nations. the abandonment of war paraphernalia and wrong motives really involves in some measure the disarmament or casting away of human or mortal mind. The mentality out of which proceeds that long catalogue of evils which Paul lists as "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," must be replaced by the divine Mind, the Mind that was in Christ Jesus. And knowing and adhering to infinite good, or Principle, as the one great power really opens the way to infinite armament, because the true man expressing Principle can never in reality be disarmed. The true idea, man or nation, is never absent from "the secret place of the most High," and possesses the "whole armour of God." The Almighty can no more be laid aside as man's upholder than God Himself could cease to be. If this were universally understood, it would take away at once all need of armies and navies and the "pride, pomp, and circumstance of glorious war."

The spiritual truth is always the best protection. Divine Mind or God is potent, and does not withhold His might from those who seek to understand and fulfill divine requirements. For infinite Love is indeed boundless and gives all good to its likeness. Often is there repeated in the Old Testament the statement that the children of Israel did evil again in the sight of the Lord, together with the record of the troubles that came upon them in consequence, followed by the simple, inspiring assurance, "When the children of

Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel." It was the following after false gods that brought trouble to the Israelites, the false gods of material pursuits. When these ancient followers of the one God, or Principle, "cried unto the Lord" they defeated in war the enemies who were seeking to impose upon them those very gods of superstition and gross materialism. Crying to the Lord in this day, that is, having the desire to learn of divine Mind what is good for man, is bringing about disarmament of navies by achieving the disarmament of mortal or human mind, rendering its evil appetites and wrong purposes powerless. Just as the prohibition of alcoholic liquors comes swiftly when spiritual understanding has undermined the human belief of an appetite apart from the true desire to love God, so the disarmament of war's weapons will follow the subsiding of the desire for material power.

An example of the ultimate disarmament that nations will be expected to achieve and the true armament which will take its place is found in the story of the Master in the garden of Gethsemane when the armed servants of the high priest came to take him for trial and crucifixion. Peter, also armed, used his material weapon to wound one of the assailants. Christ Jesus healed the injury by restoring the ear that had been cut off and said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Thus the need of material arms was discounted in the face of spiritual understanding, and an ideal given for all time to men and nations by the scientific Way-shower. All who strive to do the healing works that Christ Jesus did will find that "twelve legions of angels" will be with them to fight their battles, nay, they will find that sooner or later the expression of materiality called war will begin to disappear. This wondrous time is near, and spiritual understanding is in a measure being used even now for the protection of nations. When it reaches its fullness all material armaments will be seen to be as obsolete as they really are now.

The rise of democracies giving to their people civil and religious liberty has demanded protection for the clearer sense of government thus brought forth. Hence great navies have been built up which have steamed to the ends of the earth not merely to defend and to prevent the destruction of democratic ideals, but to provide for their unhampered advancement throughout the world, together with the blessings clearly attending them. Navies have been the highest understanding of protection which the democratic nations possessed, and they have not flinched in supplying armament for themselves in their struggle toward the light. It was but thirteen years ago, in 1908, that Mary Baker Eddy wrote in The Christian Science Journal, "National disagreements can be, and should be, arbitrated wisely, fairly; and fully settled. It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations" (Reprinted in The First Church of Christ, Scientist, and Miscellany, p. 286). Preceding this statement is another, on the same page, in which she declares, "For many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow-beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves."

The basic disarmament that mortals really need, then,

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is the disarmament of the human or mortal mind and they gain this by holding to the divine Mind as the only real presence. Good being everywhere, evil is nowhere, and this truth dissolves the mirage called the world and its battlings. The belief that there is an earth filled with camps of fighting men is a mistaken assumption of a supposed mind that is itself a mistake. The world that is really here, the universe representative of Mind, is wholly spiritual. It could not be anything else, because what Mind creates must be mental, spiritual. And since one cause, or Principle, made all things spiritual, it made nothing material. Thus it is a present comforting fact that the real disarmament, the vanishing or making absent of material, mortal mind, and mortal creation, is eternally accomplished—the vanishing of what, in the language of John the Revelator, "was, and is not, and yet is."

Elimination of the carnal mentality by mortals means discarding very concrete idols of the world: the belief in material power, the doctrine that might makes right, the theories of a survival of the materially fittest, the theory in general that human beings must rule instead of divine intelligence or God. Every one can assist in this sort of disarmament and the more persistently and consecratedly one goes about it, the faster and surer will take place the elimination of the many engines of human ill-will.

The very method by which the evil purposes of the carnal mind are being disarmed at this time is also arming with spiritual power those who are in the forefront of the contest with materiality. Real armament appears as disarmament takes place, and the ever operative might of eternal Mind comes nearer in the demonstration of good. Mind and its idea are ever the basis of victory, because, being the whole of reality, they leave nothing to be fought, defeated, and destroyed. The love for God and His idea brings men and nations, choosing such love, into the province of that continuous victory which is characteristic of Mind, the Holy One who inspires love. A nation possessing the pure gold of such affection as this will be mighty in rebuking the assertions of arrogant, sinful power, and infinitely helpful and good Samaritan-like toward all in need of help and seeking it. The power of such a nation to rebuke wrongdoing or to uphold righteousness will become more and more clear-cut and quick, more like the expression of Mind, to which it aspires as its ideal of what really is. Mind's activity is the continuous triumph of good, for there is no evil. As with the nation so with individuals in that nation. Advancing understanding of the one holy God or Principle will bring greater and greater spontaneity in healing. The edge of sin, sickness, and death will be blunted until it finally disappears, and the forever and ever of demonstrated good, will take its place. "And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God."

The Activity of Love

CARRA L. THORESON

TRUE activity is the utilization or expression of the qualities of Spirit, such as love, unselfishness, meekness, kindness, happiness, thoughtfulness for others. The divine Mind expresses its activity through man, and cannot express anything but good. The false beliefs of disease, injustice, dishonesty, lack, and discord, with all their accompanying misery, recognized as real by the material senses, are not true activity. They are but the supposititious opposites of

the real and true qualities of Mind, expressed as health, justice, honesty, abundance, harmony. Infinite Love, knowing only the truth, cannot know anything about these false beliefs; hence man, as God's image and likeness, knows them not. These mortal beliefs cannot really prevent the apprehension of the beauty of God's universe with its infinite, harmonious activity. They reign in human selfhood alone; hence the elimination of self is imperative if we would emulate the selfless love and activity of the Christ. God, divine Love, the only real, active power, is never for an instant separate from His creation, and, as His law operates unceasingly, He is ever pouring out good and good only to His idea, which receives constantly, therefore, without limitation the abundance of good.

On page 187 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy declares, "The divine Mind includes all action and volition, and man in Science is governed by this Mind." The lucidity of this statement is unsurpassed. It follows, then, that the divine Mind alone can form and determine a purpose, the accomplishment of which must be expressed through His image and likeness, man. Mrs. Eddy also writes in "The First Church of Christ, Scientist, and Miscellany" (p. 189), "The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love;" and again, on page 268, "This time-world flutters in my thought as an unreal shadow, and I can only solace the sore ills of mankind by a lively battle with 'the world, the flesh and the devil,' in which Love is the liberator and gives man the victory over himself." The power of Love to liberate from all the ills of the flesh, as well as from all mental disturbances, has been accurately demonstrated thousands upon thousands of times in the history of Christian Science.

As we recognize Love as all-powerful, ever present, and ever operative, admitting no suggestion of some other power, we are given the victory over false beliefs. All down the ages the law of Love has actively operated, alleviating suffering and woe wherever there was found a spiritual grasp of the truth, the vision of the Christ. When the children of Israel, camping by the sea, looked up and saw their enemies in close pursuit of them, they were so frightened that they cried aloud to the Lord to help them. Then they reproached Moses for bringing them out of Egypt, saying that it would have been better had they stayed and served the Egyptians. And what was Moses' answer? "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day. . . . The Lord shall fight for you, and ye shall hold your peace." Moses realized that divine Love was ever present, encompassing their camp, operating to deliver them; and the proof soon came, for the waters of the sea divided as Moses, governed by divine intelligence, gave the command, enabling the Israelites to pass over on dry land, while the pursuing enemies were engulfed in the returning waters.

It seems strange that after this wonderful demonstration of God's protecting power the children of Israel could ever again doubt the ever present activity of divine Love; but again they murmured while in the wilderness of Shur, because of the bitterness of the waters of Marah; and again faithful Moses cried unto the Lord, and divine intelligence showed him a way to sweeten the water so that they might quench their thirst. But not yet were these doubting children convinced that deliverance from Egypt was really what they desired. As they journeyed through the wilderness of Sin, hungry and discouraged, their thoughts turned longingly

back to the fleshpots of Egypt, for to mortal sense there was no visible supply for their present needs. There was no necessity, however, for their fear and anxiety. Ever watchful, divine Love gives the supplies needed. Quails and manna came to them in abundance, and to prove that divine Principle supplies every need and is ever present, Moses commanded them not to save any of it until morning; but some of them disobeyed, and when the morning came the food was unfit for use. After that they were more obedient and were plentifully supplied for forty years, "until they came to a land inhabited."

Daniel, as he stood in the den of lions, had the vision of the Christ. He knew that the law of divine Love was ever operative and that, enveloped as he was in ever present Love, bestial hatred could not reach him. The three Hebrews in the fiery furnace knew that they were surrounded by Love and that Love protected them from the flames, so that not a hair of their heads was singed, "neither were their coats changed, nor the smell of fire had passed on them." Not even the smell of fire! So clear was the vision of divine Love that even King Nebuchadnezzar perceived it as a form "like the Son of God," and recognized that the men were unharmed.

With such unquestionable proof that infinite Love cares for and protects man, supplying every immediate need, why should we listen when mortal mind suggests that we are ill, unhappy, or in need of the material things of life? Instead of listening to such suggestions we should remember that Christ Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And further, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." Of course, if we are obeying this divine precept, and realize that to-day's needs are really already provided for by ever active Love, we cannot doubt for a moment that tomorrow's needs will be supplied in the same way. Nor need we fear that Love cannot straighten out all the tangles in the skein of doubt and worry over what may seem an unsolvable problem; the law of Love works out the solution absolutely and harmoniously. With infinite tenderness a man is lovingly corrected through the turning to Principle until he finally recognizes the true heritage of man, the reign of harmony.

One who indulges evil propensities, instead of relying upon divine Principle to harmonize all discordant conditions, is making heavier his brother's burden and multiplying his own difficulties. If one is constantly expressing Love, one cannot be entertaining a single unkind thought, nor can one be the victim of the evil thoughts of others. Love gives everything worth having, and never takes away anything which it has given; and as Love becomes paramount in our lives.

". . . the cares that infest the day Shall fold their tents like the Arabs, And as silently steal away."

The false beliefs of sickness and sin simply vanish, as Love makes felt its supremacy and power.

Because of Jesus' perfect understanding of spiritual law, divine Love was able to operate through him scientifically, instantaneously healing the sick and the sinning, and supplying every human need as it was presented. But Christ Jesus never saw a blind, lame, sick, sinful, or poverty-stricken person before him; it was the perfect creation of divine Mind which he saw, and instantly the false belief of an imperfect man was healed. This is the example for all to follow through the understanding of divine Love's activity as ever present.

"Why callest thou me good?"

CATHERINE KENDALL

HUMAN goodness at its best is but a counterfeit. How we do stand in our own light, and in the way of our own progress by leaning on this broken reed! Our highest aim and greatest happiness is to reflect divine good, God, and we do this effectually only as we rise above the human relative sense of virtue. Jesus drew the attention of the rich young man to this fact in the seeming rebuke as given in the nineteenth chapter of Matthew's gospel: "Why callest thou me good? there is none good but one, that is, God." The young man was blinded to the highest absolute knowledge of good by the importance he attributed to the human appellation. This attitude of mind acted as a deterrent, and does to-day in that it obstructs the vision of the universal good which all may reflect, for, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 13), "Love is impartial and universal in its adaptation and bestowals." Since man always has the ability to reflect universal good, why should one address another as if he, the latter, held a monopoly? "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

We need not hug to ourselves that which prevents us from realizing the one and only source of good. We break the First Commandment by making a god of the human self and placing it on a pedestal, whereas by attacking this false god, by seeing through the illusion and making a seeming sacrifice we are abundantly compensated. Thus we are enabled to reach the one and only pure good, which is healing and harmony and joy. "Blessed are the pure in heart: for they shall see God." Now this enemy must be deposed. In the endeavor one sometimes acquires the habit of self-depreciation, while still clinging unconsciously to an almost secret thought of one's own virtue. This needs following up and eradicating. One should not allow this habit of depreciation to develop into self-condemnation, with its attendant depression, and thus be blinded to his God-given abilities, the knowledge of which gives assurance and confidence, not in self but in God. We need to overcome the two extremes of self-righteousness and undue abasement, and find the happy mean, the sure knowledge of man's unity with his Maker. This is success, for, in the words of Mrs. Eddy (Science and Health, p. 192), "Whatever holds human thought in line with unselfed love, receives directly the divine power."

"Being influenced erroneously"

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ALICE E. BARRINGER

IN the Preface to "Science and Health with Key to the Scriptures" (p. vii) Mrs. Eddy says, "The time for thinkers has come." It always has been "the time" but it was not until our beloved Leader, Mrs. Eddy, recognized the fact, that we saw how it is our own duty to practice right thinking ourselves. She says in the Manual (Art. VIII, Sect. 1), "A Rule for Motives and Acts," "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." Does not this point to the fact that we have to do our own work in thinking, and that thinking must be the dedicating of all our thoughts and actions to God, Principle, Life, Love, and Truth, who thereby purifies them and makes them an offering to Himself? The time has most surely come to us to judge righteous judgment, and those who are studying Christian Science are finding that by exercising one's own power

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of right thought or judgment, and not merely relying on the thinking and guiding of others, one can protect one's self against being led astray and influenced erroneously.

When the mandate from King Darius was sent out to his people that no petition or prayer was to be made to any but the king, Daniel did not consult with any of his Hebrew brethren as to his intended mode of procedure. He knew that God alone was his guide, Principle, and lawgiver, and that there was no one to consult on any present or future action. Fearlessly he prayed, as was his custom, kneeling at his window, not considering the expediency and not counting the cost. He only knew his thoughts, actions, and their results were dedicated to God, and that what was wrong about them divine Love would bring to light, correct, and purge away. Mrs. Eddy tells us in "Retrospection and Introspection" (p. 84): "The opinions of men cannot be substituted for God's revelation. In times past, arrogant pride, in attempting to steady the ark of Truth, obscured even the power and glory of the Scriptures,-to which Science and Health is the Key." Our Father-Mother God, the source of all love and wisdom, will not fail to guide us when we are willing to be led, and willing to eliminate every vestige of self, knowing that "of him, and through him, and to him, are all things," and that all must be done to the glory of God alone. "God made all His creatures free" (Hymnal, No. 144), and when we have learned the truth there is nothing that can prevent us from declaring and proving it.

If a mathematician entered a room full of people all declaring and believing that two and two are five, that error would never influence him; so whatever we may seem to suffer through disagreement with error, we should be certain that through love, patience, and demonstration we can always prove the truth, and we need none but Principle to aid us. We read in the first chapter of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"Benefits to come"

RAY GILES

A FAMOUS French writer of maxims declares, "Gratitude is a lively sense of benefits to come." To a novice in the study of Christian Science this statement brought an added realization that, once turned toward divine Love, one finds that gratitude need no longer be confined to experiences of the past or the present, but may and should be felt actively, confidently, and expectantly for lessons and demonstrations yet to come. A characteristic of mortal mind is its attempts to suggest that one cannot count certainly upon future blessings and in some cases to declare the sheer superstition that such anticipation may invite calamity. Such whisperings received for all time a practical and convincing rebuttal in the example of Christ Jesus. In raising Lazarus from the dead, as recorded in the eleventh chapter of John's gospel, we have what to human thinking uninstructed by Science must always seem an astonishing narrative.

Conscious of the full significance of his relationship with the Father, we behold Jesus undismayed even by the belief in bodily decay and hear him thus expressing gratitude: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always," and this even before the demonstration was apparent. In those present, accustomed no doubt to give thanks only for blessings after their appearance, what curious emotions must have arisen! Here was one who seemingly gave thanks without reason. Yet a mo-

ment later Lazarus was among them exactly as he had been before his passing. Again, in the eighth chapter according to Mark, experiencing again that "lively sense of benefits to come," we find the Master fully prepared to provide for the multitude. "He took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them." His unerring perception of the spirituality and abundance of supply entitled him to give thanks even before he could point to the natural result.

Probably no study shows so simply and convincingly as Christian Science how and why a man may always be grateful for experiences yet to come. The student begins to learn that every thought which in any degree is in line with Truth, Life, or Love must inevitably bring its individual blessing. As he comes more and more to dismiss his paralysis of doubt and caution and lean with greater understanding upon the infinite, he finds, first, that it is cause enough for gratitude to be consciously at one with God and, secondly, that his whole work is done and that demonstration is inevitable when thought has so ascended. Then may he, too, give thanks with "a lively sense of benefits to come." It is of no consequence how great may have seemed the sin, how solidified the conviction of disease, how old the graveclothes, or how mistaken the thoughts surrounding him. All obstacles dissolve in his abiding conviction of the omnipotence and omnipresence of that good which reigns from everlasting to everlasting. Thus he scans in spirit the entire arc of past, present, and future, to find in it nothing but unfailing harmony, peace, right activity, and a rich abundance of strength and fruitage. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 494), "Divine Love always has met and always will meet every human need."

[Written for the Sentinel]

By the Will of God

LENA H. FARRAR

"By its own volition, not a blade of grass springs up, not a spray buds within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell."—Science and Health, p. 191.

Nor by its own volition

Blossoms the violet sweet,

Nor the dandelion reveal its glory

Humbly at our feet.

Not by its own volition

Doth the buttercup unfold,

Nor the daisy open its petals white,

Revealing its heart of gold.

Not by its own volition

Comes the color and fragrance rare
Of trailing arbutus, winding its way

Over hills and woodlands fair.

Not by its own volition

Doth the water lily rise

Above the deep, dark waters,

To unfold before our eyes.

'Tis only the mother-love of God,
With its warmth and gentle power.
Can clothe the trees with beauty,
And bring forth each sweet flower.

'Tis only the mother-love of God, Can give us flowers eternal, Blossoms of purity, joy, and peace, Blossoms of love supernal.

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Editorial

The Seventh Day

The world has altered since Moses imposed the ordinances of the law on the people at Sinai. The old ceremonial observances prove less satisfying every day. Christianity makes different demands on the world than did Judaism. "The sabbath was made for man, and not man for the sabbath," Christ Jesus said to the Pharisees: "therefore the Son of man is Lord also of the sabbath." Nevertheless, the old idea of the Jewish sabbath lingers on in the Christian Sunday. "It is sad," Mrs. Eddy writes, on page 40 of Science and Health, "that the phrase divine service has come so generally to mean public worship instead of daily deeds."

Jesus himself made it extremely clear that man's duty to Principle was not a peculiarity of one day in seven, but that his self-denial must extend to every day of the week, and that, in every day of the week the cross had to be taken up. The Third Commandment, in reality, imposes this requirement most thoroughly. If a man is never to take the name of the Lord in vain, he will be obliged to exchange the idea of divine service on Sunday for service to Principle every day and all day. This does not mean that Sunday should not be observed in the churches, but it does mean there should be no change whatever in a man's mental attitude between Sunday and Sunday. The work he does on week days should be done in exactly the same spirit in which he rests on Sunday. After all, as Mrs. Eddy writes, on pages 519-520 of Science and Health, "God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work."

The truth is that if the individual is obeying the First Commandment to have no other gods, he may cease from his daily labor to devote Sunday to a more unbroken realization of Principle, but throughout the week the only change will be one of outward expression, for he will continue to guard his own thought all through the seven days, throwing down his idols as much on Monday as on Sunday, and remembering that what he should not do on Sunday he should certainly not have done on Saturday. The writer of the story of creation in Genesis certainly never meant that the work of Principle on six days made these less holy than the seventh, any more than the inscriber of the Commandments dreamed that the keeping of the sabbath would imply any license for any other day. The distinctions which the carnal mind makes between one day and another are in reality a perfect travesty of what Moses understood by the sabbath.

Christmas day, for instance, is at once what mortal mind implies by a holy day and a holiday, as if there were any difference at all between the two. A holiday is a holy day,

and it was never contemplated that the one should be a holiday from doing right, and the other a day of perforce good behavior. Christmas day is perhaps the holiest day in the whole year, just as it is the greatest of holidays. But it should be the one just because it is the other, and that is because they are the same thing. If this had been sufficiently understood, Christmas day would never have become the great banqueting day of matter, it would have been made what it was always intended to be, a day of sacred rejoicing, which is precisely what every other day should be. On page 260 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy says, "An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense or the flesh would flee before such reality, to make room for substance, and the shadow of frivolity and the inaccuracy of material sense would disappear." In other words, Christmas day would be shorn of all those ultra expressions of materiality by which Spirit is somehow supposed to be peculiarly celebrated. There might be some differences in the manner of the celebration of it. But to make it, as Mrs. Eddy says, eternal, the understanding of what it means would have to be carried into every other day of the year or the century.

The more completely the individual lives in obedience to Principle, the more completely must one day approximate another. "For a thousand years in thy sight," the psalmist wrote, "are but as yesterday when it is past, and as a watch in the night." Time, in other words, is a purely human division of eternity, and it would be ridiculous to say that one moment of spiritual eternity was more holy than another. The frailty of humanity may make it desirable to recognize holy days and holidays, Sundays and week days, but this is obviously a concession to human weakness. Such things do not and cannot exist in the eternity of Spirit, and obedience to Spirit is the effort of the man who takes up his cross daily to walk in the footsteps of the Christ, to bring himself into at-one-ment with the divine Mind. Divine Mind knows nothing of material distinctions. It is unconscious of anything but the perpetual unfoldment of its own ideas, and among these ideas there is no opportunity for the human distinctions of opposing creeds.

The distinctions of the calendar have nothing to do with eternity. They are frankly human conveniences, wrought out with the best intention of the generation which makes use of them. This is perfectly clear in the distinction between Sunday and the sabbath. The idea in both cases is much the same, but the method of arriving at it is entirely different. Neither the one nor the other is peculiarly sacred. As a matter of fact, Sunday tends to become more of a holiday and less of a holy day, every day. The thing that really matters is the mental concept of the individual. It is exactly what Jesus said of the distinction between Raca and Thou fool! It is perfectly possible to make the holy day, morally and in every way, a worse day than the holiday. If it is regarded as a day of restraint, or as a day of mere idleness, it becomes something less than the ordinary working day. On the other hand, a clear understanding of the demands of the Decalogue and of the Sermon on the Mount, scarcely leaves any reason for separating its observance from that of any other day in the week. This being so, there will be as many degrees of Sunday as there are keepers of Sunday, and those who know most of Spirit will certainly be those who will make it and every day most truly the Lord's

FREDERICK DIXON.

The Prescribing of Drugs

THE technique of prescribing drugs, like that of every other phase of medical or surgical practice, has changed immensely, since the discovery of Christian Science, as the doctors themselves have recognized that the effect of a prescription on a patient is mental. It is interesting to see, therefore, such an open letter on the subject of prescriptions as that sent out to physicians by "The Propaganda Committee of the Retail Druggists' Association of St. Louis. Missouri." In this open letter, which has been published in the newspapers of that city, the doctors are advised to add coloring and other "inert" ingredients to simple, white remedies, since "the following of this practice will induce the patient to consider the remedy of greater importance." Later in the letter the suggestion is made: "To prescribe 'factory-made' pills, tablets, or capsules only, or continuously, may lead patients to believe that too much 'routine' treatment is practiced; variety in prescribing will tend to educate the patient to believe that the physician is 'up' in materia medica and is giving the case his individual attention as well as individual medication." Toward the end of the lengthy letter that is full of such advice, we read: "It is not always prudent to tell the patient how the prescribed medicine will 'act'; conditions with different patients sometimes show contradictory results. Should a medicine not act as you have told the patient, he may conclude that either the pharmacist or you have committed an error." These few extracts show what a remarkable piece of propaganda this is.

After reading these statements, one may well ask, Is the drug itself supposed to have any effect, or is it simply the belief of the patient that is supposed to work a change? What Mrs. Eddy says on page 149 of Science and Health is especially pertinent to quote in this connection: "Is materia medica a science or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another, and this is owing to the different mental states of the patient. These states are not comprehended, and they are left without explanation except in Christian Science." Christian Science shows unmistakably that the supposed action of a drug is in every case only a belief in mortal mind. It may be a general belief, developed through extended medical practice, or it may be a specific belief on the part of a single doctor or a single patient. In either instance, it is belief without the firm basis of Principle, and as such is subject to constant fluctuations and reversals. Mortal mind itself is not real Mind but is merely supposititious opposite of the infinite Mind, Spirit, which, with its spiritual idea, is truly all there is. Thus the only sure way of healing is the way that relies wholly on infinite Mind, absolute Principle, and not on supposititious mortal mind and its illusory beliefs. This is the way of Christian Science. As Mrs. Eddy continues in the next sentence after what has already been quoted, "The rule and its perfection of operation never vary in Science." The genuine turning to Principle always brings undeniable healing results.

Mrs. Eddy further explains the action of prescribed drugs when, on page 198 of Science and Health, she declares: "The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then fills in his delineations with sketches from textbooks." The fact that savages and animals have used various material things, whether vegetable, animal, or mineral, in seeking relief from distress proves only that they have equipped

these things with their belief in them as remedies. It was always the belief, and not the thing, that even seemingly wrought any change. That a savage or an animal or a physician in the past has believed that a certain thing would bring about a certain physical change is no reason why this thing should be used as a medicine to-day. The belief in any drug or combination of drugs as a specific is decidedly volatile. For the genuine healing, which is the replacement of false belief with the spiritual idea actively manifesting Principle, no mortal concept of medication will ever suffice. The healing wholeness of orderly action is produced only by divine intelligence. Thus the sooner a man turns unreservedly to divine intelligence and away from matter for relief, the sooner will he prove enduring health.

At the end of the paragraph on page 198 of Science and Health already quoted, Mrs. Eddy says: "Again, giving another direction to faith, the physician prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon itself, and reproduces a picture of healthy and harmonious formations." Mrs. Eddy clearly comprehended why the prescribing of drugs has ever seemed to do any good, but she went infinitely further when she showed the way for all mankind to supersede the belief in drugs with the understanding of absolute Principle which requires no material aid. For the instability of mortal beliefs Christian Science gives the sureness of orderly action in Mind, not matter. The real man, in fact, lives entirely in Mind, not in matter, and is in no least respect subject to matter, mortal beliefs, experimental fluctuations, or mistakes. The real man here and now is the active idea of the divine Mind. including no element of destruction or discord. The healing process of Christian Science is the replacement of every false belief about man with this understanding of the real man as the only man there is and as ever manifesting perfect intelligence. The proof of this understanding is the disappearance of the belief in limitation and distress and the presence of true vigor and harmony. Knowing and proving this, the student of Christian Science is grateful for having progressed beyond the belief in prescriptions of drugs to the one true prescription of infinite Principle infinitely manifest as exactly right action, for he is finding the infallible remedy for every ill. GUSTAVUS S. PAINE.

[Written for the Sentinel]

Garments

MAUDE MARY CLARKE

We would discard the rags of error, Lord, So long we've clung to them For covering, and have suffered Cold and fear and heaviness of spirit, Unmindful that awaiting us Were garments of praise—
Garments beautiful—
Ready for the putting on.

Thus, covered and protected,
Dwell we safely
In the consciousness of God
And man made perfect in His likeness.
This truth held fast,
Infinity unfolds;
We verify our unity with God,
And wear
The seamless robe.

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Testimonies of Healing

About eight years ago there came to me an immeasurable blessing, an inkling of Christian Science. It came at a time of seeming physical distress. I had rheumatism in both my limbs and was not able to walk or to stand. When material remedies brought no relief and despair seemed deepest my mother was advised to try Christian Science treatment for me, which she did. The practitioner whom she went to see gave me absent treatment. In two days I was able to call upon her, and in five days I was completely healed. Later another proof of the efficacy of Christian Science healing was experienced. I asked the practitioner if nosebleed could be healed and if she would treat me. She answered affirmatively. The bleeding ceased instantaneously and I was free to keep an appointment I had made.

I desire to express my love and appreciation to those who have aided in making the way clear. Also I want to give thanks for the Sunday school instruction which I received, and for the unfoldment of Truth. Through striving to enter in may I manifest gratitude to God for His gift of Christian Science to this age.

(Miss) Helen P. Campbell, Seattle, Washington.

I have long wished to express my gratitude for what Christian Science has done for my daughter, therefore I am indeed grateful that I can vouch for her testimony. I was healed of constipation in five treatments, through the loving help of a Christian Science practitioner. I have also been healed of other ailments. Christian Science not only helps us to overcome bodily ailments but strengthens us spiritually. I am grateful for blessings received and for the Christian Science literature, which I enjoy reading.

(Mrs.) ALMA P. CAMPBELL.

The centenary of our Leader's birth arouses a deep sense of gratitude in the hearts of those whose privilege it is to have lived during this period and to have known of some of her human footsteps. It recalls to my thought the first copy of the *Scntincl* which I possessed, as the result of the purchase of which I had my first proof of the protective power of the truth, for which I have never publicly expressed

gratitude.

I purchased the periodical en route to visit a sister who lived some distance away and as she was not a Christian Scientist and I was only to be with her for a few days I did not take it out of my suit case. During the early morning of the day on which I was to take the train for home, there came to memory the sweet face of an aunt of a childhood friend, whom I had seen only once and had long since forgotten, who was in a railroad accident when almost no one was saved. That evening after my friends had left me comfortably settled in the sleeper, which was the last car of the train, I got this copy of the Scatincl out of my suit case and while reading and pondering it I came to the words: "There is no death; Life is infinite." Just then our sleeper suddenly made a most peculiar movement as if running over rocks instead of steel rails. I got up and went forward in the car, when there came a terrific crash which threw the Sentinel out of my hands, knocked off my hat, tossed me back and forth against the seats, put the car in utter darkness, and left it standing at an angle of about forty degrees. The gas fumes were terrible and I expected any minute that the car would burn up or roll down an embankment, yet I felt no fear. There was only one other passenger in the car at the time. She had tried to follow me, and having been

thrown in some peculiar way under the seat was crying for help. I assisted her while mentally and continuously repeating the words read from the *Sentinel*: "There is no death; Life is infinite."

Presently some men with lanterns came to hunt for us, and with them came the conductors. When they found we were not hurt they asked me where the man was who was occupying the section back of mine. I turned to look and saw my seat one mass of splinters. The switch had been changed before our car had passed safely over it, throwing it in front of a slowly moving engine which forced its way into my section. I would not leave the car until the Sentinel had been found, and when I was safely placed in a forward sleeper and my berth made up for the night I again opened the periodical and my eyes rested on this verse from the Bible: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety," and I fell asleep like a child. The woman whom I had helped would not leave me for a second, saying she felt perfectly safe while with me. She felt the power she knew not of, a glimpse of which I had obtained through reading one of our Leader's gifts to humanity. Is it any wonder that I love the Christian Science periodicals?

(Mrs.) KATE CARY CLEVELAND, Norwalk, Connecticut.

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I should like to express my gratitude for all the help and comfort that I have received from Christian Science. I did not seek it for physical healing for myself, but in order to help another whose need material medicine had failed to meet. At that time I was reaching out for the truth, and was trying to find it in the teachings of theosophy, which failed to satisfy me, as did the church in which I was brought up. But when I read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, my one fear was lest its teaching was too idealistic and too lovely to be true.

It was not long before the opportunity came to me to put Christian Science to the test, and the healing that immediately followed filled me with amazement. I can never forget the gratitude and sense of spiritual uplift which came to me then, because I had never known anything like it before. Since then I have gone through difficult times when doubt and discouragement seemed very real, but by clinging to the truth I have been lifted above these difficulties.

Two healings stand out especially in my memory like landmarks. The first was of terrible fear and distress when my only son received his orders to go and fight in France. I went straight to a practitioner for help, for I felt too shaken and unnerved to cope with it myself, and in one treatment only I was beautifully healed of all fear, and could see him go without any feeling of sadness or anxiety, for I was full of hope and trust in God's protection. The second healing was when one very dear to me was taken ill suddenly in the night and the end seemed very near. I tried to reach out to God for help, though feeling paralyzed with fear, and the message came to me so clearly, that "Trials are proofs of God's care" (Science and Health, p. 66). In a moment I realized the proof of God's care in the knowledge that God is Life, and in less than four hours the whole trouble was removed and the patient was peacefully sleeping.

For these and all other proofs of God's love that Christian Science has brought to me I am very grateful; also for our literature, which is an enormous help. Twice recently I have had instantaneous healings through the study of an article in the Sentinel. The first healing was of a very un-

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loving attitude of thought and the second of a sudden attack of a gastric difficulty following a confused mental state. For all these helpful articles in our periodicals and in the *Monitor* I am most grateful, and also to all those who have so kindly helped me to gain some understanding of the truth that makes free.—(Mrs.) Mabel F. Pittar, Oxford, England.

The following testimony is given with the hope that some one who may be held in bondage by sin, disease, and perhaps in "the shadow of death" may be enlightened, encouraged, and uplifted by the demonstration which I have had and am able to bear witness to, through the revelation of the truth as revealed to the world through the glorious work of our revered Leader, Mary Baker Eddy. I was afflicted with pleurisy which later developed into empyema, the latter disease necessitating a tapping operation closely followed by another operation for the removal of part of one of my ribs so that a rubber tube could be inserted, through which drainage passed for nearly a year. During this period each day seemingly brought me nearer death. I had lost the use of my right lung entirely, and in order to try to restore it I was following various medical directions, but to no avail. Many times I prayed that I might die to be relieved of the suffering.

My gratitude goes out to a very dear friend of mine who brought "Science and Health with Key to the Scriptures," the incomparable work of Mrs. Eddy, to my door. It was indeed a great demonstration which took place the day I had my first treatment. I took up Christian Science whole-heartedly, giving up all material methods, and that evening there was only a small spot of fluid from the lungs, the same gradually diminishing from then on for about eight weeks, when all drainage had ceased and the wound was completely healed. Several months later the physician who attended me during my sickness asked for my consent to have an X-ray photograph taken of my lung, to which I consented, knowing that God, Spirit, had brought about a complete restoration. The X-ray plates showed my right lung to be fully developed. Here I wish to state that the physician had said I would never have the use of that lung again. Since my healing took place there has never been any trace whatsoever of the disease. I changed my residence from Illinois to California, but never for a moment have I felt any effect of the change of climate, for I am always knowing that God is ever present and fills all space. Words can never fully express my gratitude to Mrs. Eddy and to the friends who so lovingly brought to me the realization of the one and only real and eternal Mind, God, all Life, Truth, Love, over all, and All-in-all. ELMER G. RUTH, Long Beach, California.

With deep gratitude I wish to confirm my husband's testimony in regard to his long illness and suffering and his wonderful restoration to health through Christian Science. We have also had some other fine demonstrations for our young son, as well as for myself. Words cannot express how grateful we all are for the blessings we have received through the understanding of Truth, as brought forth to us by our revered Leader, Mary Baker Eddy.

MRS. ELMER G. RUTH.

Surely with the psalmist I too can sing, "Thou anointest my head with oil; my cup runneth over." Nine years ago we came to this city as strangers; but soon found a precious friend in *The Christian Science Monitor*. The first metaphysical article we read was entitled "God," and awakened

my thought joyously to a higher, better understanding of the Father. Eagerly I looked for the next issue of the Monitor, and found an article upon Christ Jesus, which emphasized the fact that the teachings and practice of Jesus are ever available. This article sent me to my much loved Bible. I began reading the gospels again, marking with a blue pencil all of Jesus' words written in the present tense—the "nows," the "to-days," every "is," and every "are."

This was only a beginning. As I continued to read and study, chronic constipation, ulcerated sore throat, and nervous indigestion faded away. After several years, glasses were laid aside when the belief that sight depends upon matter gave place to the fact that sight is spiritual, of God. With the help of a loving practitioner a third son came to me under most harmonious conditions. I am grateful for the many healings that have come to the children through their understanding of Christian Science. Two and a half years ago my husband, also a Scientist, was sent overseas for service in France. On board ship he suffered an accident caused by a tidal wave breaking over his quarters at night, which resulted in eight ribs and his collar bone being broken, contusion of the hips, and many bruises. The second day after, he was taken to a hospital in Liverpool. He cabled home for Christian Science treatment. About five weeks later, on Armistice Day, he was able to be out and to enjoy the happy celebrations of that day. In January following, he was ordered home and immediately took up his business. He has never felt any ill effects whatever.

All these demonstrations were the result of the truth that frees, as taught and practiced by Christ Jesus, and as restated to this age by our beloved Leader, Mary Baker Eddy, in her textbook, "Science and Health with Key to the Scriptures."

(Mrs.) HELEN H. HODGE, Worcester, Massachusetts.

I am very happy to confirm and vouch for the facts as given in the above testimony, and also to express at this time my gratitude for the many benefits of Christian Science.

WILLIAM W. HODGE.

In gratitude for the many blessings which I have received through the study of Christian Science I send this testimony with the hope that it may help others. Before finding Christian Science I was most unhappy and very much in need of physical healing. I gave up all medicine and applied to a practitioner for treatment. While the physical healing has meant much to me I am more grateful for a better understanding of God, and of man's relation to Him.

One night my little son called me and when I went to his bedside I discovered that he had a very high fever, and he very soon became unconscious. I declared the truth for him, but he seemed to grow worse. The thought came to me that if he was not better by morning I would send a message to a practitioner for help. The nearest one I knew of was four hundred and fifty miles away. I just kept on declaring the truth for him and pondering such thoughts from the Scriptures as: "God is no respecter of persons," "God is love," "There is no fear in love; but perfect love casteth out fear," and, "God is light, and in him is no darkness at all." I could see nothing to doubt or fear, for God is All-in-all. And in a very short time the child went to sleep peacefully and by morning was entirely free.

The words of the psalmist: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in

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all thy ways," proved to be our protection when the house we had rented burned. It happened at night and I was alone with my very small children, but everybody was beautifully protected, the loss was very small, and there was a vacant house just across the street that we were able to move into. I am grateful to Mrs. Eddy and to the practitioners who have lovingly helped me.

(Mrs.) Emma Belk, Melville, Louisiana.

Christian Science was first brought to my notice when a little nephew had been given up by the doctors after a serious operation and Christian Science treatment was sought for him. With a great desire to help I asked if I might read also. I was given a copy of The Christian Science Journal and before I had finished reading the first testimony I was healed of defective eyesight on account of which I had worn glasses for twelve years and had been told that I could never go without them. While I was reading, a film seemed to come over the glasses, and though I tried in every way to clean them I found it impossible to see through them. As I was very anxious to finish the testimony, which had impressed me more than anything I had ever read, I left off the glasses and put my hand up over my left eye, which was considered much worse than the other, and tried to read that way. occurred about seven-thirty in the evening and it was about nine-thirty when I discovered that unconsciously my hand had fallen and that I had been reading for nearly two hours without my glasses. My sister-in-law said that she had read a testimony where a lady had been healed of wearing glasses by reading Science and Health, but I replied that I had not read the book so could not be healed.

The next morning I awoke expecting one of the terrible headaches which always followed the slightest strain or excitement, but to my surprise there was none. I did not wear my glasses that day but as we were to attend the Christian Science church that evening I put my glasses on. The headache came that I had expected all day and I suffered all the time I was there. As we left the church I said that my head ached so hard I did not know how I could get home. I was asked to remove my glasses, which I did, and after going the two blocks to the car line I was again asked how my head felt. To my surprise I had no headache. The remark was then made, "You must be healed." The next day I went to see the practitioner who had my little nephew's case and I asked him if he had treated me or how I could have been healed. His remark was, "You believed what you were reading, did you not?" and when I answered, "Yes," he said, "'Thy faith hath made thee whole,' and I hope you are grateful enough to read the book, 'Science and Health with Key to the Scriptures' by Mrs. Eddy, to find out how you were healed." I left his office as one walking on air and on my way home made up my mind to trust God in all things.

My mother had passed away with the belief of consumption, and the belief of heredity had been put on me. I had spent three years in the Hawaiian Islands, returning somewhat better; but after a short time I was as ill as ever, and was at that time in what is considered almost the last stage. After the healing of my eyes I knew all things were possible with God and I knew I did not have to have special treatments, that He already knows all. I spent much time reading, and one morning as I was reading I awoke to the fact that I had not been coughing and I could not tell when I had stopped. I stood up and took several deep breaths, something I had not done for five years. After that I gained in strength and weight very rapidly. About a year after my healing a little girl was born to us. I had been told by

one of our best physicians that if I were to have a child I would die in childbirth or be an invalid the rest of my life. The birth was painless. I was up every day after the first day.

When my baby was about two months old there seemed to be trouble with one of her eyes. I asked the doctor who had attended us at her birth what it was and was told that she had been born with the tear duct closed. That was met through Christian Science in three weeks; also a deep purple birthmark which covered the center of her forehead soon disappeared. These are only a few of the beautiful proofs we have had of the efficacy of Christian Science. I can never express my gratitude in words for the spiritual change, the peace, happiness, and better understanding of God that have come to me through the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

(Mrs.) Frances E. Sturm, Honolulu, Hawaii.

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I became interested in Christian Science after hearing a lecture, and I have received many blessings through it and know that I have found the "pearl of great price." With inexpressible gratitude I must testify that through Christian Science treatment I have been freed from the tobacco habit and from other false appetites, from stomach trouble, constipation, and many minor ailments, and I seem to be getting younger every day. Error was certainly a coward when Truth came to me. I am certainly grateful to God for all the writings of our beloved Leader, Mrs. Eddy, and for the periodicals. They are my daily bread. The things of this world worry me less and less every day, and I could not return to my old way of thinking any more than an oak can return to the acorn. I can never cease to be thankful for the many blessings I have received and am receiving every day through Christian Science.

EDWARD F. MANCEL, Jefferson Barracks, Missouri.

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Christian Science saved me from the grave after four doctors had said that they could do nothing more for me and that I could not possibly live. I had had kidney trouble for twenty years and had taken every known medicine for that disease. I was such a confirmed infidel and so skeptical when I first heard of the concept of God as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures" that it was nearly a year before I was willing to give Christian Science a trial. Now I bless the day that I took it up. I am a better man morally, and I am trying daily to know my true selfhood as the son of God. I have better health than I ever had before, thanks to Mrs. Eddy, and to the many Christian Scientists who have helped me over the rough places.

Christian Science has healed the children of all disease manifested for the past several years. It healed a colt of distemper and our dog that was shot through the abdomen. The children carried him into the house and one of them rushed to a practitioner for help, and the next day the dog was around and was soon as well as ever. When our last baby came the birth was most harmonious, owing to the absent help of a Christian Science practitioner.

Christian Science has made me love the Bible, a book I would not look into before. I am thankful for Christian Science and grateful to that most wonderful woman, Mrs. Eddy, for teaching me what a wonderful God I have, and I hope that some one who reads this testimony will profit by my experience in this healing truth.

E. H. CROOKS, Big Creek, California.

Signs of the Times

["Mrs. Eddy's Centenary," from The Dearborn Independent]

Christian Scientists the world over are making elaborate preparations for a dignified and impressive celebration on July 16 of the centenary of the birth of the Founder of the cult, Mrs. Mary Baker Eddy. The occasion directs attention anew, and in the sharper perspective of time, to one who holds unique place among leaders in American life, as to the particular movement of religious thought in our time of which she was in a way the initiator and apostle.

In all ages, there has been witness among men to the metaphysical basis of life. The disciples of Tsao Lo in China, of Krishna and of Buddha in India, of Zoroaster in Persia, of Hermes in Greece, of the Essenes in the Sinai Peninsula, all in some degree recognized the therapeutic value of right thinking. Æsculapius, "Father of Medicine," laid more emphasis on the spiritual than on the physical factors in healing. Summed up, as to its basic philosophy, in the Master's saying, "The life is more than meat, and the body is more than raiment," there can be no doubt that this spiritual healing was taught and practiced by the apostles and the early Christians. In essence, it had large place in the metaphysical teaching of the Christian mystics and "Ouietists" of the seventeenth and eighteenth centuries and that doctrine of "the inner light" which was the inspiration of George Fox, founder of the Society of Friends or Quakers. as of the Pilgrim Fathers of New England. Theoretically, Emerson and the Transcendentalists, who exerted so profound an influence on American thought while Mary Baker Eddy was still a young woman, taught the same philosophy and may be regarded, indeed, as the natural precursors of Christian Science. . .

It was not until the advent of Mrs. Eddy's book and the organization of her system, in the seventies, when she was already past middle age, that this metaphysical philosonly became something more than the speculative toy of the intellectual few, or the ecstatic rhapsody of the religious devotee. Until then it was decidedly caviare to the general. If to bring an idea down from the clouds and give it concrete and definite form with standing upon the solid earth is the mark of genius, Mrs. Eddy must be regarded as a genius. She made metaphysics work. And one does not have to be a Christian Scientist to concede in all fairness to the teaching a marvelously wholesome influence. The average Christian Scientist is serene. He does not let his mind be troubled, and has due regard for the peace and quietness of his neighbors. He is optimistic and neither howls nor whines, and so "stays on the job and gets there." The marked success of the institution of which he is a member is apt to be reflected in his individual success. Christian Science has done much to make sickness and the habit of complaining of sickness unfashionable and to beget that quietness and confidence which leads to achievement.

["Christian Ideal in Industry," an Editorial in The Chicago Evening Post]

A significant thing has happened in England. Last month there was held a conference of business men to consider the establishing of a Christian order in industry. Lord Robert Cecil presided, and many men conspicuous in the commercial and manufacturing life of Great Britain took part in the discussions. Nor did the conference end in words. A governing council of fifty members was named to promote its aims, and plans were formulated for an international exhibition at the Crystal palace, during the com-

ing September and October, the purpose of which will be to display the progress which has been made in England and other lands toward class reconciliation, industrial peace, and social welfare, through copartnership, profit sharing, and other forms of industrial cooperation.

Among those who spoke at the conference was Arnold S. Rowntree, famous throughout the British commonwealth because his name appears on cakes of chocolate and tins of cocoa. Mr. Rowntree urged certain principles which he regarded as fundamental:—

"Industry must create and develop human fellowship. Any practices calculated to destroy such fellowship are immoral.

"Every human individual is of intrinsic worth, and human labor cannot be considered a commodity.

"Industry must consider among its first charges the provision of an income sufficient to maintain in reasonable comfort all who engage in it; provision for special burdens to which those who engage in it may be subjected; provision for superannuation; provision for healthy conditions, development of personality, talents, and self-expression."

development of personality, talents, and self-expression."

To these Mr. Charles Smithson, another prominent business man, added the following:—

"Receipt of an income from industry should carry with it responsibility for conditions and purpose of the industry.

"All natural resources and every natural privilege which owes its worth to the labor or necessities of all should be held and utilized for the benefit of all."

We quote this much merely as indication of the general lines along which these business men are thinking. It is not our purpose here to discuss the validity of the principles enunciated. What chiefly interests us, and the fact we find most stimulating and hopeful, is that this conference was not called by preachers or by any religious organization, nor even by any group or body of social workers, but by business men-by men who are owners and operators of great industries, who are employers of labor, who are the beneficiaries of our modern system of production for profit. Moreover, these business men came together in the name of their professed faith in the ideals of Jesus Christ, to discuss-not foreign missions, or church extension, or better salaries for the clergy, or more Sunday schools, or any of the many sorts of charity work-but how they might establish a Christian order in industry. These men believe the ideals of Jesus Christ will work in commerce and industry; they believe the relation of employer and employees can be governed by his principles; they believe the relation of industry to the community can be made a Christian relation. They believe more than this—they believe that any business or industry which will not stand the test of the Christstandard ought not to survive. This thing will happen in the United States one of these days. We hope it will happen before the situation grows as critical and as dangerous here as it has become in England. But sooner or later we shall discover, as the business men across the Atlantic are discovering, that it is mere waste of time and energy to attempt to solve our human problems, social, political, or industrial, by other methods than those which are in harmony with God's standards as revealed in the teaching and life of His greatest interpreter, Jesus Christ.

[From The Living Church]

About tobacco, the explicit denial, by the W. C. T. U. and the Anti-Saloon League, of all the stories (invented as wet propaganda) with regard to a crusade for prohibiting the use of tobacco ought to be sufficient. The following



article, from the Indianapolis National Enquirer, is suggestive, however: "When tobacco goes-if it ever does-the probabilities are it will be by the same route taken by the drink business. That might have lasted for many years but for the greed of those in the business of making and selling drink and the indifference toward others of those who became slaves of the habit. Here is a case in point: There have been several fires in Washington lately in government buildings in which valuable records were lost. In more ways than one protection has become a burning issue. As a means toward that end the Senate amended the Sundry Civil bill directing heads of departments to issue anti-smoking orders in government buildings. The House shouted it down, and the papers reported it as a refusal to interfere with the man peacefully smoking at his desk. Such victories are dearly bought. If the tobacco interests were wise they would accept all such regulations and help to enforce them. The indications are that they will not do so. They will fight every restriction to the last and then go down in a wave of popular disapproval in which multitudes of smokers will join. It is another way to commit suicide."

[From an address by Rev. Robert Norwood as reported in The Morning Chronicle, Halifax, Nova Scotia]

At the bottom of this present economic hell through which we are passing, is faulty education. God cannot function through the human mind. Crazy notions, nightmare vistas, jumbled words, inarticulate mouthings of creeds and social formulas, give reality to our economic hell. Back of every war is the lack of education. Halftruths are the spawn of ignorance. . . . Never in the history of man's brief experience with the forces of civilization has the world so needed the "reasonable service" of religion as at this moment. Think of the host that threatens civilization. This host is made up of every lie that ever lifted its flaming head against the gates of the City of God. The pit is open and Demogorgon is thundering to his armies, setting them in array against the City of God. The City of God is the human brotherhood knit together by the consciousness of God as Father. . . . Education must face the tyranny of an emotional majority. Education must lead men past their passions, their prejudices, their distorted rememberings, into the light of the City of God.

[From an Editorial in The Christian Century, as Quoted in The Universalist Leader]

Following the conferences on Christian unity held in Switzerland last summer, there has come to be a quickened interest in the question of a creed for the united church. . . . The real question is, What shall the church do with a creed? In the history of the church, creeds have been used for a variety of purposes. They usually have been framed as a device for confuting heresy and have been used as a sort of yardstick by which theologians of the minority opinion have been measured and condemned. . . . But creeds have been the instruments of schism in every age. Even a respectable old creed embedded in the liturgy may on occasion become a device of division and strife among Christ's followers to-day just as in the past. Why undertake to standardize the thinking of the church on the great themes of the gospel? Thought refuses any fetters. The church of the future needs no creed but Christ himself. Christ is Christianity. If religion is life, nothing but a life can adequately express it. In the unity councils of to-day it cannot be too vigorously asserted that the creedal method of unity has failed and that it is time to try the unity with which the early church began but which it failed to maintain, a unity based on loyalty to a common Lord within which the mind is left unfettered to pursue the truth.

[Mary B. Mullett in The American Magazine]

On an ocean steamship in these days one gets a sidelight on the results of prohibition. No alcoholic drinks can be served within the three-mile limit from shore; but beyond that one would expect the bar to do the greatest business in its history. The bar steward, however, has a different story to tell. According to him, Americans do not seize this opportunity to satisfy their accumulated thirst, but are drinking far less now than before prohibition. Some men who used to imbibe pretty freely on shipboard are total abstainers now.

[S. K. Rateliffe in The Century Magazine]

We must put ourselves straightly up against the fact that, as regards all convention and simple acceptance of rule and tradition in belief and personal conduct, the past is past. It was in Ibsen's day that the younger generation's knocking at the door sounded ominous. They are not knocking now; they are taking positions by storm. The old standards of right and wrong, of proper and improper, even of ugly and beautiful, they decline to take on trust. They have apparently done with hearsay and make-believe. They ask: "How do you know? Have you ever tried it?" For any sympathetic elder, looking on, it is impossible to miss the evidence that reveals, beneath the recklessness and frivolity, a resolute search for reality.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any of the Christian Science periodicals:

Monitor	•					\$.04	a	copy
Sentinel						.071/2		"
Journal						.30		"
Der Herold						.18		"
Le Héraut						.18		"
Quarterly .		•	•	٠	•	.221/2		"

These rates are net and take the place of the former 10% discount on periodical orders.

An exception to the *Monitor* rate given above is made in cases where orders specify that the copies desired are for free distribution at a Christian Science lecture or for free distribution on other special occasions. Such orders will be filled at 3 cents a copy.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 814" x 1034". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe, have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There are now on sale six new pamphlets containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U. S. A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U. S. A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 10³4 inches. Single copy 87.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in The Christian Science Journal from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in The Christian Science Journal and Sentinel, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good. Rudimental Divine Science, No and Yes. Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

German Translation. Alternate pages of English and German.

Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1805, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

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Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

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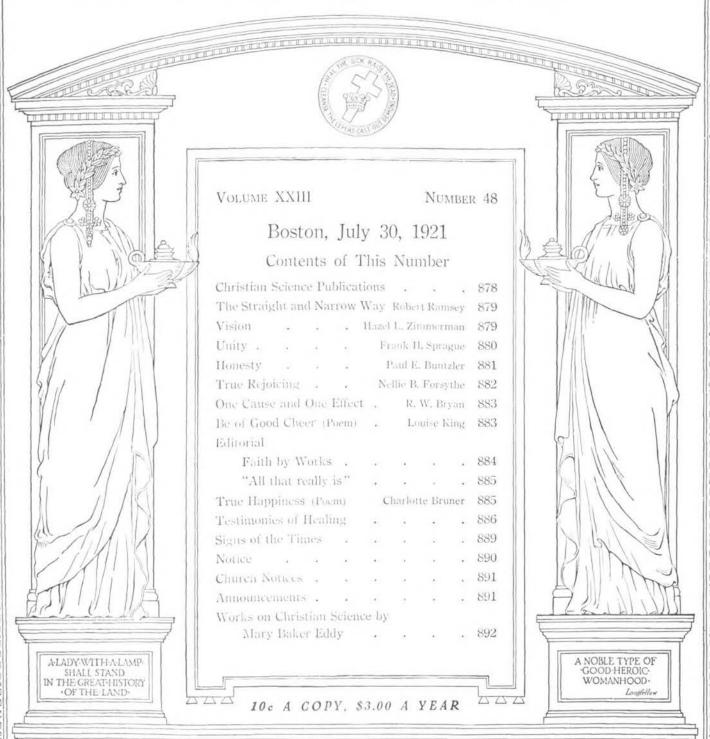
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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 10 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$5.00; three months, \$3.00; one month, \$1.10; single copy, 5 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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LAW AND WORK for the blind. Printed in New York point, American Braille or English Braille, \$1.00.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

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"The Mother's Evening Prayer," 75 cents.
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Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
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"Blest Christmas Morn," 37 cents.
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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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The Straight and Narrow Way

ROBERT RAMSEY

IN the seventh chapter of the gospel of Matthew we read, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The present day application of this passage is made clear in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, on page 233, where we read: "Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil." To make the matter absolutely clear it is necessary to consider another passage from Science and Health (p. 72), "Mortal belief (the material sense of life) and immortal Truth (the spiritual sense) are the tares and the wheat, which are not united by progress, but separated."

Every mortal, then, is each day faced with what he calls his human life problem. This human sense of being and all that it includes would, if it were real, be a mixture of tares and wheat; but since a mixture of error and truth cannot really exist, this suppositional mixture is not scientifically real but is a counterfeit. This counterfeit, like any other counterfeit, cannot be made into a reality, but as progress separates from the wheat and destroys the tares of sin, sickness, and death, the counterfeit is dissipated and real life is found, through spiritual sense, to be the reflection of Principle. Any belief in the reality of the human, or mixture of wheat and tares, inevitably leads to destruction, for every counterfeit must be destroyed.

The Christian Science Scntincl was established by Mrs. Eddy to guard the way to Life, and to warn travelers of the broad ways which lead to destruction. These broad ways are many in number but some of them seem more in the road of the journeying Scientist than others. Every day it is demanded of the Scientist that he journey along the narrow way leading from material sense to spiritual sense. Every day material sense throws its unreal, but seemingly very real, difficulty in the human path. Temptation comes to leave the narrow way where the difficulty seems to be and take one of the broader ways which seem more easy. Reason and revelation, however, have placed signposts in front of all these wide gates and broad ways, and Christian Science enables the traveler to understand these signs.

The signpost at one wide gate leading nowhere says, "Do not trouble about your material difficulty; or, if it seems necessary, take the best human footstep; learn the letter and profess Christian Science and all will be well." The signpost on the opposite wide gate says, "Study your difficulty, learn its every corner, turn, and twist, and then you will be able

to deny it thoroughly; you must meantime know both good and evil; if you do not meet your difficulty, all is well; you are suffering for righteousness' sake." A third signpost at another wide gate says, "Make up your mind that there is no difficulty; come in here and rejoice that you are the child of God." The first attitude of thought leads to the neglect of the counterfeit, and so allows it to smolder on until material sense consumes it. The second makes a huge reality of it, and the third calls it the child of God. All these ways, therefore, accept the reality of the counterfeit and so lead to destruction. The signpost on the narrow way shows that way to "consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them."

Spiritual sense, the knowledge of God and man in God's image, must be gained through study of the letter, but it must also be applied to the difficulties arising in the counterfeit or human experience, and the difficulty can never be greater than the individual's understanding of the power of Spirit can destroy. The difficulties are not neglected, but no effort is made to overcome them by any other means than reliance on the "power of Spirit, as Jesus destroyed them." The difficulties are not studied and elevated into huge realities but are recognized as latent fears, part of that material sense which progress is uncovering and separating as unreal. The difficulties are denied by understanding the truth that man is in reality perfect, that spiritual sense alone is real and is supported by God, not by human will power. The human counterfeit is not thereby confused with the real man, called the child of God, or elevated to at-one-ment with reality.

Since fear cannot turn the traveler from the straight and narrow way he will, through watching and praying, find the Father-Mother God helping and sustaining the poor struggling human sense and delivering it from belief in the material. In "Miscellaneous Writings" Mrs. Eddy says on page 115, "Your means of protection and defense from sin are, constant watchfulness and prayer that you enter not into temptation and are delivered from every claim of evil, till you intelligently know and demonstrate, in Science, that evil has neither prestige, power, nor existence, since God, good, is All-in-all."

Vision

HAZEL L. ZIMMERMAN

AMAN'S most urgent need, if he would work out his own salvation and do his part thereby in working out the salvation of the world, is vision, not the vision referred to as the act of seeing materially but, on the contrary, the act of spiritual perception which enables him to take cognizance of the unfolding of the purposes of infinite Mind through spiritual thinking, through founding his thinking upon Principle. Under the marginal heading, "Vision opening," on page 428 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Man's privilege at this supreme moment is to prove the words of our Master: 'If a man keep my saying, he shall never see death.' To divest thought of false

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trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true."

Undoubtedly the world's great need in this supreme moment of greater responsibilities, shifting standards and new ideals is a vision that will not fail, a vision that will look straight through the seeming to the real, and that vision is to be attained by the individual and therefore by the world through proving the words which Jesus has already proved: "If a man keep my saying, he shall never see death." "My" as it is used in this instance does not refer to any personal statement, but rather to the "I" or one Mind of which the Christ-idea is the infinite manifestation. Just what it is that God, Mind, requires of man is recorded clearly and concisely in the sixth chapter of Micah: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" It is interesting in analyzing the first line of this verse to consider the thirty-first verse of the first chapter of Genesis, where we read that "God saw every thing that he had made, and, behold, it was very good." It follows, then, that God, being the one cause and creator, and man and the universe being His perfect and complete creation, the ever presence of good as the only reality both in the creator and His creation is a permanent fact. The real man, therefore, could never do otherwise than reflect the allness of good in doing justly, in loving-kindness and merciful dealing manifested through his right activity; for man as spiritual idea is the conscious and constant reflection of infinite Mind.

The real work to be undertaken in carrying out the requirements as set forth by Micah, necessitates diligent effort in the right direction. It means proving the spiritual man to be the only reality. It means constant mental alertness; for when the supposititious opposite of the real, the counterfeit of the one Mind, called mortal mind, would lay claim to an existence of its own, an existence apart from God in which it would attempt to counterfeit God's creation in its own forms of matter, call them good, and seek to urge them upon the world in the guise of good, then the vision which calmly looks straight through the seeming to the real is imperative.

It is obvious that spiritual vision plays an important part in detecting and rejecting the counterfeit, and the process of purifying thought of its tendency to trust in forms of matter results in spiritual fact being revealed as the only real, and this revelation brings with it freedom from the belief of life in matter and the resultant recognition of life as Godbestowed, God-governed. What is this but "walking with God," experiencing each day a greater unfolding of the good that is God's present gift to His idea, reflecting divine Love which is the rightful heritage of God's child, living each day according to the measuring rule of Principle, alert always to see that each thought and act is founded upon Principle and therefore is the essence of good? This is the proving of our Master's words, and through this proving we shall obtain the promise given, we "shall never see death," for death is, in the last analysis, the belief of life in matter and that belief becomes an impossibility to the man who is actively engaged in proving the only reality to be that of life in Spirit.

Spiritual vision is, then, the recognition of spiritual law as the only law, and the fulfilling of this law is spiritual love, the love which Jesus practiced when he consistently and persistently refused to see man as fallen, sick, sinning, or dead, but always as the whole, perfect, and complete expression of

infinite Mind, upright, pure, free, experiencing always the law of perfect health which is his birthright. There is no greater love. On page 17 of "Rudimental Divine Science," Mrs. Eddy has wisely said, "The ways of Christianity have not changed. Meekness, selflessness, and love are the paths of His testimony and the footsteps of His flock."

Unity

FRANK H. SPRAGUE

HE claim of ignorance is responsible for all manner of ▲ material misconceptions. Resting as it does on the deceptive testimony of the physical senses, the method of scientific research which has dominated the activities of modern civilization has been largely responsible for the spread of agnosticism as a religious doctrine as well as a philosophical tenet, until now professed ignorance of God is frequently regarded even in theological circles as a sort of hallmark of intellectual culture rather than as a confession of the lack of spiritual perception, for have not religionists of various creeds, indeed, come to accept unquestioningly the illogical and absurd supposition that an all-wise creator made man blindfold, as it were, to grope after the truth as best he could amid a maze of decoying illusions and unavoidable pitfalls? Although the apostle John declares that to know the only true God and His reflection, spiritual man, "is life eternal," the Christian world has become so mesmerized with the notion that it was not intended that man should understand his Maker, that blind belief in the unknown almost entirely usurps the place of that living faith which enabled the early disciples to prove their knowledge of God even in ways which compelled acknowledgment from the incredulous senses. Nevertheless even the signal advances in material directions which have been made within modern times are attributable to the overcoming in some measure of the belief of ignorancethe belief that God's ways are beyond man's comprehension. Says Mrs. Eddy in the Preface to Science and Health (p. vii): "Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal." As it dawns on mankind that it is not a decree of Deity but self-limiting belief that seems to set boundaries to human knowledge, the solution of every human problem is seen to lie in the spiritual understanding of God, which antidotes both ignorance and sin.

When the unity of good in divine Science is grasped, the oneness of evil, as a false claim, becomes apparent also, and the futility of trying to banish this or that symptom of evil without taking into account the baselessness of the claim of evil as a whole, is obvious. By consenting to the arguments of error or evil in one form, we put ourselves in league with the asserted operations of error in other and often unsuspected directions, and in so doing invite penalties which are supposed to attach to other specific forms of transgression. To plead ignorance, the supposition that man is separated from the reflection of infinite intelligence, as an excuse for wrongdoing, is to open the door at the same time, perchance, to malice and hate.

"The time for thinkers has come," writes Mrs. Eddy on page vii of the Preface to Science and Health. Although forced to bestir themselves in certain directions by the seeming exigencies of a struggle for existence or by the impulse to gratify personal desires, mankind, as a rule, have shown little inclination to reach out in a spontaneous effort to know the truth about God which alone frees thought

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from the bondage of sin and self-deception. This sense of obliviousness or unalertness to the demand of Spirit, which induces most mortals to delegate the responsibility for their spiritual and physical well-being to a minister or priest and a family doctor, to seek salvation by proxy as it were, would prevent Christian Scientists from demonstrating man's scientific relation to his creating, sustaining, informing divine Principle by persuading them to rely habitually on the services of a practitioner and to look to teachers and church officials for wisdom and guidance more than to God, who, as the apostle James phrases it, "giveth to all men liberally, and upbraideth not." It is impossible to imbibe the spirit of Christian Science without realizing in a peculiar sense the force of the Revelator's words when he declares that those who apprehend the truth manifested by Christ Jesus are made "kings and priests unto God and his Father." No end of bitterness and intolerance has arisen in the traditional church from the delegation to ecclesiastical authorities and personal representatives of the individual's prerogative of thinking for himself, of demonstrating his highest understanding of Principle and according the same liberty to others. How can one prove that man is God-governed, as Christian Science teaches, so long as he leans on personal opinion and human authority as a guide to right activity, instead of looking to the source of all true wisdom and understanding for enlightenment and wisdom?

It is the purpose of all true religion to lead mankind to perceive and demonstrate spiritual truth, the truth about God and man. Because Mrs. Eddy discovered and demonstrated this truth, she was able to set forth in her writings a point of view which encourages and assists others likewise to discover and prove man's scientific relation to his divine Principle, God. Whether, in any case, the message is voiced through a human personality or the written word, the symbol or vehicle can at best only point the direction in which the student must look in order to discover for himself the truth which the pioneer discoverer first grasped. If, however, the means or instrument is made an end in itself, so that it becomes a substitute for the truth instead of remaining a guidepost that points the way, its saving efficacy is lost; and while, owing to the tenacity of ecclesiastical beliefs and religious sentiment, the solidarity of church organization may be preserved indefinitely, the only scientific bond of unity is that in which each member is encouraged to demonstrate his highest understanding of Principle in the sanctity of his own conscience, as must ever be the case if the spiritual order of creation is observed, in which, as Mrs. Eddy says (Science and Health, p. 125), "Reflecting God's government, man is self-governed."

Even the most flourishing social or religious bodies in which allegiance to, or domination by, personal factors is allowed to interfere with the individual's demonstration of right activity on the basis of Principle, must sooner or later suffer dissolution, because they lack a scientific foundation. Mrs. Eddy strove constantly to encourage Christian Scientists to prove in practice the scientific relationship which obtains between God and man, Principle and its idea. Thus she counseled her students: "Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the textbook of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ" (Message to The Mother Church for 1901, p. 34); and in the Manual (Art. XXVI, Sect 6), she says of members of associations, "The pupils shall be guided by the BIBLE, and SCIENCE AND HEALTH, not by their teachers' personal views."

Loyalty to Spirit understood and demonstrated is the only ground of spiritual unity, and there can be no other real unity. Inasmuch, however, as Spirit's manifestation may seem to have a supposititious misrepresentation or falsification of the true idea in some infringing form of belief, mortal mind claims to achieve unity by bringing about unanimity in human beliefs and sentiments. To the degree that each Christian Scientist wakes to an unselfed realization of his individual responsibility in applying the understanding of right activity to the problems which confront him and his fellows in the pursuit of a common cause, his demonstration must tend to harmonize with that of others who are like-minded, until these seemingly independent currents of thought and action, obedient to Truth's leadership, are found setting steadily in the direction of a common, constructive purpose. The Master prayed for his disciples that they all might be one, even as he and the Father were one. In order to give the freest possible field for overcoming the material, counterfeit belief of unity through the demonstration of true, spiritual unity, and bringing out harmony in the bond of Christian fellowship even where individual opinions differ, our Leader established the branch churches under a democratic system of government. For while at the present stage in the spiritualization of human concepts, the sense of the minority may sometimes be nearer right than that of the majority, such a training school in which each one may learn in practice to concede freely and ungrudgingly to others the rights of conscience which he claims for himself, affords an opportunity for proving "the unity of the Spirit" which would be impossible under a system in which the church policy was dictated by even the wisest of mortals. And is it not clear that one who possessed sufficient wisdom to justify him in acting in such a capacity would recognize the incongruity, from the Christianly scientific standpoint, of doing such a thing?

Honesty

PAUL E. BUNTZLER

HONESTY is a quality of Mind, a reflection of divine Principle; it is correct thinking and therefore correct action. Man is honest just in proportion as he reflects the invariable Principle, as he brings out in daily life the fundamental spiritual cause, the allness of goodness. To be absolutely conscious of his honesty gives a man the certainty that bears him on through all difficulties and overcomes every obstacle, for he knows himself to be the reflection of Mind, infinite good. Knowing that he has sought Truth with an honest heart gives the beginner in Christian Science strength to resist the insinuations of error which present themselves to thought: "I have not studied Christian Science long enough," or, "My understanding is too small." He has learned that the battle is really not his but the Lord's.

Mrs. Eddy writes in "Science and Health with Key to the Scriptures" on page 453, "Honesty is spiritual power." This shows clearly that assurance, peace, liberty in action and speech are connected with honesty. To acknowledge to one's self honestly in the quietude of thought the ever presence and allness of God, infinite Mind, enables one to demonstrate, step by step, man in the image and likeness of God. This admission destroys the belief in many minds or powers, as well as the belief in a bad influence of these minds on our thoughts. A lie can never resist honesty, as there is no truth, no substance in it, and time always will prove its fallibility.

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Thousands of lies may be put before the world, be it in form of wrong reports, misinformation, or through personal influence and misrepresentation of facts, but all that cannot for any length of time affect or deceive the honest seeker of Truth. Before the clear and honest understanding of God as all-knowing Mind, who speaks always to man through spiritual discernment, as He did to the prophets thousands of years ago, the lie must disappear, and it is immaterial whether there be but one lie or legions. Yet in order to be truly honest a man must surrender his own will, give up preconceived opinions and let that Mind be in him "which was also in Christ Jesus." Then God's way will be shown, be it through a clearer discernment or through correct information. Paul was honest when he persecuted at first the early Christians; he believed himself to be absolutely serving the right; but he humbly accepted the truth when he received a clearer vision. This honesty enabled him to change his standpoint suddenly and he became a friend to those whom he had previously persecuted. He did not ask himself, "What will people say;" he stood firmly for the right, now revealed to him by the Christ on his way to Damascus.

Among business men there is a very far spread belief that personal benefit can be realized by overcharging others, or through any other transaction that cannot stand the absolute test of honesty; and this belief is not only among business men, it shows itself everywhere in the effort to deceive others for personal benefit. But as one realizes that every seeming profit or personal advantage received by such means does not bring the least benefit, on the contrary brings certain loss, inasmuch as it separates one from divine Principle, the one living God, the nothingness of selfish gain is seen. The human mind can then perceive that selfishness and jealousy can only exist because a belief in personal lack is accepted, and this again shows a belief of existence in matter. God does not need to supply one individual by taking away what belongs to another. Mind's means are not limited, and before Him not one has any special favor; as the Bible says: "God is no respecter of persons." When we realize the universe to be spiritual, then we know that every individual and every institution has its correct and right place, and selfishness, dishonesty, and jealousy will disappear. On page 8 of "Rudimental Divine Science" we read, "Be honest, be true to thyself, and true to others; then it follows thou wilt be strong in God, the eternal good." So honesty is seen to be a link that connects man with God, giving him spiritual power and freedom, without which the kingdom of God cannot be perceived.

True Rejoicing

NELLIE B. FORSYTHE

WHEN the seventy disciples returned to Jesus expressing their joy that the devils were subject unto them through his name, Jesus warned them saying, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." How well Jesus understood the hidden ways of human thought when he made this fine distinction between the rejoicing in the domination of the true or divine Mind over the false or mortal mind beliefs, and the rejoicing over the forever fact that man's being is in heaven. Mary Baker Eddy defines heaven on page 587 of "Science and Health with Key to the Scriptures." thus: "Heaven. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." "Name" and "character" are often used as synonyms in the Bible, therefore Jesus' command to the seventy was to rejoice that their character was included or expressed in harmony or in the perfect realm of spiritual government, where man's true character, the image and likeness of God, is preserved intact, having no cognizance of sickness, sin, or death.

In Science and Health (p. 340) we read, "This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word duty, which is not in the original, is omitted: 'Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.' In other words: Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His image and likeness. Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love." To one who is seeking unchangeable truth, the very essence of rejoicing would be in the great fact that divine Science reveals to him God in whom is vested all law, law which governs man at all times if he will but realize it. Law and Principle are so closely allied that one can hardly be thought of without the other, for the uniform recurrence of effect which is law is the mandate of Principle. Since man is allied consciously with the law of good, God, good is his experience.

What if the combination of circumstances does seem overwhelming and the waves of error mount one above another? These mountains of negation never touched law, never touched the true man, for "behold, he that keepeth Israel shall neither slumber nor sleep," and the true representative of Soul, allied consciously with God, who is Principle, is rejoicing in this fact. Think how many times we are told in the Bible to rejoice. Jesus, whose joy was deep and quiet, because of his thorough knowledge of his true character and that of his fellow man, gave us this encouraging command: "Be of good cheer; I have overcome the world." Let us then look away from error, and let it sink into the darkness from which it came, for as Paul tells us, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." Let us see the wonder and grandeur of God's universe, where man is found to be perfect and joyous and free, sustained and contained in Principle, his divine source.

Error is believing something to be true that is not true. The liar told Jesus that his name was legion, but Jesus recognized but one error, ignorance of God. Knowledge of God, good, is life and peace. As knowledge replaces ignorance, healing takes place naturally and spontaneously with those who hunger and thirst after righteousness, after right knowledge of God, for the promise is, they shall be filled. Healing and enlightenment are not dependent upon scholastic attainment or upon human intellect. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Nothing and no man can hinder the earnest one from applying to and proving the Mind which knows all right thoughts. The law of supply and demand is a divine statute, and wherever demand exists, that demand is unfailingly supplied in proportion to its purity of purpose. This must be so, for there can be no vacuum in the kingdom of the God who is infinite, limitless, boundless, exhaustless, universal. Each one must demand for himself, and prove his sonship with God.

It is for us to rejoice every hour that no matter how the mountains of wrong thought and its manifestations loom ahead, a grain of understanding as small as the mustard seed will remove these mountains, for they are formed of mist, mystification of thought, and are always dispelled by right knowledge of God. When these "mountains" disappear, he who has striven faithfully to replace error with truth will be found rejoicing in his new-found certainty of spiritual law, his invulnerable position as heir to the kingdom of heaven, rather than in the subjection of the devils of material sense. In the words of Bildad, in the book of Job, "Behold, this is the joy of his way, and out of the earth shall others grow. Behold, God will not cast away a perfect man . . . till he fill thy mouth with laughing, and thy lips with rejoicing."

One Cause and One Effect

R. W. BRYAN

N^O matter how black and overwhelming the clouds of erroneous thinking may seem, the student of Christian Science can always rest secure in the knowledge that, since he is conscious of his own existence, consciousness must be. Since consciousness or being is, there must be the truth about it. If true being is, then false being or the lie about being can only have a supposititious existence. It can only be on the assumption that that which really is is not. That which true being expresses must be cause, and that which is cause must be one whole, for if it were two or more entities it could not be cause in any true sense of the word. Clearly, first cause must be one, in order to produce true being. Have we not the warrant of Scripture for saying that a house divided against itself cannot stand? As it would ever need Being to produce being, first cause must exist in and of itself; that is to say, it must be self-existent Being or Life itself. From this solid basis of a self-existent first cause which is Life itself the student can logically proceed to deduce the facts of true being and apply them fearlessly to solve the problems of human existence.

It is clear that that which exists in and of itself never began and can never end; in other words, it is eternal. It is also clear that that which is eternal must be good itself in the highest sense of the word good, for if it contained within itself any elements of evil it would hold within itself the seeds of ultimate decay and destruction. If such a state of things were thinkable it would amount to an absurdity, for if it were possible for self-existent first cause to be destroyed then sooner or later a position would be reached where nothing would be-a concept which is clearly absurd. Hence matter and human thinking, both of which are subject to annihilation, have no part in real being. Reasoning after this fashion, one sees that all real being is the effect or expression of a self-existent, harmonious, spiritual cause. This cause is God, as understood in Christian Science. Cause cannot be apart from effect, hence cause must be expressed as effect. Mrs. Eddy, on page 303 of "Science and Health with Key to the Scriptures," puts this very clearly when she says: "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle." Man, then, is the effect or expression or image of God; hence he is spiritual, harmonious, and eternal.

Mortal man expressing discord or inharmony is not and cannot be the effect of harmonious first cause, or God. This follows naturally if one considers that the very nature of effect is to express the character, the essence, if one can so

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put it, of cause. Nearly nineteen hundred years ago Jesus of Nazareth sought to make this point clear to his disciples in the phrase, "For of thorns men do not gather figs, nor of a bramble bush gather they grapes." So in like fashion one can reason with regard to all the phenomena of human existence; nothing not in accord with infinite harmony has any real being, for only that which manifests harmony can be the expression of harmonious, self-existent first cause, or God. The truth about effect can hardly be more clearly and concisely stated than in Mrs. Eddy's words on page 207 of Science and Health, under the marginal heading "One primal cause," where she says: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause."

No lies can stand in the presence of the truth realized. In solving his problems, therefore, the student needs to keep ever bright the flaming sword of spiritual understanding. This understanding is the knowledge of man's perfection as the effect or expression of perfect first cause or God. With it he can keep out of his thinking every thought unlike God; with it as shield he fears no lie which says that man is sick or sinning or dying, for with it he guards "the way of the tree of life" and lets nothing enter there which defileth or maketh a lie. This sword is bright and its work well done exactly as the student is himself following in the footsteps of the Master and gaining that Mind "which was also in Christ Jesus." Jesus of Nazareth saw clearly the oneness of cause and effect. On page 476 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." Each one of us, in the measure of his understanding of this teaching, can go and do likewise, for did not Jesus himself say, "He that believeth on me [that is, understandeth my teaching], the works that I do shall he do also"?

[Written for the Sentinel]

Be of Good Cheer

LOUISE KING

BE of good cheer, the Master said, For the world I have overcome; And though tribulations you will have, They will help you heavenward, home.

Be of good cheer, he is saying still; Though your manifestation of good May be evil spoken of, trampled upon, Maligned, and misunderstood.

It cannot matter to you one jot What the world may think or say. It knows naught of the heaven in which you dwell, Of the peace which is yours alway.

If it said such untrue things of him, Why should it not say them of you? Do not stop to wonder, but press right on To the goal that is ever in view!

Be of good cheer, then, faithful one, For your Father is caring for you As He does for the sparrow and lily pure; And His love is eternally new.

His protection is o'er you, His arms underneath, Everlastingly, tenderly near; Then look up in His face; so, reflecting His love, Dear faithful one, be of good cheer!

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Christian Science Sentinel

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FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor
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Editorial

Faith by Works

THE apostle James put the practice of Christian Science in one concrete sentence when he wrote, "Shew me thy faith without thy works, and I will shew thee my faith by my works." In other words, he saw absolutely clearly that a scientific theory remains merely a scientific theory until it is shown to be true. Now Christianity, as Mrs. Eddy has shown, is a demonstrable Science. "If Christianity is not scientific," she writes, on page 342 of Science and Health, "and Science is not of God, then there is no invariable law, and truth becomes an accident." God necessarily is Principle, and that is what the writers of the New Testament are unquestionably perpetually insisting upon when they talk of a scientific knowledge of God, of a zeal of God but not according to scientific knowledge, of revelation in the scientific knowledge of Him, or to come into a scientific knowledge of the truth. There is no question about this whatever. The word used in the Greek text means something more than knowledge; it means full, exact, or scientific knowledge. Consequently, when Mrs. Eddy writes that if Science is not of God, then there is no invariable law, she is adhering absolutely to the letter and spirit of the New Testament, and is saying that if Science is not of Principle, or is not of Truth, then there is no such thing as Science at all, because there is no law.

All this, of course, is the theory of Christianity, the theory of Christian Science. But Christ Jesus never intended for one moment that it should be left as a theory; he knew that any theory he might preach, so long as it remained a theory, was of no more value than the theories of the scribes or Pharisees. Consequently, when he sent out his disciples it was not only to preach his theory but to demonstrate the truth of that theory, or, as he put it, to preach the gospel and to heal the sick. What is the gospel but the good news about Principle, and what is healing but the demonstration of the truth of this good news. That is why there is no such thing as a miracle in the supernatural sense, and that is why Huxley insisted, perfectly scientifically, that what people were pleased to call miracles could not possibly be an infringement of law, which cannot be infringed, that they could be nothing other than demonstrations of hitherto unsuspected law. The gospel preached by Christ Jesus was the preaching of hitherto unsuspected law, and the so-called miracles of Jesus the Christ were simply the object lessons in demonstration of the truth of this law. And that is exactly what the writer of the Fourth Gospel means when he says, "And the light shineth in darkness; and the darkness comprehended it not." The only thing that ever has existed is infinite Principle and its infinite manifestation, and this Principle has existed in spite of the darkness, the mesmerism of human sense, though human sense has never comprehended it.

In the light of this, it is perfectly easy to see why Mrs. Eddy insisted so definitely on the necessity for healing, and why she accepted the responsibility for healing for those who went out to preach Christian Science. "In Science we can use only what we understand," she writes, on page 329 of Science and Health. "We must prove our faith by demonstration." It is perfectly clear, therefore, that the way to induce the world to accept Christian Science is through the healing of the sick. Talking about it, or writing about it, may be a necessary part of the work, but this talking and this writing will go for nothing at all unless, as the apostle James says, the talker or the writer is prepared to prove his faith by his works. Mrs. Eddy does not give any practitioner or student of Christian Science an opportunity for escaping the full significance of this. On page 149 of Science and Health, she writes, "The rule and its perfection of operation never vary in Science. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,because you have not obeyed the rule and proved the Principle of divine Science."

It is as plain from this as the multiplication table that the only way to heal the sick is by the practitioner living in accordance with Principle, that is, demonstrating Truth in his own life. It is not sufficient to have faith in somebody else, it is of no use being able simply to quote the Scriptures, it is quite futile to have a grasp of the metaphysics of the situation, unless the practitioner is living at the same time in accordance with Principle. When a man is convinced that life is eternal, he will never act on the idiotic lines of a man who bases his calculations on the reality of death; when a man knows that substance is spiritual, he will not waste his time in piling up material possessions; and when a man understands that power is entirely of Principle, he will not worry over the vanities of social intercourse or the intrigues of politics. There is one way, and one way alone, in which to gain eternal life, in which to acquire spiritual substance, and in which to enjoy divine power, and that is through the recognition of the fact that all life, substance, and power are in Principle, and to acquire the metaphysical understanding of what this means in such a way as to be able to demonstrate it. Then it will become perfectly apparent what Jesus meant when he said, "And ye shall know the truth, and the truth shall make you free." For this truth is the scientific knowledge of God, Principle, and the freedom which it generates is gained not through talking but through demonstration.

The way, then, to prove Christian Science to be this truth, is not so much for the Christian Scientist to tell his neighbors that they are wrong, as to prove to them that he is right. That is what James said so simply and so directly, and what the whole world has been trying to get away from ever since. When Christ Jesus preached his gospel, he demonstrated its efficacy so fully that the people crowded into the street in which he was, and, climbing on to the roof, reached him in that way. When a Christian Scientist begins to heal in the way Mrs. Eddy hoped to see Christian Science healing accomplished, there will be no need for him to defend himself against the criticism or the malice of the world. The mere fact that he can heal in this way will have raised him above the criticism and made him master of the malice. Then the world will take no notice of the criticism and will override the malice, by acting exactly as it acted in the days of Jesus the Christ. It was surely because Mrs. Eddy understood so clearly the re-

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sponsibility of the Christian Scientist for Christian Science healing, that she wrote, on page 367 of Science and Health, "I long to see the consummation of my hope, namely, the student's higher attainments in this line of light."

FREDERICK DIXON.

"All that really is"

The simple gladness to be alive is fresh and vital because it is the proof of Life itself, untouched by any confused sense of human ways and means nurtured by the supposed mortal mind as it expands its unreal belief. The true being alive shows, of course, that there must be some cause for living, and this cause is Life, Mind, Supreme Being, than which nothing else can be proved to exist. God is the tender name given to the one Mind which makes and keeps the real man alive. Even though the human sense of living is but belief and must be replaced with the true idea, yet the fact that living appears in any way proves that there must be true Life, ever expressed as idea or divine action.

To know God as Mind is to be sure that God is present and takes care of all real living. Boundless Mind is all that could be always present and fully potent. Once one has proved to himself that Life or Mind is, he knows that what truly is must be all there is, for what is not simply does not exist. In other words, there is no halfway stage between what is and what is not. The one Mind with its idea must be all that really exists, and Mind must sustain idea in perfect order. As Mrs. Eddy says on page 150 of "Miscellaneous Writings," "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him-that reflect Love. Again, this infinite Principle, with its universal manifestation, is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call. In the words of the loving disciple, 'My sheep hear my voice, . . . and they follow me; . . . neither shall any man pluck them out of my hand."

Mind is what directs all true action, and the true action of Mind is the real man, the sheep of the great Shepherd, nourished, sustained, guarded from supposed evil, by perfect divine Love. Idea, the action of Spirit, cannot avoid knowing what its cause, the divine Mind, knows. The phrase "sheep of the great Shepherd" is, of course, only a figure of speech to show that true living follows always the guidance of its cause. Sheep, in this instance, is but a name for man, the image and likeness of Mind. The knowing of the truth in this respect broadens one's view of God and man, for it shows that what is true about Shepherd is always true of God, and that what is true of sheep must likewise be true of man. If this were not so, God and man would be confined to narrow human concepts. There is no halfway stage between all that truly is and what does not really exist. Mind and its idea is, indeed, all there really is in any instance, for any human name must be merely a term for either Mind or idea, and it never changes the nature of either Mind or idea to use any names one may choose for the sake of clearness.

One will find much profit in looking up in Mrs. Eddy's complete works the passages in which she speaks of "all that really is." On page 151 of Science and Health, for instance, she declares: "All that really exists is the divine Mind and its idea, and in this Mind the entire being is

found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth." Life consists of Mind and what Mind is conscious of. Of course the boundless and endless action which the one Mind knows must unfold with varied vigor which could never be tiresome. If the being conscious of Truth alone could be tiresome, it would not be the real goodness which is heaven. The heaven of "all that really is" could never be a bore to man, because it is quite without limits, and cannot be confined within any human concepts of pleasure. This is what people who object to goodness forget.

Though the human senses may accept false beliefs, the fact of Spirit and its idea remains intact and must be discerned, proved, and experienced in spite of these so-called senses. The sense of Spirit is the only real sense. Christian Science blesses with true joy all who turn to it with the sincere desire for freedom, because it gives the true sense of living in Mind instead of the false belief of living in matter. As Mrs. Eddy explains on page 116 of Science and Health, "Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive."

This truth is not abstract or hard to profit by when it is studied and put into practice through the simple turning to Mind as the source of all good. In place of any seeming, each one needs to turn to the one Mind and find there the true idea of Life to replace the human concept. The doing of this is a joy that can never lessen, because it is maintained by divine Love. No matter what disease, sorrow, turmoil, or sense of evil claiming to be good may present itself to one, true Life and its idea is present to reject the error. "All that really is" must indeed suffice to take the seeming place of supposed mortal mind and its belief, in all its phases. The student of Christian Science, knowing the allness of Mind and idea, called by any name one pleases, has the sure basis of good on which to work and prove his way forward. To reason on this basis is to pray without ceasing the prayer that always avails, because it is the prayer of right knowing which can never be denied or made void. In vain, then, does one look to matter for help of any sort, but with perfect surety can be look to the divine Mind, for as Jeremiah phrases it in poetic figures, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." GUSTAVUS S. PAINE.

[Written for the Sentinel]

True Happiness

CHARLOTTE BRUNER

To leave ambition and false pride behind,
The thirst for wealth, the eagerness for fame,
To kindle in our hearts the welcome flame
Of self-forgetfulness, to know that Mind
Is both end and beginning,—this we find
Is the real road to happiness, the same
Way Jesus trod. Let us seek in his name
A better goal, with loving thoughts and kind
Live as the Christ, and strive for others' good;
To give, not get,—the sign of brotherhood
Which marks the sons of God. Lo! the deep peace
Of sacrifice of self is ours. Now cease
Vain longings for the world, and we gain then
True happiness, the selfless love for men.

Testimonies of Healing

After having experienced many blessings through Christian Science, I feel that I would indeed be ungrateful to God and to our beloved Leader, Mary Baker Eddy, if I longer withheld from publication a written acknowledgment of the blessings and benefits received, and would also fail to fulfill in part the ultimate purpose for which the Discoverer of Christian Science established the periodicals. Having been healed in a very few treatments of chronic catarrh of the bowels and also of goiter, I at once became vitally interested in Christian Science, and my desire to know and understand this great truth grew as the years passed and has become the absorbing interest and work of my life. I am deeply grateful to the practitioner whose loving ministrations at that time aided in lifting from me not only a sense of sickness and despair but a load of business cares and a sense of lack of supply.

My husband has also experienced many benefits from the study of Christian Science, and through the help of a practitioner has resumed work after a long period of discouragement and incapacity. I am enjoying membership in a local Christian Science society, and am grateful for the united and harmonious work being done here. I am also privileged to be a member of The Mother Church, and I am grateful for class instruction. I have demonstrated conclusively the following declarations of Mrs. Eddy's: "The vital part, the heart and soul of Christian Science, is Love" (Science and Health, p. 113); "Universal Love is the divine way in Christian Science" (Science and Health, p. 266); and that absolutely and emphatically "Love is the liberator" (p. 225). My gratitude is without bounds for the true idea of good which I have come to know and with which I am able to help others, as the result of reading and studying all of Mrs. Eddy's works and the Christian Science periodicals, which are always filled with vital messages of love for those beginners who are hungry and thirsty for words of encouragement to go forward, and replete with good for the advanced student of Christian Science and for the practitioner.

(Mrs.) Martha C. Kimmit, Rhinelander, Wisconsin.

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It is with great joy and gladness that I relate my first experience with Christian Science. Having been a slave for ten years to a body with inflamed, diseased, and misplaced parts, it is not to be wondered at that after reading Science and Health for about two weeks, day and night, the relief from self-responsibility, and gratitude for a glimpse of the truth that God made man to have dominion over all, resulted in willingness to accept Christian Science and put into practice its rules, which restored health.

Five years of suffering had been spent in seeking help from physicians who treated a material body, with the thought of putting it in shape for an operation. Then after a very depressing period I decided to care for myself as well as I knew how, which took much time and medication. A specialist on such cases as mine was brought to my home, and after submitting to another period of greater suffering I declared it were better to die than be subjected to these would-be helps. Each year some new ailment was added, and nervousness and irritability increased, until quiet and inactivity afforded more relief than anything else.

Where once I felt so handicapped in caring for my family, I am now able, through the constant turning to Principle, divine Love, as taught in Christian Science, to

do all the work necessary at home and also to do the office work for my husband. The Bible and "Science and Health with Key to the Scriptures" are our daily mental food. I am trying to express my gratitude to Mrs. Eddy for her discovery of the rule governing the practice of this Christ Science by daily living, by putting on the new garment of Truth, and casting off the old beliefs with their discords and strife. My gratitude for the completeness of all of Mrs. Eddy's demonstrations for the advancement of Christian Science in the world can be best expressed by doing my share as I gain more understanding.

(Mrs.) Nellie A. Green, Salt Lake City, Utah.

The happy transformation of my wife from semi-invalidism to competent health and her continued increase in dominion over adverse circumstances, through the study and application of Christian Science, quickly won my interest in and acceptance of this teaching of God's allness. During several years I have had occasion to be grateful for many benefits, physical and financial, but chiefly for my happier viewpoint, which changes material trials to spiritual opportunities, and for the knowledge that if we cleave to Principle we prove that "the Father . . . he doeth the works."

I am grateful to Mrs. Eddy for the many clear-cut channels provided in our church movement for the fuller recognition of spiritual man. The Christian Science periodicals, daily, weekly, and monthly, have always been especially wonderful. No need to mutilate a number to file away special articles against a day of need, for always in the current issues may be found inspiration and help to solve the present problem. My hope is to express true gratitude by better living.—John Hudson Green.

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It is many years since Christian Science was first presented to me and during that time I have had many proofs of its healing power as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. The first reading convinced me that it is the truth as taught and demonstrated by Jesus and his disciples. I had been troubled for years with catarrh of the head, stomach trouble, and a cough from which I was seldom free, but as I studied the Christian Science literature along with the Bible, which had become a new book to me, these troubles disappeared.

My son had been subject to colds with high fever, often accompanied by biliousness. One night, after putting the children to bed I was reading the Lesson and could hear his constant coughing, and I thought, judging from past experiences, we would get very little sleep that night; then the thought came to me to apply the truths I was reading. I went to his room and talked to him of God's loving care and declared the truth as best I knew how, with the result that the coughing ceased and he slept well all night. One who was staying with us at the time remarked later how free he had been from colds, and he replied: "Well, I'm not afraid any more." He later told me how fearful he had been if he had got his feet wet or was caught out in a shower. Mrs. Eddy says on page 368 of Science and Health, "When fear disappears, the foundation of disease is gone." It was a great joy to me to know I could be of help to others.

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A few weeks later my mother was instantaneously healed of neuralgia, also of an internal trouble which made it impossible for her to lie on either side, by my reading to her from Science and Health and the Bible and by applying the truth. When she was suffering with pneumonia and

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hemorrhages of the lungs, again these books were our only help and in three days she was completely healed and able to keep a dinner engagement, and she suffered no ill effects although we were having severe winter weather, our home being in northern Michigan at the time. When my brother was suffering with inflammation of the eyes and was confined to a dark room and unable to get any relief from doctors' medicines I persuaded him to come home with me and have Christian Science treatment. In one night he was healed, and was able to be out in the bright sunlight all of the next day. We have also had healings of poison oak, and one member of the family was healed of an enlarged toe joint which was very painful; there was no change of shoes as it was not convenient at the time. These and many other healings came to us with no other help than the Bible and the Christian Science literature.

During the winter three years ago I had an attack of lung trouble and lost my voice entirely. I was unable to overcome fear as the condition was quite alarming, so I asked for help from a practitioner, which was lovingly given. There was a marked improvement in one night and in less than a month I was perfectly well. The same practitioner was called when my daughter, my son, and I were ill with Spanish influenza. My healing was instantaneous, with no sense of weakness following. My daughter was out in less than a week and in two weeks my son was back at his work.

It is with deep gratitude for the many blessings Christian Science has brought to me and mine that I send this testimony, hoping it may benefit some one as I have been benefited by reading the testimonies of others in the Christian Science publications. I am also grateful to the practitioners who have so lovingly and patiently worked for us when help has been needed.

(Mrs.) PHILMA N. SHIPPY, Palo Alto, California.

When Christian Science was first mentioned to me, I had hopelessly accepted the decree of prominent physicians on two continents. I say "hopelessly" because they had told me that a serious operation was the only chance of relief from a physical condition that was causing me such constant pain that I had ceased to think life worth the effort. The anguish was due to neglect at the time of the birth of my second child and was growing worse steadily, and these well meaning doctors could see no other way than to operate, nor could they give me any definite assurance of relief after undergoing such an ordeal. While on my way home I met a Christian Scientist, and he told me what Christian Science had become to him and to his family. He kindly recommended it to me, and leaving a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, he asked me to look it over. I opened it at various places but it seemed of an unknown tongue, for I could not understand it, though I had always deemed myself capable of reading English intelligently. I had no thought that it could help me, but to be courteous I assured the gentleman that I would visit a practitioner at my earliest convenience.

When the opportunity presented itself, unknown to any one I went to see a practitioner. I told her I was supposed to be ill and would like to hear what she had to tell me. She seemed to understand and I asked her to help me. That one treatment brought the healing, and when I arose to go I knew I was a changed person. I knew I was healed. I went home, destroyed the remedies and appliances the

doctors had said I must never be without, and set out for a walk. I remained out for two hours, rejoicing every step of the way, thanking God and resolving to take up the study—to give my best thought to the effort to find out the cause of this great change which had come over me so suddenly. It was the new birth that Jesus speaks of in John, and which Mrs. Eddy refers to on page 548 of Science and Health, where she says, "This is the new birth going on hourly, by which men may entertain angels, the true ideas of God, the spiritual sense of being."

This happened many years ago and I have never had a return of the trouble in any form. Many other complaints have been overcome and I have rejoiced exceedingly in a gradual awakening to better habits of thinking, a new interpretation of Life, a new hope. Mary Baker Eddy deserves appreciation as one of the greatest benefactors mankind has ever known, restoring to a sick and weary world the teaching and healing taught and practiced by Christ Jesus, opening for spiritual joy and peace the Book of books that all may read with understanding. Is it strange that Christian Scientists are grateful?—(Mrs.) Anna F. Loomis, Reno, Nevada.

I first heard of Christian Science a great many years ago. I saw it was the truth and accepted it at once. I did not come into Christian Science for the physical healing, although there have been many times during the years since then when I have been glad that I knew of Christian Science to help me out of some physical discords, as all my life I had resorted to medicine to heal me. It had been my habit, when planning for a long journey, to arrange about twenty little bottles of pellets in a leather case made for the purpose. These remedies were supposed to heal different ailments, to which I was subject, such as liver trouble, rheumatism, and kindred troubles. I did not know it then, but I realize now that these innocent little pellets were my god; for since studying Christian Science I have not relied upon material medicine, and have enjoyed very good health.

While playing tennis a few years ago, I tore a ligament in one of my legs. It happened while I was visiting in a doctor's family and they predicted many difficulties for me. I wore an elastic stocking for some time as a support and it had been predicted for me that I would have to wear the stocking for the rest of my life. But one day it came to me quite clearly that my real support is God. So I removed the stocking and have not worn it since. After I removed the elastic stocking the permanent healing came. That was many months ago. It goes without saying that I am sincerely grateful for these blessings, but the greatest joy of all is in being able to impart to others what has helped and blessed me.—(Mrs.) Mary Elizabeth Ayers, Boston, Massachusetts.

With a deep feeling of gratitude for all the wonderful help received from the study of Christian Science I wish to relate a healing which stands out above all others. While remedying an obstruction in a lift shaft of about three feet square, I slipped off the ladder and fell about sixteen feet to the floor. My fellow workmen ran to my aid and helped me to rise, while I clung fast to the truth. My employer was very kind to me and wanted me to go to the hospital but I explained my reasons for not going and quietly assured him that God could heal me. When I came from the shaft I was unable to walk at all, but I later walked to the train and from the train home. I was away from work just ten days and my friends

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and relatives were surprised at such wonderful results. To mortal sense it was a miracle. I obtained the help of a practitioner and am grateful for the lessons that unfolded during the stay at home.

I am grateful beyond words for this wonderful proof of God's care, and my desire is so to live as to be worthy of the name Christian Scientist—which desire brings daily blessings. I am grateful for our wonderful periodicals, and a sincere love is felt for our dear Leader, Mrs. Eddy, for giving to mankind a demonstrable understanding of the truth that frees.—Arthur William Burkmar, London, England.

For the spiritual understanding of the Bible which I have received through the study of Christian Science, words are inadequate to express my gratitude. Christian Science was first presented to me through a copy of the Scatinel which was sent to me by a very dear friend. I was an invalid at the time. Physicians and specialists had declared the disease to be incurable, and said that I could not live over three years. That was eight years ago. Health was restored to me in three treatments, through the work of a Christian Science practitioner, but I am most grateful for the spiritual understanding I have received, and for the knowledge that man is God's image and likeness. I am indeed grateful to our beloved Leader, Mary Baker Eddy, who has given a demonstrable understanding of the teachings of Christ Jesus to the world.—(Mrs.) Ada Miller, Indianapolis, Indiana.

I have had such a clear proof of the protective power of Truth and the nothingness of evil that I feel I should share it with others. While traveling I had to wait two hours at a junction, and desiring to leave the station for a few minutes I left my traveling bag and a smaller shopping bag in the care of a lady who was sitting in the depot. When I returned, the shopping bag was over the black traveling bag apparently just as I had left them. When my train was called I picked up the bags and found that the traveling bag was not mine, being a shabbier and larger one than The lady in whose care I had left them had continued her journey on another road, and as the train that I was to take was the last one to leave that night, I came home, leaving the strange bag at the station. In the morning the station agent at my home wired to the junction, but they could find no trace of my bag either at the station or on the trains. No other inquiries were made.

The only means of identification in the bag was a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy which had my mother's name and address in it. I felt that any one reading that book could not keep what belonged to another, and I knew that "with God all things are possible," and continued to hold steadfastly to the truth. In two weeks' time my mother received a letter from a hotel at the junction stating that a bag had been left there and that a book had been found in it inscribed with her name. We were surprised to hear from the hotel as I had not had my bag there, nor had I made any inquiry of the management. I knew no one in the junction, as I had only been there awaiting train connections. I wrote to the hotel identifying the things and telling them how my loss had occurred. Two days later, I received my bag with everything in it, thus proving the omnipotence of Truth, which means far more than the mere return of the material things. I am indeed grateful for all the blessings that have come to me during the time I have been studying Christian Science.

(Miss) Grace Elliott, Lowville, New York.

It is not easy to decide just where to begin when attempting to enumerate the manifold blessings that have come to me as a result of the study of Christian Science. The following are some of the visible effects which may help to illustrate the transforming power of divine Principle. From early boyhood I was a sufferer from severe attacks of bowel trouble. Material remedies of every description were used, and diets prescribed by eminent physicians were tried, but each experiment was attended with the same discouraging results. When I was quite a young man, a healing through Christian Science took place in our family which attracted my attention to this new-old curative agency. I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it. At first its teachings seemed so revolutionary that I put the little book away, thinking never to take it up again. An irresistible desire to become better acquainted with the new ideas presented, however, caused me to renew my efforts to understand this unusual work, this time with better effect, for within a few short weeks every obstacle was overcome, the physical ailment of long standing disappeared, and a spiritual awakening, refreshing, energizing, uplifting, reaching to the innermost fiber, as it were, took place. During the weeks and months following this healing, my hunger for more of this satisfying knowledge became so compelling that every spare moment found me studying Science and Health. A startling mental chemicalization followed this constant study. Fear seemed for a while to be the ruling power; but with the loving assistance of a practitioner, this mental fermentation was seen as the alterative effect of Truth, and I perceived that the law of divine Love had been working. In the words of the psalmist, "He uttered his voice, the earth melted."

While serving overseas, an incident occurred which exemplified the omnipotent protection of Love. During the early stages of the Allied drive in the Argonne Forest, messengers were used to carry orders from place to place along the front. An order was one day placed in my hands and I was told to take it at once to the officer in command of our train, then supposed to be up ahead in a small French village which was under heavy bombardment. Just outside this village I encountered a crossroads where enemy salvos were coming over at irregular intervals, but on account of the terrain there seemed to be no feasible detour. As I proceeded, a shell zipped close but failed to explode. When I had gone a few yards farther on, the hiss of a descending shell and its accompanying detonation came almost simultaneously. It had landed not more than sixteen feet away, and the miracle was that I had not been blown to fragments. For this manifestation of Love's protecting power I gave thanks. The message was ultimately delivered, and as time and distance have lent clearer vision to the incident I have begun to see that never for an instant does omnipotent and ever present Love forsake us.

I shall never cease to feel thankful that some measure of at-one-ment has been vouchsafed to me, and to pray that I may always keep before me the works and words of our Master, rejoicing that we are privileged to share his cup. The debt of gratitude we owe to the pure and saintly woman, Mary Baker Eddy, for her immortal work in making plain the way of salvation through Christ Jesus, we cannot hope to liquidate, but we may consecrate our lives anew to the work that lies before us, and in the words of Abraham Lincoln, "Having thus chosen our course, let us renew our trust in God and go forward without fear and with manly hearts."—C. D. KEELER, Pleasanton, California.

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Signs of the Times

[Excerpts from "What Gettysburg Says to America," an Address by Joseph M. M. Gray, D.D., as reported in *The Christian Advocate*]

"You will find no explanation of these two facts I have just suggested, this durable intrenchment of the Civil War in song and spirit of America, this enlarging stature of Abraham Lincoln in the ideal and progress of the world, except that the Civil War's greatness derives from the morality of its purpose, the moral sources of its passion."

"It is a victory of moral idea and purpose out of which our American unity has been reknit, a unity which deepens beneath all the fumes of sectional minds, the conspiracies of politics of the devisive moods which gather around the

stimulated sentiment of the lost cause."

"Gettysburg decided the Civil War; but the war determined more than a victory of arms. Gettysburg confirmed the Emancipation Proclamation; but in that confirmation was more than the immediate liberty of the slave. Gettysburg established beyond further questioning the supremacy of the federal constitution, but it was more than allegiance to a particular authority which here was ratified. The American Republic was the first and foremost attempt of a great modern country at government by the will of the people. The secession movement was the first and foremost attempt on the part of a powerful minority to repudiate the common covenant for which the Republic stood. If the government in such a crisis were inadequate, if that common covenant could not be maintained, then what men had come to believe was the strongest institution for the uplift and development of their kind, for centuries to come, would be proved a failure. At Gettysburg it proved to be no failure, but a success bought by incalculable sacrifice and held by incalculable valor."

"As the men who fought at Gettysburg defended American democracy from secession, we who commemorate Gettysburg must preserve it from disintegration. This demands more than maintaining our ground; we must move to new positions."

[From an Editorial, "The Mills of the Gods," in The Independent]

What is true of individuals is true of nations. What has become of the great despotic empires which so greatly abused their day of power, confident that they could never be called to account? Russia has blown away into a whirlwind of anarchy; the very name of Austria-Hungary has vanished, Germany has sunk at one blow into a third-rate power. The little people—Czechs, Slovaks, Serbians, Poles, Lithuanians, Letts, Esthonians, Finns, and all the resthave crept out from the prison house to enjoy their place in the sun. The slaves of yesterday are more powerful than their former masters. As of yore God still exalts the humble and casts down the proud; He fills the hungry with good things and sends the rich empty away. Justice in human history seems slow; so slow that tyrant and slave both question, "Where is God?" But the mills of God are grinding and it will not be long before the result is manifest to

[J. H. Oldham in the International Review. as Quoted in Public Opinion, London, England]

National genius is not expressed by imitation of any kind but by aiming at the absolute ideal. . . . When a nation has produced great original work it has not been by trying to be characteristically national but by seeking to find the absolute truth. The striving after the absolute does not exclude the adoption of things from outside when they

seem to be good or true or beautiful. But they will be adopted because they are really judged to be good or true or beautiful and not merely because they have worldly prestige. It is by keeping steadily in view the ideal and in obedience to the universal claims of truth and love that nationality will reach its highest expression.

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[From the Convention Address of the Bishop of South Carolina, as Given in The Living Church]

The bishop cited the movement that has transpired in this country since the visit of Mr. --- three years ago, and even before, to establish healing missions, which, he said, "can no longer be ignored nor treated as a sort of religious fad which must soon pass away." He referred to the action at the last General Convention and at the Lambeth Conference and spoke encouragingly of such a mission in his own diocese . . . which, he said, has resulted in much good. Speaking then of the history of the ministry of healing from New Testament times, the bishop showed the ministry to have been clearly established and recognized from the beginning. What, therefore, we are witnessing to-day is simply a revival of an ancient practice which has never altogether died out. There have been so many specific answers to prayer in the ministry of every earnest priest of the Church that he needs no further evidence outside of his own experience to convince him of the truth of the apostle James' words that prayer and faith shall heal the sick.

[A Step Toward a Better Understanding of Health. From The Christian Science Monitor]

If the members of the medical fraternity are to give due weight to the conclusions of Professor William MacDougall, Harvard University psychologist, they will doubtless make changes in some of the theories of disease that have held sway heretofore. Professor MacDougall says that we need "a revision of the conception of organisms as pure mechanisms, or machines, which has dominated the biological and medical sciences for more than half a century." What he arrives at is the assertion, "It is through mental influences that functional disorders are brought about." Though it may require a good bit of revision before prevailing medical theories can be brought into line with such declarations, any success that may be achieved will, at all events, be in the nature of progress toward a better understanding of health.

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[From an Editorial, "God in Us," in San Jose (California) Mercury Herald]

Much too rarely is it acknowledged, even by the most devout, that God is the source of our capacities and powers. Still rarer is it in these days to hear from high authority that the creator does not stop with creating the individual being but that He continues in him, the active, propelling force. Of course, no man with a deeply religious experience will fail to be "conscious of the divine presence;" but conscious of His presence or not, men must come to know that God is not only the creator of His universe, but that He is the animator of every part of it. The least individuality in it has no life or activity or force outside the life of the God who created it. He is not outside of His creation, but in it, still moving, working, and, in a sense, creating.

This is the plain teaching of the New Testament and of the early Christian teachers. Jesus reveals to us a God not outside of but in His creation, with a loving care and watchfulness over the least of His creatures. He tells us that "God is a spirit," by whom the hairs of our heads are all numbered; that not even a sparrow falleth to the ground

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without the Father's notice; that He feeds the fowls of the air and clothes the field with its verdure, and will provide for all our wants if we come to know and trust in Him. Paul, too, reveals to us a God who, as he says, is "not far from every one of us;" "who is above all, and through all, and in you all." He declares that "in him we live, and move, and have our being." Again he says: "Ye are the temple of God." . . .

The conception of God as a creator who fashioned this universe and made His creatures, much as an artist would make a statue, and breathed into them the breath of life which started them going, since which time He has had little or no connection with them, is certainly not the conception of the founders of Christianity. A creator whose work was fully completed, finished and perfect, in six short days of twenty-four hours each, after which He washed His hands of the whole business, as it were, is not the loving Father of whom Jesus speaks to us in the gospels. "An absentee God," as a great English author puts it, "sitting idle ever since the first Sabbath, at the outside of His universe and seeing it go," is certainly not the correct conception of the great, all-pervading, all-embracing, loving Spirit—"the living God"—revealed in the New Testament.

These ideas of God, so repugnant to the teachings of Jesus and the disciples and apostles, have possessed the minds of men for generations because their minds were physical and the things of the Spirit could not by them be spiritually discerned. Not being able to understand the universal God of spirit whom Jesus called "our Father" and not comprehending the "living God" of the New Testament, "who is above all, and through all, and in you all," unspiritual men have conceived of God as little more than a superman. Much of the pagan idea concerning Zeus or Jupiter, Thor and Odin, seems still to cling to the conception that many have of God, although they may have outgrown the polytheistic ideas of the ancients. Let us try to think of God as Spirit, over us, all about us, and in us, and thus try to get the spiritual conception of Deity which Jesus and the disciples and apostles had-the New Testament conception, the Christian conception. Under this New Testament view man becomes a being of much greater dignity and importance than he is usually accustomed to think himself.

[The Christian Sahayak, Jubbulpore, India, as quoted in The Pioneer]

Word comes from the Indian portion of Jubbulpore city that recently the sales in the liquor shops have decreased fully fifty per cent. There is a vigorous local caste movement among the Dhobis, Chamars, Khateeks, and some others to stamp out drinking habits among their caste people. Volunteers watch the liquor shops, we are told, to catch any who are found breaking over the recent caste restrictions. A fine is imposed. If this is not effective they are threatened with being outcasted. An incident was told the writer, of a dhobi who was such a hard drinker that his children went in rags. Now he earns something like Rs. 140 a month, and has more work than he can do, and his family are clothed and happy in their suddenly altered conditions.

[From The Homiletic Review]

Here are some reasons stated by the United States Public Health Service why you should not worry:

"The birds build nests for the protection of their young against the weather; the foxes dig holes for security against their foes. The squirrels lay by stores of nuts against the coming of winter; and dogs bury bones against the day when bones will be scarce. These are the manifestations of a normal protective instinct arising from an experience of many, many generations. So far as is known, though, no bird ever tried to build more nests than his neighbor; no fox ever fretted because he only had one hole in which to hide; no squirrel ever died of anxiety lest he should not lay up enough nuts for two winters instead of for one; and no dog ever lost any sleep over the fact that he did not have enough bones laid aside to provide for his declining years. . . . In fact worry is an abnormal state."

[From Zion's Herald]

While practically all men of every nation know that a difference between right and wrong exists, and all languages have words signifying good, bad, and the like, it is only Christianity which makes a clean-cut distinction between moral extremes, and which demands from every man absolute perfection. What prophet other than Christ Jesus ever commanded, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

How frequently one overhears expressions such as, "That's about right," "He is good enough for me," "Nobody can be perfect," "Let it go at that," and the like. All these expressions are confessions of weakness and indicate a moral lack in the person who utters them. The New Testament nowhere makes any concession to such compromising characters or lackluster believers. Included in the book of Revelation is found a particularly sharp rebuke of the Laodicean church that was "neither cold nor hot," and which, because it was lukewarm, was spewed out of the mouth. Halfway things never suit God, and often are despised by men too.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for The Christian Science Monitor, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any of the Christian Science periodicals:

Monitor\$.04	a copy
Sentinel	"
Journal	"
Der Herold18	"
Le Héraut	"
Ouarterly22 1/2	"

These rates are net and take the place of the former 10% discount on periodical orders.

An exception to the *Monitor* rate given above is made in cases where orders specify that the copies desired are for free distribution at a Christian Science lecture or for other free distribution. This should be clearly stated when ordering. Such orders will be filled at 3 cents a copy.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

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Christian Science Sentinel

Church Nötices

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale in a short time six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U. S. A.

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U. S. A.

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Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

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Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an offi-cial organ of The First Church of Christ, Scientist, in Boston, Massachusetts, Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1800. by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 tents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 10 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

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Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$5.00; three months, \$3.00; one month, \$1.10; single copy, 5 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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"What I say unto you I say unto all, WATCH." Jesus

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The Second Great Commandment

ELEANOR M. THOMAS

IN expounding the law to a certain advocate, Jesus the Way-shower declared the first and great commandment to be, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and further explained: "The second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In this instance, neighbor, in the Greek original signifies one near or close to. Now reasoning from the absolute metaphysical basis that divine consciousness, God and His infinite idea, is all there is, clearly discloses that all that the manifestation of omnipotent Mind can be near or close to is God, divine Principle. Hence, Principle is man's true neighbor. If we are loving God and being obedient to His commands we shall find that to "love thy neighbour as thyself" is fully apprehended, and kindness and thoughtfulness for others follow as a natural consequence. Of course, the desire to love God, the divine Principle of man, supremely, provokes a strenuous effort to overcome the sense of a material selfhood. As a rule people think highly and only of themselves, although, if confronted with this statement, they would, no doubt, register a vehement denial. And this mortal-self-thinking involves the lusts of the flesh, selfishness, envy, malice, hypocrisy, all the pains and pleasures of the five physical senses.

Perhaps the one turning to Christian Science for solace from this seeming whirlpool of material existence has faintly glimpsed the significance of what Jesus meant when he said that he must be about his Father's business, and the sham of mortal living looms up greater than before in its vast emptiness. He sees people vieing with people, each one trying to gather material hopes and substance into barns "where moth and rust doth corrupt." He sees those who. were at one time fast friends, now at variance with one another. Mayhap resentment on account of sturdy work and advance in position on the part of the one has left the door open for jealousy and rivalry to creep in subtly, shattering so frail a thing as material friendship. For human friendship at its best is fragile and delicate unless supported by the understanding of true being. Then does this student, striving to emulate Principle, resolutely turn his back, as it were, on all this seeming struggle and analyze what the true self is. Since man is made in the image and likeness of God, who is good, the true self, then, is God, the great I AM, and is discerned as cause expressed in effect; for cause and effect are inseparable. If all men had one Principle and worked from this common basis, a keener comprehension of the oneness of God and His image would stand revealed in its entirety, and human competition would cease. The divine idea is never found struggling against Mind but expressing the completeness of this Mind.

It is really as erroneous to condemn one's self continually as to think too loftily of this self. If Principle is adhered to as the cause of true being, it will clearly be perceived that it would be an impossibility to condemn Principle. Consequently, spiritual man as God's reflection and likeness should never be condemned. Nevertheless, all this delusion of the material universe produced by the five physical senses is unlike Spirit, the All-in-all, and sin, sickness, and all the ills that flesh is heir to should be and in reality are forever consigned to their original nothingness. This, likewise, holds good in dealing with our neighbor. One need never love and laud a disagreeable human being, neither should one fear or worship persons, thus making himself an easy prey to mesmerism and seemingly harmful influence and domination. It is an absolute necessity for each one who would attain the peace of heavenly joy to exchange whatever presents itself as a false and grossly material manifestation for the true concept of God's perfect image. "Work out your own salvation with fear and trembling," exhorted Paul in his epistle to the Philippians.

As the truth of Christian Science unfolds, it will be found that, whatever the case that presents itself for healing, one is dealing entirely with his own thinking. What is known of neighbor, in reality, then, concerns only what is mentally seen and accepted as the expression of divine consciousness, and not some personality, be it seemingly pleasant or otherwise. The instant anything mortal is allowed to disturb us and project itself as a source of annoyance, that moment do we admit an intelligence and power other than infinite Spirit, the one and only Mind and power. Does the suggestion come that we must please and cater somewhat to such a condition of mortal thought for fear of harm? What does God know and say of man? Turn steadfastly to divine consciousness, and with the understanding that God, the supreme and loving cause, is all there is, know that all man ever needs to please, all man ever comes in contact with, is this one Mind. This understanding will eliminate any seeming difficulty and man will be truly loving his neighbor as himself, for his entire thought will be centered on Principle and how best to serve God. A human being need never be feared, for he is not of God's creation.

Mrs. Eddy, the Discoverer and Founder of Christian Science, says in her textbook, "Science and Health with Key to the Scriptures" (p. 367): "The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love." Throughout the Master's ministrations among mankind there is noted time after time the compassion expressed for his fellow beings and his patience in helping mankind to overcome false material beliefs. A true student of Christian Science is not cold and unsympathetic. He is filled with the utmost forbearance and compassion for all men. Each one is working and striving to overcome this sense of mortal existence in some degree or another, and instead of becoming impatient with another's seemingly slow progress, "pa-

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tience with his fears" should abound. Now this by no means engenders a mesmeric sympathy through which one must needs weep when others weep, for again the Master admonishes: "Follow me; and let the dead bury their dead." Let materiality be lost forever from view, and let your understanding of the unity of Principle, God, and His idea, be so true and firm that it can truly sympathize, that is, understand the nothingness of matter and its various phases so thoroughly as to diffuse health and harmony. "It should be thoroughly understood," says Mrs. Eddy in Science and Health (p. 467), "that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ."

"Is Christ divided?"

JOE L. PENRY

PAUL, in his first Corinthian letter, asked this question: "Is Christ divided?" The question was propounded by the apostle after he had uncovered to the church at Corinth one of the phases of error then being propagated in the fertile soil of personal following, and among the many other things, he said: "For it hath been declared unto me of you, my brethren . . . that there are contentions among you." Contentions always arise in human affairs, especially when the question of personal leadership by men is involved. In political party affiliations we often distinguish our respective brands of politics, connecting with it the name of the individual whom we like best or who we think will contend for the policy nearest in accord with our individual views and our traditional party alignment. It may be an easy matter, therefore, for us to fall into error and follow human instincts in this respect, even when we come to deal with matters affecting the cause of Truth.

It would be at this time, in the light of the revelation and demonstrations of our Leader, Mary Baker Eddy, a paradox on Christian Science for one to claim to adhere to any living personality in order to designate the quality of Truth he proposes to follow, in any of its activities. Christian Science, unlike other religions, is not susceptible of offshoots on account of dogma; in fact it dispels dogmatic illusions, which admit of minds many, and stands unreservedly on the fundamental teaching of our Leader, who anchored her work and rested her faith on the First Commandment, "Thou shalt have no other gods before me."

The material senses, guarding the strongholds of mortal mind, try to govern us, and would always lead us in the opposite direction from Truth. The lust for power, for gain and place, seeking for popularity, following the crowd, has often compromised men and meritorious measures for which they stood. Mortal mind believes that any kind of personal success means success, and is ever ready to applaud, regardless of the fact that such success may not mean success at all but the gratification of personal ambition. When we reach this phase of belief about success we invariably conclude that our personalities are indispensable. The fact is, the material senses constitute the falsity, the deception, and what is termed the frailty of humankind. It is that which goes out to deceive the nations.

The greatest thing in this world, and the one thing for which men should ceaselessly contend, is truth. It satisfies. It heals false beliefs. It intervenes and sets aside the

supposed law of mortal mind, and successfully calms the fears engendered by the senses. It never joins hands with the mortal multitude, but always feeds the hungry and heals the sick of the multitude, when they are ready for it. It is not of this world. It comes to us in the stillness of solitude and blooms radiantly in the open. It is the still, small voice for which we should listen, and bend the knee to catch its redemptive call. Its sound is like the whisperings of the gentle zephyr and we cannot tell the direction from whence it came or whither it goes. It falls like moonbeams, soft and soothing to the sick and sinning. It is the bestowal of man's heritage; it is eternal life. It says to the sin-sick and weary traveler of earth: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It directs unerringly the one who has followed after the belief of a divided Christ and has been driven by the winds of adversity from his false gods until he finds himself in swinish degradation, and is ready to return to his father's house: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

No man, or set of men, is so free from error as to be at all times implicitly followed, except at the expense of the truth. There is but one God, and, happily, this one infinite God or good, the source of all reality, is the one and only Mind and Teacher. If we could only understand this fact and listen for the voice of Truth, regardless of human opinions and traditions, and constantly pray for that Mind "which was also in Christ Jesus," and catch the spirit of the words of that beautiful hymn, written by our revered Leader, Mary Baker Eddy (Poems, p. 14), which says in part:—

I will listen for Thy voice, Lest my footsteps stray; I will follow and rejoice All the rugged way,

we would find ourselves constantly holding to the undivided Christ or Truth, which has, during the past centuries been saying to the children of God: "Son, thou art ever with me, and all that I have is thine."

We are not left comfortless, to grope our way following human dictation and opinions; we need no high priest to enter behind the veil to sing Latin phrases, while we stand outside, for the veil of the temple was rent by Truth, and every man may enter into the very presence of infinite Love. If we begin rightly and continue in the way, we are constantly taught of God. Mrs. Eddy tells us how to begin aright. In "Science and Health with Key to the Scriptures" (p. 275) she says: "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,-that God is Love, and therefore He is divine Principle." We also find the first four words of the Bible to be, "In the beginning God," and in Revelation we read, "I am Alpha and Omega, the beginning and the end, the first and the last." The recognition of the above facts results in obedience, but not obedience to human dictates and opinions. There is no place to step aside from the straight and narrow way of Truth, for "ye are Christ's."

There is real oneness in Truth, and every reality radiates from it; for all is Truth and its perfect manifestation or idea. Evil cannot proceed from, advance toward, or mingle with Truth. It may seem to the false senses that the wheat and the tares grow together, but through the understanding of Christian Science we are enabled to penetrate the mists of false beliefs and see the perfect man, who always was and always will be perfect. Evil can only have a belief of knowledge, and that only of itself, and can

never under any circumstances or conditions be other than evil. It is a lie, the direct opposite of truth.

Speaking of mortal mind and of the real Mind, in their respective order, the Revelator shows the hopelessness of the former and the continuity and permanence of the latter. Near the close of the last chapter of Revelation we find this record of Truth, showing the difference between mortal belief and the spiritual idea. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Christ, Truth, is not divided, but there will come a time when the tares shall fall on the threshing floor to be swept to the winds or burned, while the wheat will be garnered and preserved unto eternal Life.

As our Leader, Mary Baker Eddy, tells us on page 340 of Science and Health: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Power

FRANCES A. MOTHERSOLE

OF the various motives which have roused men to action during the history of the world one of the most general is the desire to gain power of some kind. The particular kind of power aimed at varies with the individual, but the ambition is often to attain to a position that will give a man a sense of superiority to, or control over, others. In the opinion of many, the best way to attain to such an end is by the acquisition of wealth, by means of which the labor and services of others may be purchased. So we hear on all sides the saying, "Money is power," and men spend the best years of their lives in toiling to build up a fortune which may be lost at any moment. Another favorite dictum of the world is that "knowledge is power," and many strive earnestly to obtain more knowledge than their fellows, only to be dissatisfied with the results, if their motive is a purely selfish one. Others, again, depend upon personal influence to give them control, and the orator relies upon his persuasive tongue to bring his audience under his influence. Lastly, men depend upon physical force to gain the domination they desire, and nations measure their strength by the size and range of their guns and the number of their warships. But has mankind found happiness and satisfaction from the acquisition of any one of these different kinds of domination? The history of the world gives us ample proof that they have not. Let us see, then, where the mis-

On page 203 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "In the Science of Christianity, Mind—omnipotence—has all-power, assigns sure rewards to righteousness, and shows that matter can neither heal nor make sick, create nor destroy." Here is the answer to our question. Mortal man, believing himself to be a creator, thinks that he can gain good for himself by his own efforts, but what a mistake this is, since God is the only power! In omnipotence there is no room for any other power, and man must learn this before he can find the good and satisfaction that he desires. But one may say: In

the Bible we read that God made man to have dominion. How can he exercise this dominion, if God is the only power? Mrs. Eddy answers this question on page 102 of Science and Health, where she says, "The planets have no more power over man than over his Maker, since God governs the universe; but man, reflecting God's power, has dominion over all the earth and its hosts." God is the one infinite Mind, which is omnipotent. Jesus expressed this same truth in those wonderful sayings, "All power is given unto me in heaven and in earth," and, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." The meek Nazarene hesitated not to claim for himself this transcendent power, for he knew better than any other man his real relationship to his heavenly Father. In this he showed his true humility, for he recognized no self apart from God. And in the gospel narrative we can read of the mighty works which were the outcome of this purity and self-abnegation.

"With Christ, Life was not merely a sense of existence, but a sense of might and ability to subdue material conditions," Mrs. Eddy tells us in "Unity of Good" (p. 42). Moreover, he claimed this same power for his followers for all time, when he said to his disciples, "He that believeth on me, the works that I do shall he do also," and he did this because he recognized that man is the son of God and that as such he must inevitably express the divine nature. And this is the power, the one power, which we should desire, the power to reflect God and by this reflection to overcome mortal beliefs. Only by steadfastly claiming this our rightful heritage can we glorify God, for "he that honoureth not the Son honoureth not the Father which hath sent him." How earnestly, then, should we strive to exclude all suggestions of self-depreciation and self-condemnation which would deny this our birthright and shut us out from heaven! For, whatever material sense may say, the glorious fact remains that this heritage of power is not the privilege of a chosen few but the natural inheritance of man; it is the light of Truth "which lighteth every man that cometh into the world," and which by its clear shining dispels the dark clouds of material sense.

"The way of Life"

EDMUND R. CUMMINS

HUMAN experience has always seemingly been at the mercy of dangers and difficulties of one kind and another, and mankind is ever asking why this is so. The formal Christian religions under the influence and domination of scholastic theological dogma, in response to this query point to the second chapter of Genesis for the answer, regarding this story, as it does, of the fall of man and his dismissal from Paradise as a historical fact, and concluding that a creature so full of ingratitude as to disobey the command of his benefactor well deserves all the punishment possible to be inflicted upon him by God.

Unfortunately, those who believe that God created a sinful mortal are by such a theory placing the entire responsibility upon God for all the evil which is apparent to human consciousness, and thereby exonerate mankind from all blame either for the origination or perpetuation of evil in every form; for while they agree that God had the power to create a perfect man, they consent to the suggestion that He did not do so, but instead created a man capable of committing sin, well knowing that he would commit sin. Indeed, in order to be considered entirely guilty, He must have invented sin, otherwise it would have to be acknowl-

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edged that sin existed prior to the creation, in which case man could not have been held responsible for it in any event. Furthermore, it is obvious that in order to have created man capable of sinning, as the theologians contend God did, God Himself must have been conscious of sin. in the face of the Scriptural statement, "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

In this theological dilemma and upon the troubled waters of this stormy sea we gain a vision of the Christ through the understanding imparted to us in Christian Science, and if we have the courage to discard the garment of ancient dogma which is likely to shackle our free movement, and cast ourselves into the water understandingly we shall feel His protecting arm and hear the encouraging words, "Be not afraid." On page 330 of the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we find these words, "Evil is nothing, no thing, mind, nor power," and we arrive at the immediate conclusion that since this is so, God knows nothing of it, as He can be cognizant only of that which is, not that which merely seems to be to human consciousness, which must therefore be the only place where sin seems to exist. Now any one who stops to consider the matter for one moment will agree that if the thought of evil were eradicated entirely from the only place where it seems to exist, it would be proved not to exist anywhere, and there would be nothing left of it, and if this truism is acknowledged to be so as regards evil in general, the same thing must necessarily apply to such specific evils as poverty, sickness, and death. But it may be asked, If there is no such thing, why is there any such word as evil? Just for the same reason that there is such a word as cipher, for there is in Science a very close analogy between the words cipher and evil. The former is used to denote nothing, or the absence of a number, whether it is written or spoken, which is, of course, a pure fiction of the imagination, as there is never a lack of numbers; they are always present and instantly available when they are wanted, while evil suggests the absence of good, which is equally fictitious, for we know that Principle, the divine Mind, is ever present and available.

The only witnesses which evil is able to summon in support of its existence are those lying witnesses commonly called the senses, which we should give no credence, for we know that they are constantly testifying to that which is untrue even in matters belonging to their own kingdom, the physical realm, and that it is impossible for them to testify to anything of a spiritual nature, for they are not conscious of the existence of Spirit, neither indeed can be. The lie these senses have palmed off on credulous humanity is that there is another power besides God, called mortal mind, which they acknowledge as their creator. This is the starting point of all evil, the lie and the liar, which is described in the second chapter of Genesis allegorically, but was never meant to be regarded as a fact in the history of mankind, and is described by the Revelator as "the beast that was, and is not, and yet is." It is a lie masquerading as the truth, and the only way in which to destroy a lie is to know the truth concerning the thing lied about.

This was the work which Christ Jesus came to do, and successfully accomplished. He came into human perception to demonstrate that man is created in the image and likeness of God as we are told in the true account of the creation in the first chapter of Genesis, and the first three verses of the second chapter, and that, being in the divine

Mind's image and likeness, he is spiritual and good, not material and evil, "who, being in the form of God, thought it not robbery to be equal with God," as Paul says in his letter to the Philippians in speaking of the Christ, which is the generic name for "the only begotten of the Father," spiritual man, the only man God ever created.

The understanding, then, of the fact that man is perfect even as his heavenly Father is perfect, because it is his birthright to be so, is "the way of Life," the way out of the dangers and difficulties which beset the counterfeit man, which is but a fiction of mortal mind and has never had any real existence whatever, and this is the way pointed out by Christ Jesus in his day, and by Christian Science in this age by Mrs. Eddy in such pregnant sentences as the following from page 171 of the textbook: "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is;" and on page 137, speaking of Peter's sudden recognition of man's spiritual origin, "'Thou art the Christ, the Son of the living God," we are told, "This assertion elicited from Jesus the benediction, 'Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;' that is, Love hath shown thee the way of Life!"

The Eternality of Substance

RUBY E. ROSS

ON page 28 of her "Poems," Mrs. Eddy writes, in the "Invocation for 1868":—

All-merciful and good,
Hover the homeless heart!
Give us this day our daily food
In knowing what Thou art!

It is the knowing that Mind is substance that manifests daily supply; and once it is discovered that the only sense of substance which is possible is spiritual, one sees clearly that substance is the evidence of things hoped for, or God manifest. Then substance, of course, is eternal and ever present, because it is God.

The student of Christian Science who learns to think in terms of infinity, silences the lie which says man is limited and dependent upon matter instead of upon God, divine Mind. "Hear that human cry: 'Oh, lend us your oil! our lamps have gone out,—no light! earth's fables flee, and heaven is afar off,'" Mrs. Eddy says in "Miscellaneous Writings" (p. 342). Now the kingdom of heaven is exactly where Jesus said it was, "within you" and at hand. Then the lamp of Life is always full and burning, and the Christian Scientist knows that heaven is eternity now expressed; therefore he does not attempt to outline his supply, for he knows that eternity cannot be outlined, for divine Love is spontaneously unfolding to man every moment; that the one and only need is to know God aright, and "this is life eternal."

Jesus once said that the Scriptures must be fulfilled. The promises recorded in the Bible are true, but are fulfilled only as one understands their spiritual interpretation. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." To sit under one's own vine and one's own fig tree became a proverbial expres-

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sion among the Jews to denote peace and prosperity, but Jesus brought home a lesson to his disciples, and proved his understanding of supply through the practical demonstration of the parable of the fig tree, as recorded in the eleventh chapter of Mark's gospel. "And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it." It is then further stated that this fig tree withered and died even from the very roots, and when the disciples questioned Jesus as to the withered condition of the fig tree, his answer to them was, "Have faith in God." As the natural manner of the fig tree is to bear fruit before the leaves appear, one might feel that Jesus had the right to expect to find figs on the tree, but it is recorded that "the time of figs was not vet." Now it was the knowledge of what really constitutes substance that Jesus evidenced when he caused the fig tree to wither and die, for he was not for one moment mesmerized by the sense testimony or the belief of time and season. He knew that God's idea was always omnipresent and that there was no time when the divine idea fig tree was not expressing perfect and complete fruition, and that which he cursed and caused to wither and perish was simply the false belief claiming time and season of fruition.

The Christian Scientist knows that any erroneous belief that claims to operate through a so-called material law claiming that man's substance or supply can only appear at certain times or under certain material conditions, of course is a lie and can do nothing else but wither and perish in the presence and knowledge of Truth. Then it is for him to be about his Father's business, and to do just as Jesus did,-simply to say to every single suggestion or belief in a lie which presents itself as the truth, "No man eat fruit of thee hereafter for ever." Should one think for one moment that he would gain anything by laying away treasures of material possessions for a future use, he can know right now that such thinking or theories and doctrines are of no avail in finding his way into the kingdom of heaven; for all that man has he has right now, and is supplied every single moment throughout eternity. When one comes into an understanding of Christian Science he very soon discovers this fact: that all he truly knows of anything is that which he admits as consciousness, and on finding that God is infinite consciousness, or Mind, he finds his supply of good always in divine Mind, manifest to him in exact proportion to his understanding. Then is it not perfectly clear that supply must be and is the expression of or response to the spiritual quality or demand of that which is infinite, divine Love?

One may hear voiced about him to-day that through the high cost of living one is forced to acknowledge the evidence and conditions brought about through a fear of shortage of money. Now it is not difficult for any one with a true concept of Christian Science to understand how this seeming condition has been brought about; ignorant thinking in regard to what money really is has caused the world to fear it or love it. The law of divine metaphysics is the reverse of any lie, because the lie would not be a lie unless it claimed to be the truth. Just the second that one claims that money or anything else is material he immediately places a limitation on it. But in knowing that in reality the idea of Mind is the true money, just as it is true man, he sees it for what it really is, God's eternal and perfect presence.

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Courtesy

DAVENPORT BROMFIELD

AN acknowledged authority on good manners and politeness wrote thus to his son: "Know, then, that as learning, honor, and virtue are absolutely necessary to gain you the esteem and admiration of mankind, politeness and good breeding are equally necessary to make you welcome and agreeable in conversation and common life. All people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner, because they feel the good effects of them, as making society easy and pleasing." A gentleman is supposed to be courteous and polite not only toward those who agree with him but also toward those who may disagree with him or abuse him. A gentleman realizes that each individual is entitled to his point of view; he is also moderate in speech and action. How often has it been heard that a certain individual had charming manners but a bad reputation. The whole world acknowledges a certain kind of courtesy and good manners as being necessary and essential to an enlightened civilization but this courtesy is often of the outward appearance and not of the heart.

A study of Jesus' life and activities shows clearly that while at times severe toward error, he always manifested true compassion and courtesy to those about him. He said to his students, "When ye come into an house, salute it." The testimony of those who knew her personally, and all that has been written of her prove Mrs. Eddy, the Founder of Christian Science, to be most courteous. Her words and writings breathe out a gentleness and refinement which are healing. Christian Science, being metaphysical, heeds not the outward appearance but finds man in the image and likeness of perfect Principle, God. It shows the real man loving God with all his mind and his neighbor as himself. The real man, recognizing Principle, God, as his Father and loving his neighbor as himself, manifests a divine compassion and courtesy that casts the mote out of his brother's eve and heals the sick. As Peter in his first general epistle wrote, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

[Written for the Sentinel]

Harmony

C. M. PERKIN

EACH day with love
Roll back the clouds,
And your reward shall be
More understanding from above,
More Life and Truth to see.

Each day with truth
Pierce through the clouds
Of mortal sense, and see
The light of ever present Love,
Eternal harmony.

Each day with progress
You shall find,
The clouds that seem to be
Are nothing but the lies of sense,
For all is harmony.

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FREDERICK DIXON, Acting Editor

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Editorial

The Father-Mother God

THE Fifth Commandment, though it may seem almost the easiest to understand of the ten words of the Decalogue, is, in some ways, perhaps the most difficult. The social relations of the centuries before the Christian era were scarcely those of to-day, and what seems a very natural and almost unnecessary requirement in the twentieth century was hedged with all sorts of difficulties in the days of Moses. It seems to be quite apparent that the effort to avoid responsibility for the help of parents was not only common then, but was even connived at by the priests. Thus the word honor seems to have enjoyed a very much more comprehensive meaning than mere respect, and to have included both clothing and feeding. This, presumably, was what Christ Jesus was alluding to when he accused the scribes and Pharisees of making of no account the law. "For Moses," he declared, "said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." What Jesus meant was quite simple. Corban was the expression for something put aside for sacrifice, and so given to God. Therefore, the priests were encouraging the man to neglect honoring his father and mother, by the subterfuge that what they needed was already dedicated to God. In this way the plain meaning of the Commandment was set aside by a mere quibble.

Jesus' demand was for a return to the obvious meaning of the Commandment. But the Hebrew Scriptures were at all times an opportunity for enforcing the spiritual truth by means of material illustration, and Jesus no doubt saw clearly that the man who did not honor his material father and mother would be incapable of honoring his spiritual Father-Mother, God. The writer of the first epistle of John makes this quite clear, when he says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Now, though Jesus was insistent that men should honor their material parents, he was equally clear that the real Father and Mother of all mankind was God, Principle. He told the Pharisees plainly that the material father was personified evil, meaning undoubtedly by this the belief that human generation was not the reality, but that spiritual creation was. And this he made equally clear to the multitude when he insisted, "Call no man your father upon the earth: for one is your Father, which is in heaven." And this is surely what Mrs. Eddy is referring to when she writes, on page 416 of Science and Health, "The material body, which you call me, is mortal mind, and this mind is material in sensation, even as the body, which has originated from

this material sense and been developed according to it, is material. This materialism of parent and child is only in mortal mind, as the dead body proves; for when the mortal has resigned his body to dust, the body is no longer the

parent, even in appearance."

The spiritual lesson, then, which has to be derived from the superficial material meaning of the Commandment, is that which Jesus drew, and which Mrs. Eddy has explained in Science and Health. It is that the real Father-Mother is God, and that man, in the image and likeness of God, cannot be a human being, but must be a divine idea. In this way only can the human family be made one, and in this way only is it possible to understand what Jesus meant when in the press of the crowd, he replied to those who declared that his mother and his brethren sought him, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Thus the fatherhood and motherhood of God has to be realized exceedingly clearly if healing is to be accomplished, in the only way it can be accomplished, through Love. The man who saw all creation as the children of divine Mind, and who claimed for all God's children the fatherhood of Principle, had reduced the whole question of family, nation, and humanity, to its true metaphysical significance. The unity of mankind, he recognized, could only be brought about by unity of thinking. The children of God were those who understood and acted on Principle. These people, whether fishermen from Capernaum or publicans from the receipt of custom, were to him brother, and sister, and mother. He was prepared to love them all alike, just as he knew they must love him. God was not his Father alone, but the Father of all who did the will of Principle. Never once did he claim that this fatherhood was confined to himself. He spoke of our Father and your Father indiscriminately, obviously meaning that the real man had only one Father and one Mother, Principle. "Father-Mother," says Mrs. Eddy, on page 332 of Science and Health, "is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it in words which he quoted with approbation from a classic poet: 'For we are also His offspring."

Now, Christ Jesus was the way, and no man can climb into the sheepfold by any other way. Therefore, clearly, any person who is desirous of walking in the footsteps of the Christ must come to understand the teaching of the Christ on this subject. In honoring his human father and mother, whom he has seen, he is but taking a preliminary step to honoring his spiritual Father-Mother God, whom he has not seen. The crucifixion of the flesh means, if it means anything at all, the getting clear on this momentous question. Behind it lie all the passions of separation with which the world is flooded, because these passions have their source in the belief of a limited love of the human being for a select and selected number of other human beings. This is not honoring divine Mind, for it is attempting to limit love first to family, and then to nation, in a way which is the foundation of strife. In order to obliterate all strife, to heal the sick, it is absolutely essential that the practitioner should realize that nothing but the image and likeness of God exists. It was, among other reasons, because he realized this so clearly, that the human being gave place always, in Christ Jesus' consciousness, to the image and likeness of God, with the result that the patient was healed. "Jesus," Mrs. Eddy writes, on pages 476-477 of Science and Health, "beheld in

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Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." Thus Jesus, in honoring his Father-Mother God, made the days of the human being longer in the land which Principle had given him; for he taught the world how to master sin, and thus, in overcoming sin, to overcome disease and death.

FREDERICK DIXON.

Moments of Healing

In the practice of Christian Science one often finds that those seeking help will report, before the complete healing comes about, that they have had certain periods of relief, lulls in the seeming tempest of trouble, which have been welcome foretastes of what whole freedom is. The best way is, of course, for healing to be instant and perfect, that is, the true healing which replaces sin as well as sickness with the wholeness of Mind's right action. If, however, the healing has seemed slow, it is good to accept every moment of healing as showing that it is possible for one to be free all the time. The control of Mind over its idea that is proved for a day, an hour, or a single instant, must in the end be proved for always.

Each moment in which the student of Christian Science is conscious of divine order in his living is to be cherished with joy, but not with any fear that it may slip away from him or fade into a mere memory that is precious. Just as the man who observes the stars with exact care sees a planet to-. day from one angle and next year from another angle, thus gaining here a little and there a little of the knowledge he is seeking, so the searcher for the true health of Spirit, not matter, rejoices in each real sense of the divine concord, today one phase and to-morrow another, until he fully proves for himself what is real. All that ever has been the feeling of true health is still present to bless, for the being conscious of the one true Life, even for a moment here and a moment there can never be reversed or made void. In the process of healing, the mists of mortal mind which suggest themselves as one's own being may melt and disperse into the nothing which they have always been, either all at once or by degrees. The way to go forward is to be grateful for every moment of freedom and to persist in knowing that the good that is now or ever has been must unfold as the good of eternity.

Healing as found in Christian Science is the new birth. On page 15 of "Miscellaneous Writings" Mrs. Eddy tells us: "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heavenborn hope, and spiritual love." Every giving way of the belief in matter to the knowing of the truth that Mind alone controls man as idea is progress in healing. To trust in God is to accept the divine Mind as the one I AM, the only "I," the real selfhood, which is Spirit. Man as idea is effect of this one supreme I AM, and thus is truly humble, for effect can do nothing without cause. Surely part of the new birth is the awakening to the fact that man is effect, the action of Spirit, as well as to the fact that Mind alone is cause.

Real joy in any moment of healing is not mere human feeling, but is the certainty of Mind's right action, of Life's constant goodness, in spite of any seeming. As the sureness of Principle it is revealed through true reason and practice, and thus is far greater than mortal emotion, which is subject to whims and change. Mrs. Eddy's statement on page 24 of "No and Yes," "There was never a moment in which

evil was real," is proved to be the fact when a man is able to rejoice in the goodness of Life, no matter what may have seemed to be, for through this joy of the divine Mind he replaces just so much belief in errors and discords of a supposed past with the understanding of Principle which was before Abraham.

The right time for healing is always now. Sooner or later one who has seemed to suffer or be limited must come to the understanding with which he is able to say, "I am free now, because I do express and actually manifest only divine intelligence at this very moment." He probably will not put his recognition of real health as present in those words or any similar to them; but the awakening to spiritual wholeness in Mind, quite apart from the belief in matter, is inevitable. When, therefore, the seeker for healing is even for an instant conscious of relief, then is the time to know and prove, with gladness but without any sense of human intensity, that good continues. The genuine experience of spiritual order cannot be nullified, but remains to unfold with infinite blessing, regardless of suppositional mortal mind's further arguments, which are sheer illusion without the slightest chance of ever becoming real. Nothing can be added to or taken away from the harmony of genuine living which is eternally intact as the one Mind knows it.

On page 11 of "Rudimental Divine Science" Mrs. Eddy says: "What seem to be disease, vice, and mortality are illusions of the physical senses. These illusions are not real, but unreal. Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else. In a moment you may awake from a night-dream; just so you can awake from the dream of sickness; but the demonstration of the Science of Mind-healing by no means rests on the strength of human belief. This demonstration is based on a true understanding of God and divine Science, which takes away every human belief, and, through the illumination of spiritual understanding, reveals the all-power and ever-presence of good, whence emanate health, harmony, and Life eternal." The moment of awakening is continuously at hand, and, in the last analysis, no one can judge as to how much of the awakening or healing which is the new birth is going on with another. That each one can be conscious of for himself.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Requiescence

INEZ CAMPBELL

Pursuant of the truth I dwell in ecstasy,
Nor find the pathway dull nor hard to tread;
Each new effect unto its cause is wed,
One light supreme, divine, in all around I see.

No carping care can enter Mind's great calm domain; All wrong as ignorance alone I know, Right acts from better understanding flow; Where sense feels direct loss I know it all as gain.

There is no fickle chance, naught but all-present law,
No boding fate, save what we weakly fear;
The reading of our lives needs not a seer—
Prophets all were they who life's unwavering purpose saw.

Since I have realized the "ours," not "mine" or "thine,"
The joy that comes in knowing all one's own,
Transcendent peace has made my heart its throne;
From beauteous day to day I am vouchsafed a sign.

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Testimonies of Healing

It is with ever increasing gratitude that I testify to the healing and regenerating power of Christian Science. After hearing a lecture on Christian Science in London, I was so impressed with the reasonable and logical statements made by the lecturer, that I determined to buy a copy of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, at once. In my ignorance at that time of the existence of such a place as a Christian Science reading room, or a church even, I went to a wellknown secondhand dealer in books and asked for the abovementioned volume. I was told that they already had fifteen names down in waiting for such a book, and that up to then no sign of one had come their way. I thereupon ordered a new copy through them, and after a daily journey to the shop for a fortnight, I was at last rewarded. Had I been more alert, inside half an hour from the time of the lecture I would have been in possession of one.

For five months I studied the contents of the textbook, this being my only instructor, as I was not acquainted with any Christian Scientists. The results were as follows: Inside of three months all desire for tobacco, alcohol, and the use of bad language had entirely disappeared. I might mention that those habits had gained a considerable hold on me; also, that the awkward and irritating twitching of a nerve about the face ceased, and even amidst explosions of bomb and shell gave me no trouble. Again, at a time when a serious influenza epidemic scare was prevalent I was stricken, but at the end of forty-eight hours was perfectly well, simply through reading Science and Health and putting into practice the little I then knew. My general health was unmistakably greatly improved.

At the end of three years, through the continued study of the textbook and Mrs. Eddy's other works, together with the Christian Science periodicals which she founded, I find myself a changed man, better morally, physically, and spiritually. During the last fifteen months a steady healing of deficient sight has been taking place. Condemned, on the advice of an oculist, to wear two pairs of glasses for life, one for "near" and the other for "far" sight, I found myself face to face with what seemed to be a difficult problem. But this has been met and overcome through the persistent study and practice of Christian Science, until with the unfolding spiritual understanding thereby gained I have proved the truth of the definition of eyes as given by Mrs. Eddy in Science and Health (p. 586), "Eyes. Spiritual discernment. -not material but mental," so that now I am able under normal conditions to see without the aid of either inside or outside glasses.

For all these and countless other minor healings I am deeply grateful and never a day passes by without my proving in some little way my thankfulness to God and my gratitude to Jesus the Master, and to Mrs. Eddy, our courageous Leader, for the wonderful, uplifting, and energizing power of Christian Science. I am also grateful for the privilege of class instruction and for the Christian Science literature and the reading rooms.—James Currie, Dublin, Ireland.

When I turned to Christian Science for healing, several years ago, I did not resort to it because I had any faith in it or understood it in the least. In fact I had always opposed what I believed Christian Science to be. All my life I had been considered rather delicate and had had numerous ailments at one time and another. At last the physician who

was then attending me told me he could do nothing more for me except perform an operation, which he would not do because he did not consider me strong enough to go through with it. In desperation I went to see a Christian Science practitioner. I was greatly helped at that first visit and I went back the next day and for many days after that, because I wanted to learn more of Christian Science. I bought a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy and commenced reading the Lesson-Sermon every day. In three days the members of my family remarked about the decided improvement in me, and the condition which the physician said could only be relieved by an operation was perfectly corrected in a few months.

A little over a year after I began the study of Christian Science, our little son came to us. Although material law had voiced many adverse decisions, his advent was normal. I went through the experience absolutely unafraid, which was a great demonstration to me, as I had always been very full of fear at the thought of such an ordeal. I am grateful to the practitioner whose clear thinking was a great help and comfort at that time. In our family, we have had many demonstrations of the curative power of Truth, some of them instantaneous, some more protracted, but all of them proving the healing efficacy of Christian Science when rightly applied. I am very thankful that Mrs. Eddy, through her purity of thought and self-immolation, was enabled to give this wonderful truth to humanity. The Christian Science literature, which Mrs. Eddy established, is a constant inspiration, especially The Christian Science Monitor, which comes every day with its message of good cheer and its authentic world news.

I wish to acknowledge my gratitude to the practitioners who have so patiently and kindly helped me in my search for Truth. I am also grateful to all earnest Christian Scientists, who, through their writings, and their practice of Christian Science, are helping to purify and enlighten the thought of the world. I rejoice that through the study of Christian Science I have gained some understanding of what God is, and what man, in the image and likeness of God, is. For the assurance that "this is life eternal" and "now is the day of salvation," I am most thankful.

(Mrs.) MARY FRANCES Foy, Berkeley, California.

Having in some degree learned, thanks to Christian Science and to the devoted help of Christian Scientists, "to know the love of Christ, which passeth knowledge," I gratefully send this testimony. I am thankful to God and grateful to Christian Science for the overcoming of sin, and of the mental agony and shame it occasioned. By quiet mental insistence on God's ever presence and ability to supply our every need, I find the reward daily and hourly.

PHILIP JOHNSTON, London, England.

I am so happy and thankful for what Christian Science has done for me and mine that I must tell it with the hope that my testimony may help some one as the reading of the testimonies in the Sentinel helps me. I love all of Mrs. Eddy's writings and read little else. We have had many wonderful healings in our home, including colds, catarrh, and rupture, and one member of the family was healed of an ingrowing toenail.

One day I fell downstairs and was apparently very badly hurt and was in so much pain that I could not sit down, lie down, or stand with any degree of comfort. I turned thought to the only Physician, divine Love, and was

wonderfully and instantaneously healed. I felt such a spiritual uplift, and was able to do a small family washing with not the slightest sense of fatigue. My gratitude goes out to our revered Leader, Mrs. Eddy, for bringing the truth to this age. I am grateful for membership in The Mother Church and my desire is that I may express more of God's love.—(Mrs.) Anna B. Grable, Toledo, Oregon.

I can truthfully verify all statements contained in Mrs. Grable's testimony and also wish to add my own. I have been completely healed of chronic catarrh of ten years' duration. I was also cured of rheumatism, which prevented me from raising my left hand or arm to the table when eating. I am now completely healed of both infirmities, and I am thankful to Mary Baker Eddy for showing us the way so plainly that all who will may follow in it, ever trusting in God and knowing all good is His and that He supplies all our needs.—A. F. Grable.

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Christian Science has benefited me in many ways. I am very grateful for the healing of quinsy sore throat which took place many years ago, from which I had suffered nearly all my life until I became interested in Christian Science. My tonsils had been removed, but this did not help me. After I had Christian Science treatment, and read Christian Science literature for a few months this disease was healed and has not returned. For this and many other healings I am very thankful.

(Mrs.) EMILY FORBES RAVELL, Chicago, Illinois.

4

I came to Christian Science for healing, as I was suffering from rheumatism in my feet and ankles. For years I had been a nurse and I knew that according to materia medica there was no real, permanent help for rheumatism, so when I felt it slowly creeping upon me I felt as though I were doomed. I thought in time it would take possession of my entire body, and in fancy I could see myself a helpless invalid with nothing to look forward to but death. I tried very little material help as I had no faith in it. Being a medical nurse I had never given Christian Science much thought, although I did not feel any special dislike for it, as I knew nothing whatever about it. By the time I had arrived at the stage where I depended on a cane or some friendly arm to support me, one of my friends was taken ill, and all through her illness everything that materia medica could do for her was done. She seemed to be rapidly nearing death. At last, in desperation, she called a Christian Science practitioner, and was instantly healed. Her healing made a great impression on me and as she kept pleading with me to try the same means for my own trouble, I at last yielded to her wishes and went with her to see a practitioner. From the very first I lost sight of the reason for my visit in the joy of hearing that God does not afflict His children, that He does not know evil, therefore it is not real. From that moment I knew that I had found the true God, whom I had been seeking all my life.

The healing was slow, but even for this I am very glad, for had it been instantaneous I might not have kept on studying. It was two years before the belief was destroyed, although I experienced a great many healings from other discordant conditions during that time. I walked three miles from my home to the church to attend a Wednesday evening meeting, and after the meeting, when I had reached the sidewalk in front of the church, it came to me that I had walked all that distance, sat all the evening, and that

my feet and ankles were not stiff or painful in the least; in fact, I knew that I was free, that the bondage was entirely destroyed, and, in the words of Isaiah, I could "run, and not be weary . . . walk, and not faint." For this, and all other healings I am indeed grateful, but more than all is the knowledge that divine Love is always present with me and that in the degree I let God govern will there be peace and happiness.

(Mrs.) CLARA E. MILLS, Portland, Maine.

4

I am thankful to God that I was led to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I had not heard of Christian Science until seven or eight years ago, when my daughter was suffering from a sore leg and foot, which different doctors had treated but had failed to cure. A dear niece, who had been healed, wrote and asked her to try Christian Science so I wrote to a practitioner, who came and talked very lovingly to us and lent us a copy of Science and Health. I must acknowledge that I began to read the book through curiosity, for I had no faith in Christian Science. I had not read a dozen pages, however, before the scales fell from my eyes.

I had been a member of a denominational church for sixty years but was never satisfied. I read my Bible but could not understand it. I had worn glasses for thirty-five years, but have now laid them aside. My daughter's foot has been healed and I have been healed of different diseases in the last five years. The healing power of Truth has been proved in my home many times, and I feel so grateful to my niece and to all who have helped me. Now I know that God is ever present. I have not taken a drop of medicine for several years and I am in perfect health. I used to have fears but they are overcome. I am trying to be guided by the teachings of Christian Science and to live the truth. I hope some one who reads this may be brought from darkness and fear to the light of Truth as I have been.

MRS. GEORGE W. POE, Sanford, North Carolina.

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Christian Science came to our home through a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which had been borrowed from the public library. This was early in the month of November, many years ago. We made a compact to read nothing but the Christian Science textbook for the remainder of the month, which resulted in a miraculous healing of a long-standing chronic condition over which many a prayer had been prayed. Healing must have taken place during the reading of the chapter on Prayer. We were so busy trying to ascertain what Christian Science really is that ailments of the body and business troubles were entirely forgotten. Many healings have taken place since, including that of an ulcerated tooth, of coughs, colds, sick headaches, and the overcoming of a severe pain in a limb.

Christian Science is the only healer of grief, and has taught me how to be happy in the midst of every conceivable turmoil. Every day brings greater joy and appreciation of Mrs. Eddy's revelation of Truth. The unfoldment of divine intelligence as true activity is realized more and more as we daily study the Lesson-Sermon and the uplifting literature established by our Leader. I would urge the study of Science and Health and all of Mrs. Eddy's other works for the healing of every kind of error,—ignorance, fear, and sin.

(Mrs.) Ella M. Waterhouse, Boston, Massachusetts.

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An editorial in a recent Sentinel reminds me that a testimony for publication is one of the debts I still owe to our beloved Leader, Mary Baker Eddy, and the glorious cause she espoused. When Christian Science found me, many years ago, life seemed little worth while. My advent into the world was attended with ague, the usual remedy at that time being administered when I was but three days old. Each summer I was seriously ill, until while still a young girl I had become a dyspeptic, as the result of which so many ills developed that health seemed very remote. For many years I tried the skill of many physicians, only to grow worse and worse, until I was a physical wreck, suffering from indigestion, constipation, rheumatism, inherited sick headache and spinal trouble, and a number of minor ills.

Because I could not agree with the denominational belief of heaven I was called an infidel. Here Christian Science poured oil on the troubled water, and taught me "Thy kingdom is come; Thou art ever-present" (Science and Health, p. 16). I became so absorbed with the thought that all could become apostles of the Master through the understanding and demonstration of the Word, that matter was forgotten, and when I did think of it, lo, it had no message of discord to impart. It would take a large volume to tell of all the blessings I have received since then, some of which are the overcoming of grip, pneumonia, smallpox, measles, fistula, and other ills. Heaven is very near, and life is indeed worth while.

It is with pleasure and great profit that I obey our Leader's injunction to subscribe for the periodicals. The time was when the *Journal* was our only periodical, and I well remember how I earnestly longed for a weekly, and with what joy the first *Scntincl* was received. And now we are blessed with the daily *Monitor*. With these publications to correct the errors of mortal thought, the way should be and is made much easier for all who avail themselves of them. I can truly say they each and all have shed many a benignant ray along my path.

(Mrs.) SARAH A. B. PHILLIPS, Doyline, Louisiana.

I am glad to verify my sister's conservative statement and also wish to testify to my own healing. After months of worry, anxiety, and sorrow, my sister wished me to come South with her. I was then living in the middle western part of the United States. I was nervous and exhausted, could get around but little, and had been bothered severely with asthma for many years. These spells would last for months at a time, but as I gained an understanding of Christian Science, all these conditions faded from thought. Now I am strong and well, and for several years I have farmed and both sister and I do much hard work, yet renewed strength and vigor attend each year. I was slow to take hold of Christian Science, but found it is for all when we are ready for it. I bear grateful testimony to its healing power.—Charles P. Baldwin.

I first became interested in Christian Science when a friend invited me to attend a lecture, which I did only because there was nothing else to do that night. I was intensely interested in the lecture, although it was several years before I took up the study of Christian Science. One night I went over to a neighbor's house, going in the back way, and by mistake stepped through an open cellar doorway and fell to the bottom of the stairs. Later, finding that something was internally wrong, I went to a physician who

told me that I was ruptured and must be operated on, but I immediately decided that this was my opportunity to try Christian Science. I asked for treatment and within two weeks was entirely healed. Since then I have had many proofs of the healing efficacy of this wonderful truth. On two different occasions I sprained my ankle which, after becoming so swollen and painful that I could hardly touch my foot to the floor, was almost instantaneously healed in each case by earnestly applying my understanding of Christian Science.

Little by little, through the study of the Bible and Mrs. Eddy's works, I am putting off the shackles of erroneous thinking and learning to rely more and more on our Father-Mother God. It is impossible to express my gratitude for the joy and peace that have come to me through the knowledge that divine Principle is Love, and that through the application of our understanding of divine Principle every problem can be met. I am very grateful to Mrs. Eddy for the consecrated work she has done for mankind and for all the activities which she established. I get much help and inspiration from the Journal, Sentinel, and Monitor, and wish to express my sincere thanks to those who contribute to them.—(Mrs.) Flossie S. Harrison, Washington, District of Columbia.

I am very happy indeed to verify the testimony of my daughter, as given above. I am conversant with the healings mentioned. I also have had many healings through the power of divine Love, the first one being of pyorrhea, from which I suffered continually and as the result of which dentists had told me that I would lose all of my teeth; but with the help of a practitioner I was healed. I have also been healed instantaneously of sick headaches and colds, as well as of many other ailments. I have not words with which to express my gratitude for the understanding I am gaining each day of the allness of God. I am grateful for class instruction and for all of the activities of the Christian Science movement. I wish to express sincere gratitude for the literature which helps me to meet the problems of each day as they come up.—(Mrs.) ISABEL LUSK, Washington, District of Columbia.

It is with a heart full of gratitude that I write my testimony, hoping it may help others, as I have so many times been helped by those in the Journal and Sentinel, which have been just what I needed and at the very time I needed help. The more we read and understand of "Science and Health with Key to the Scriptures" by Mrs. Eddy the more we find its teachings an ever present help in time of trouble. I am so thankful that I learned of Christian Science in time to teach it to my children. We have had many demonstrations for them. Our oldest boy has not had any medicine since he was two years old and the baby has never had any in any form. Both of the children have been healed of chicken pox, itch, sprained ankle, colds, and many minor ills through the application of our understanding of the truth. I myself have had many problems solved, not only physical and financial ones but others.

Words cannot express my love for Mrs. Eddy, who gave Science and Health to the world, in addition to the other literature, that we may learn of the truth that makes free. I am grateful to the practitioners who have so patiently and lovingly helped me to see that my biggest problem had no more reality than any other false belief about man. My greatest desire is that I may be able to help others as I have been helped.—(Mrs.) Grace Dunigan, Sumner, Missouri.

Signs of the Times

[From The Providence Sunday Journal]

The one hundredth anniversary of the birth of one of the most remarkable women of those who labored to benefit humanity will be memorialized next Saturday. Born in the little New Hampshire village of Bow, on July 16, 1821, Mary Baker Eddy, by her determination to devote her life to spiritual things, has risen in the hearts of millions of human beings to a height achieved by few. The storm center of as bitter a medico-theological controversy as modern times have ever seen, Mrs. Eddy went steadily forward to the accomplishment of her avowed purpose, the restoration of the earlier Christian teachings in their full significance, and lived to see her work firmly established.

That Mrs. Eddy was an American, born of a long line of Puritan ancestors, and whose genealogy is that of the Anglo-Saxon founders of this country, is, in the minds of many thoughtful people, but another concrete evidence of the vast spiritual destiny of America. To those who are not unmindful that genealogy has a place in the affairs of the world, it will be of interest to note that Mary Baker Eddy's lineage goes back to those Scotch forbears who were mightily associated with the affairs of their times, for a direct ancestor was a daughter of a king of Scotland, and thus her line is connected with the present royal house of Great Britain, which, as has been recently shown by many authorities, goes back straight in history through Scotland and Ireland to David, King of Israel.

The women of America and of other lands, have recognized the value of the labors of Mary Baker Eddy, and to-day her name stands highly placed in the list of those who have toiled in the interests of humankind. It was on February 1, 1866, that Mary Baker Eddy fell upon the ice at Lynn, Massachusetts, and sustained what physicians pronounced a fatal injury. For years previously she had been seeking a greater light upon the Scriptures, and now, in her extremity, she turned to her Bible for help. It was three days after her injury that she regained consciousness, heard the verdict of the doctors, and asked for her worn copy of the Scriptures. She turned to the gospel of Matthew, and after she read the account of the healing of the palsied man she rose, dressed herself and walked into the parlor of the house, where were gathered those who had but a few moments previously left what they believed was her deathbed. That incident marks, she has said, the discovery of Christian Science.

Many writers have pointed out that it is not frequently given to the inspirers of great enterprises to see their life work bear vast fruition. With Mary Baker Eddy apparently it was otherwise, for, while she had entered upon her work at an age when most women are given to believing that they are close to the end of their earthly journey, she lived during the next forty years to see her discovery become one of the accepted religions of the world, with churches numbering thousands dedicated to its service, and countless thousands of adherents in every civilized land. Those who knew her best have said that she was a great leader. Among her followers were business men who left their work to do the things she bade them. They numbered bankers, financiers, manufacturers, literary men, and merchants. Each and every one she inspired with courage and gentle determination that marked her own character, it is said. She was a woman of high emprise, if one may judge by her works, and she was possessed of a keen insight. On

Thanksgiving Day, 1908, appeared the last of her ideals: a daily newspaper which should, in her own language, injure no man, but bless all mankind. Quietly, and from all parts of the United States and Europe, she gathered the men to whom she entrusted the carrying out of her new enterprise. It was all very simple. She wrote to a select few of her students, and told them that the time had come for the establishment of The Christian Science Monitor, and asked them how long would be required for them to produce the first copy. They replied, Three months, and the paper made its appearance on time. Those who have contended that women lack the executive ability to carry forward great enterprises have been met many times with the record of Mary Baker Eddy, a simple New England woman of great culture, refinement, and courage, who in less than fifty years built up an organization that has spread all over the globe; that has for one of its expressions a magnificent temple that dominates the exclusive Back Bay district of Boston, and that is devoted to the amelioration of the lives of mankind. . . .

The world has numbered few women as leaders of great spiritual movements, and to the thoughtful student the figure of Mary Baker Eddy is looming larger as the years go by. Those who came most intimately in contact with her have always spoken of her straight Americanism, and her conviction of the great destiny of the land of her birth. She laid upon her followers strict injunction to obey and respect the laws of the land. And she practiced strictly what she preached in that respect. She held no great illusions of herself; she was content to worship God and to do her duty as an American.

[From a Sermon by Canon H. Scott Holland, as quoted by Graham Wallas in "Our Social Heritage"]

ness that the faith of Christ Jesus lays all its emphasis. There are religions, as we know, which tend in the other direction. They invite men to communion with the Divine by swooning back into those inarticulate and unreasoning abysses of emotion in which personal and individual consciousness is lost. But the Jew passed on the word to the Christian church that truth has not to be sought in chants or ecstasy, but in the reasonable hope of prophecy.

[Henry Foster Adams, in Scribner's Magazine]

Popular systems which deserve inclusion among the "gold bricks" are those for training the will. Their advertisements suggest that, because exercise makes the arms grow stronger, mental exercise has a similar effect on the will. They mention that after a brief "course" we shall no longer vacillate; our knowledge will always control our actions; we shall always do that which is right-in short, the millennium will be here. . . . Many years ago the idea of a separate entity, a discrete mental structure known as the will was abandoned by psychologists. There exists no little manikin that sits up in our brain with his hand on the tiller steering our thoughts and actions, for the manikin in turn would necessitate another of similar kind but of greatly reduced size to control the thoughts in the head of the first; the second would demand a third; the third a fourth; and so forth ad infinitum. Such a hierarchy suggests the logic of the ancients about the support of the flat world. It was supposedly upheld at the four corners by elephants, who, in turn, stood on the backs of turtles, who, in their turn, were upheld by eagles flying in the air. The air needed no support, for it was so light that it floated in space. It is obvious that any such theory, instead of explaining the unknown in terms of the known, leaves the mystery still unexplained and introduces many additional elements even more difficult to understand than the original ones. At the present time of psychological development emphasis is placed on function, that is, on doing rather than on the structure which works.

[From "The Spiritual Basis of Politics," by Sir John Macdonell, K.C.B., LL.D., in The Contemporary Review]

It is often said that rarely, if ever, was there a time in which pessimism in some of its many forms was so widespread as it is to-day. It is no longer the mood of a few soured or disillusioned spirits, of "those young gentlemen who would be as sad as night for only wantonness." Men, young and old, it is often said, are tired, hopeless, and perplexed. The world, we are told, is sick as it never was before; sick with many maladies, some of them obviously of war origin, others of an earlier date, but accentuated and disseminated by the great struggle. It is a restless as well as a sick world; restlessness and instability of mood and conviction are visible in all lands. . . . The above is a very rough sketch of a complex situation. But if it is in the main correct, important consequences follow. With no common spiritual basis of political and social life, can there be unity of purpose or of policy?

[From the Glasgow (Scotland) Citizen]

It is always being drummed into us, writes a clergyman, in the National News that the man of to-day will not listen to sermons; but it all depends on the sermons-what they are made of and by whom they are delivered. As a matter of fact, there never was so much preaching as there is today, and never were there so many listeners. Not that every preacher stands in a pulpit or every listener sits in a pew. With few exceptions, the best sermons to-day come from men and women who do not write "Rev." before their names and have nothing to do with the clerical profession. In the widest sense, ours is a day of lay preachers; novelists, dramatists, doctors, judges, vie with each other in driving home, from their different points of view, the great moral issues. It is also to be noted that many of the most interesting and significant contributions to religious thought in recent times have come from the laity of both sexes. These are remarkable facts, and they carry a far-reaching significance. What religion needs above all else is to open its windows and to loosen its suffocating collar of ecclesiasticism and orthodoxy, so that it can breathe freely the fresh air of enlightenment and common sense; and this is just what happens when the lay mind gets its opportunity.

[David Starr Jordan, as Quoted in Association Men]

Virtue is never negative. The father can promote the plain virtues of sobriety, honesty, tolerance, and kindness. The most effective way of teaching these virtues is for him to illustrate them in himself—to show how righteousness looks when it is lived. And remember always that right living is a positive thing.

["German Dry Law in Preparation"-From The Boston Herald]

Is Germany doomed to ultimate prohibition? The first toddling steps toward teetotalism are revealed by this ominous news item: "Privy Councilor Melior told the Reichstag committee on population policy that the government

draft of a law for fighting alcoholism was in preparation, whereupon a member of the ultra-reactionary German national party proposed a resolution calling upon the government to place the draft of a law against the misuse of alcohol before the Reichstag at the next session; secondly, to negotiate with all the German states with a view to joint, ruthless action against the weedlike growth of bars, dancing saloons, and liquor parlors; thirdly, not to give in to urgent demands for making the hours of police duty longer; and, fourthly, not to permit the rank and luxuriant growth of alcoholic advertisements on the state railroads." The resolution was unanimously passed.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, *Christian Science Sentinel*, and *The Christian Science Journal*; also on single copies of the *Sentinel* and the *Journal*. These rates are stated in the advertisements found on the inside front cover page of the *Sentinel* and on page "iv" of the *Journal*.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any of the Christian Science periodicals:

Monitor\$.04	a copy
Sentinel	1/2 "
Journal	
Der Herold18	"
Le Héraut	"
Quarterly	1/2 "

These rates are net and take the place of the former 10% discount on periodical orders.

An exception to the *Monitor* rate given above is made in cases where orders specify that the copies desired are for free distribution at a Christian Science lecture or for other free distribution. This should be clearly stated when ordering. Such orders will be filled at 3 cents a copy.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

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Boston, Mass.—The First Church of Christ, Scientist. Sunday service (during July and August), 10:45 a.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

[906]

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale in a short time six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston 17, U. S. A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder

of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$3.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 103/4 inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in The Christian Science Journal from 1883 to 1896, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in The Christian Science Journal and Sentinel, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

German Translation. Alternate pages of English and German.

Cloth, single copy \$1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy \$1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy \$1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy \$1.25; six or more, \$1.10; blue leather, gray edges, single copy \$2.00; six or more, \$1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science versus Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy \$1.50; six or more, each \$1.15.

Christian Science versus Pantheism. Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

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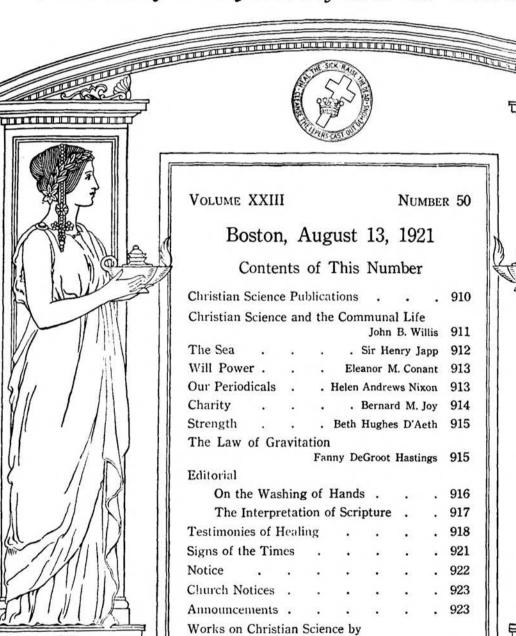
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"What I say unto you I say unto all, WATCH." Jesus

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Christian Science and the Communal Life

HRISTIAN SCIENCE has made itself conspicuous by its teaching that the only freedom-bringing fact in all the universe is demonstrable truth. Further, it affirms that "the truth," a knowledge of which gave Christ Jesus such beneficent authority and power, may be apprehended by spiritually aspiring men so that in conscious obedience to divine law they may do his works and thus solve their problems whether individual or communal. The failure of human philosophy and long-time, earnest effort to accomplish this end, together with the marked reserve of Christian believers in accepting the practicability of our Lord's teaching respecting the power of the ideal-all this has had immediately to do with that sense of the hopelessness of the tragedy of human experience which has oppressed thoughtful hearts in all the Christian past, and which is more openly expressed to-day, perhaps, than at any previous time.

One of the most distinctive teachings of the gospel is this, that spiritual truth is available for all and that when understood it is adequate to humanity's every need; hence pessimism can have no place in the thought of those who have really accepted it. Speaking of the redemptive scope of the monotheistic concept of Spirit for which she stood, Mrs. Eddy has said in "Science and Health with Key to the Scriptures" (p. 340): "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,-whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." Elsewhere (Miscellaneous Writings, p. 144) she emphasizes the beneficent relation of true Christian Scientists to the communal welfare in affirming that "The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty," and, (p. 155), "Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity."

Honoring this call to the fulfillment of civic duty we shall certainly do all we can to secure them the administration of civil and economic justice, the insurance of an entirely fair chance for every man, and it is only thus that we as professed Christians may hope to convince the world that we are sincere and consistent in our asserted devotion to the Master's teaching as expressed in the second great commandment. The knowledge of God and man in His image logically and inescapably relates its possessor to practical affairs, and this in view of the fact that all our communal problems are ethical. They all involve questions of right and wrong. It is clear, therefore, that he alone who discerns spiritual truth and is obedient thereto is efficiently equipped to cope with these problems. Further, a

mathematician may have a clear grasp of the rules involved in the construction of a bridge but he cannot use this knowledge successfully until he has acquainted himself with the length of the required span, the load to be carried, the tensile strength of the steel to be used, and so on, and this is no less true of him who would like to aid in the collective endeavor to bring an existing moral sense to the determination and enforcement of right human relations.

The Master enjoined that we let our light so shine before men that they may see our good works and glorify our Father which is in heaven. In fulfilling this command it is apparent that the light of Truth is, first of all, to be consciously possessed and radiated in the maintenance of scientific right thought and compassionate fellow interest. More than this, if one is intelligent respecting the factors involved in the situation, it is possible for him to awaken the existing moral sense and make clear to others the way in which, by working together, improved beliefs may be brought about. He thus becomes a leader of the people by adjusting the Christ-idea, the rule of right, in so far as it has been recognized, to the present human need. This calls both for a knowledge of the claim to be met and for that love of humanity, that good Samaritan good will, which the Master so highly commended, which prompts to unselfish effort to advance the common weal, and which leaves no doubt among men respecting the genuineness of our love for them. He who would be successful in that fishing for men which Christ Jesus commended to his disciples, must have "the wisdom from above" which can both perceive and supply the present, pressing needs. The dispelling of the darkness of this world demands our cooperation both with God and with men. The dynamic currents of truth He supplies, but the film which He thus makes radiant is true and well informed brotherliness. If our right hand firmly clasps our Father's, and our left no less firmly grasps that of our fellow man, then our ability to uplift and benefit him is no longer a matter of question. The saving connection has been established.

Through the delegated effort of missionary representatives Christian people have always done much, and especially in the last century, toward the world-wide dissemination of their faiths. As a whole, however, they have always come short in exhibition of the spirit of universal brotherhood, and especially with respect to concerted insistence upon the fulfillment of economic justice. This fact has given rise to much just criticism of the church and separation from it, and to the prevailing pessimism to which we have referred, and it is altogether discreditable to professed Christianity. If, when economic difficulties are come upon, there were a sincere and earnest collective purpose to see that the right is done, then a way to the heart of the situation would be easily blazed. Things are always opening up to the man who is honestly seeking to discern and do the just thing. This is evidenced in the life of our Leader, as in the lives of all other great reformers. Each has been

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given a larger measure of that divine light which "lighteth every man that cometh into the world," because each has fearlessly followed the light already possessed. It is in this that the tremendous responsibility of those who have been given the light, inheres. Jesus' words, "Let your light so shine," speak unmistakably both for our possession of the truth and for its largest use in human affairs. To illustrate: In a world supplied with a superabundance of natural resources, involuntary poverty witnesses unequivocally to the rule not of the Christ-spirit but of human selfishness. This condition of wretchedness has always featured so-called Christian civilization, even as it does to-day, and in so far as it results from our lack of insistence upon the reign of economic justice, or our failure to utilize our apprehension of truth to dispel the error of selfish or stupid indifference to wrong, in so far we can but recognize our responsibility.

Christ Jesus declared that his yoke was easy and his burden light, and yet he imposed a splendidly high standard of social requirement upon his every follower. This must mean that our success in solving our own individual problem is to be found in part in the intelligence and unselfishness of our interest in unburdening our neighbor. Our joy and rejoicing are to be measured in the cup of comfort which we bring to our fellow men by loving and intelligent devotion both to their spiritual uplift and to their human welfare, and this is the urgent call to every Christian Scientist today. Much of the philanthropy and legislative endeavor to lessen existing distress and inequalities has utterly failed to secure any substantial betterment of the situation, and this fact has greatly discouraged many of the well disposed, and correspondingly reduced their active interest in all such attempts to solve the human problem. They have reached the conclusion that world conditions can be essentially bettered only by the redemption of the individual, hence that legislative effort in this direction is futile, and unworthy the consideration of those who have come to see that in the last analysis redemption means the illumination of consciousness, the transformation of character. These persons, however, are forgetful of Jesus' words, "Gather up the fragments that remain, that nothing be lost." There is a sense of right, and a respect for it, in common consciousness to-day,-the residuum of all the good that has been taught and lived by the saints and seers of the past,-which if "gathered up," appealed to, and focused upon existing economic wrongs would speedily eliminate them. Further, it is ours to discern and make others see these economic wrongs which are the cause of so many ill results, and by removing them do vastly more than merely remedy effects. It is ours also, in all these human relations, to know and rely on the power of "the truth," when bravely spoken and consistently lived. William Lloyd Garrison proved that the force of a right idea is irresistible as we unflinchingly stand for it, and by it. He proved that one with God is a majority, and as Christian Scientists and lovers of men it is our business to do just that thing.

To-day there are many who are open to the philosophy, the spiritual teaching of Christian Science, and to these we may minister in the most direct and effective way. More than this, all mankind, whatever their religious prejudices, are open to the fruits of Christian Science, to the ministries of that brotherly love of which Christ Jesus speaks so urgently and specifically, as recorded in the twenty-fifth chapter of Matthew (verses 34-45). And this is the keystone of the arch: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Sea

SIR HENRY JAPP

IN crossing the ocean it is impossible for one to escape the evidences of creative Mind. Especially is this so at night when, if the sky is clear and the sea smooth, it seems as if the ship were in the center of a large round black table under a huge inverted bowl of blue closing one in from above and fitting tightly around the table edge at the horizon. The only promise of something beyond those limits is the innumerable stars which appear to be formed by an all-pervading light shining from without through small holes pierced in the blue bowl. The finely cut crescent of the new moon but enhances the illusion. When one realizes that from every point of the earth's surface a continuing vision of an endless number of stars can be seen, which may be multiplied many times as the limited human vision is enlarged by means of a telescope, and again multiplied if a camera is substituted for the eye at the telescope, it is impossible to avoid the conclusion that the true universe. of which this ordered host in the heavens is but our human sense, must be the effect of infinite creative Mind.

Since the infinite extends in all directions, one sees that infinite Mind must fill all space and must contain no element of destruction, so that in contemplating the nature of Mind one can but conclude that it must be good and contain no evil, for evil is self-destructive. It must be Love, for an infinite Mind containing hate must of necessity be self-destroyed. For the same reason it must be Truth and contain no error, it must be Life and contain no death, and it must be omnipotent, the only power, else if there were other powers one would ultimately conquer the others and be supreme, which God is. So, then, one reaches the divinely logical conclusion that since all space is filled with omnipotent Mind, good, Love, Truth, and Life, there can be in reality nothing unlike Mind, so that its opposite, matter, evil, sin, disease, and death have really no existence, and only seem to be real, as delusions, mirages, or false beliefs. Such conclusions although divinely logical seem to the human mind absurd, for this mind argues that the material universe and material man are the only realities, and that evil, sin, disease, and death are real experiences and no delusion. These conclusions are reached from the evidence before the senses, on the assumption that the senses are competent judges, but the inverted bowl of blue sky meeting the black table of the sea around the horizon, or the gray sky in the daytime meeting the green ocean, are the evidences of the senses which are refuted every mile the ship advances, for the sky is found to be as far from the sea when one arrives where the horizon seemed to be, as it was before.

There are innumerable instances with which every one is familiar where the senses are just as deceptive, and it requires only additional enlightenment to see that the senses are altogether liars, as Jesus said, and incapable of knowing Truth. In Christian Science we learn that this enlightenment is spiritual understanding and that the material senses are the material beliefs through which we have been looking at God's spiritual man and spiritual universe. We can escape the results of our false material viewpoint and become conscious of the joyous activity of infinite Mind, divine Principle, and of its perfect manifestation, man, by spiritualizing our thought through the study of the Bible along with the writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science, and by putting her teachings into practice in our daily lives and proving by

demonstration that Christian Science heals the sick and sinning.

In this way we come to understand that divine Mind expresses itself as idea and never in matter, and that therefore where the wild, stormy, material sea seems to be, God's idea is, altogether joyous, beautiful, perfect, and safe. When Jesus was awakened by his terrified disciples, surely it was this truth which he saw, for we read, "Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith?" In an instant the fury of the waves, representing thousands of horse power of material energy in the moving mass of water, was stilled. In the face of the so-called material law which insisted that such a great amount of stored up energy can only be dissipated by the destruction of anything opposing it, or become gradually absorbed by the friction of the water on itself, Jesus proved its nothingness and caused it to vanish with a word, "Peace, be still." In doing this he proved the omnipotence of what Mrs. Eddy calls "the unlabored motion of the divine energy," where, on page 445 of "Science and Health with Key to the Scriptures" she says, "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick."

Jesus could not have overcome the raging sea and the tempest if God had made them so, or if they were acting in accordance with divine law, for an all-wise God does not make laws to be set aside; but is it not obvious that Jesus was acting in accordance with God's law in producing peace and safety for his followers? A raging, destructive sea must be wholly unlike Love, and we read in Psalms, "The sea is his, and he made it," and again, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known," also, "All the paths of the Lord are mercy and truth;" so that when we know God's path, righteousness or right thinking in Truth, we shall understand the sea of God's creating and see why Jesus said when he stilled the storm, "Where is your faith?" for is it not obvious that he meant that if his disciples had but had sufficient faith they themselves could have stilled the storm through the Mind "which was also in Christ Jesus"?

The lack of faith on the part of the disciples was the result of this storm in mortal mind tempting them to believe that God was absent and that God made the storm. Jesus, knowing that the storm was an unreal concept of this unreal, supposititious mortal mind, destroyed it through his understanding of the divine Mind, which knows no matter. The Christian Science textbook makes several references to error or mortal mind in the form of the sea, and on page 569 Mrs. Eddy writes, "Alas for those who break faith with divine Science and fail to strangle the serpent of sin as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the drowning wave."

It is this sea of error which Christian Scientists the world over have enlisted to destroy, so that the vision of the beloved disciple on the isle of Patmos may be realized. In Science and Health Mrs. Eddy interprets this vision, on page 536, as follows, "In the Apocalypse it is written: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns, is all, and there is no other consciousness."

Will Power

ELEANOR M. CONANT

THE true idea of will is defined in the Glossary of the 1 textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 597), in part as, "The might and wisdom of God." This must be then the only will power there really is. Mortal mind, however, believes in and values a counterfeit will power. Students of Christian Science, when first beginning to realize how much alteration is needed in their character, how many bad habits have to be broken down, how much self-indulgence and apathy must be overcome, and finding that this reformation is not accomplished without a struggle, sometimes express fear lest they should be using will power. The study of Science and Health has taught them that "Human will-power is not Science" (p. 144) and that "Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright" (p. 490). Consequently they fear any use of the human will, and are inclined to think it safest not to make much effort, but to wait in hope that with more study of Christian Science the instantaneous healing of faults, such as they sometimes hear and read of, may come to them. But this cannot be the right way of facing the difficulty.

In our present experience healing is not always instantaneous. More often great patience and perseverance are necessary in overcoming the error that has enslaved us in the past. The striving against evil certainly implies use of will, but there need be no fear of using it if we remember Mrs. Eddy's warning on page 206 of Science and Health, "The power of the human will should be exercised only in subordination to Truth." If our motive in striving to overcome any form of error is the desire to be obedient to the voice of Truth, then we may be sure that the power we use in fighting error is not erring human will power but is the right idea of will, the "might and wisdom of God." The time will come, as we gain more spiritual understanding, when obedience to Truth will no longer seem to us to be a struggle against our human desires, but it will be, on the contrary, the fulfillment of our hearts' strongest desire.

Our Periodicals

HELEN ANDREWS NIXON

In the lives of Christian Scientists all over the world there is a great wealth of spiritual treasure laid up, which should be earning interest through the medium of our valuable periodicals. As this is done, those who write and those who read become joint partakers of these fruits of scientific thinking and living, and the pæan of praise to God begun in the hearts of the writers swells to a chorus in the hearts of the readers, and joyous tones reverberate from one uplifted, grateful student to another, thus fulfilling divine Love's law of blessedness in giving.

The writer well remembers a winter's evening, not many years ago, when, after a good full day's work alone, there was a strong desire for the companionship of others. After contemplating this desire for a while, she took up a new number of *The Christian Science Journal* and read it from cover to cover. The number was a strong one, maintaining its pure and helpful spirit throughout. Following this reading came the quiet, sweet realization that the evening had indeed been spent in the choice society of good men and women. There had been nothing to mar, nothing to detract. The reader had been granted intimate converse

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with the very best, the very ϵ ssence in the lives of those who had written for her and for others.

In the writing and the reading the false mask of personality had been essentially dropped, and heart spoke genuinely to heart, with no need of an interpreter, for the language was one, the language of common longing and aspiration and of common joy in the truth of Christian Science made practical. The unity of desire, purpose, and true fellowship disclosed by the writers testified to the fatherhood of God and the brotherhood of man. Christian Scientists well recognize that to prevent the accomplishment of such good, the false claim of evil would, in belief, put up all sorts of subtle arguments to hinder the altogether natural and spontaneous written expression of Christian Scientists. We should all be alert to detect and silence the suggestions and prove that what we want to do we can do.

The Bible and our Leader's incomparable writings only are to be pored over for self-instruction (see Manual, p. 34), but do not the writings of students in our periodicals serve to bind these students together, revealing to them, through glimpses of genuine being, the indissoluble bond, the true family tie, namely, the spiritual? Our written expressions tend to encourage, uplift, and bless one another because of their very naturalness in fulfilling their purpose to comfort and to give good cheer to fellow pilgrims. The written words of Christian Scientists are like milestones and signboards along the road, which would say: "We have been along here; this road leads to where you want to go; take courage; be of good cheer." It does strengthen us to find others are passing the same landmarks, gaining the spiritual idea of progress, as defined by our Leader, on page 181 of "The First Church of Christ, Scientist, and Miscellany," where she says, "Progress is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man and mortal's painless departure from matter to Spirit, not through death, but through the true idea of Life,-and Life not in matter but in Mind," and we

"O, my people! journ'ying onward,— You of Christ's great brotherhood."

Though unknown to one another, we press on, confident that all is well and that we can and shall work, watch, and pray up to the great awakening when we shall know as we are known. At a cost we cannot estimate our Leader established the Christian Science periodicals. Ours it is to maintain them loyally.

Charity

BERNARD M. JOY

PASSIVE goodness receives little encouragement in these progressive days of industrial expansion, inventive achievement, and social experimentation. Unless a project can meet the test of usefulness it will lack even consideration. This condition is not new to human experience; it only seems new because it appears to this generation in a new guise. Utility has always been a universal demand, but human ingenuity tries always to avoid the issue because, no doubt, of evident lack of ability to meet the test. In no realm of endeavor has this demand been more persistent than in religion, and the Scriptures abound in practical examples of its fulfillment. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In other words, individual spiritual integrity must be maintained and expanded into good will and good deeds. Paul in his great proclamation of love

sets forth the same idea: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The greatest Christian attribute is an actual, active expression of the divine Love which is infinite Principle.

Now charity is a word used in the Bible exclusively by writers of the epistles, with one exception, and is in all cases translated "love" in the Revised Version of the year 1881, and by other modern translators. Although one can hardly love without being charitable, there seems to be a sense in which love as an abstract idea does not include charity as popularly defined. Love may be accepted theoretically as a static or basic Principle without regard to the fact of its ceaseless, unerring power, just as electricity may be considered only a name for a certain force, without knowledge of its laws of operation. It is here that Christian Science makes a clear distinction between a passive and inactive religious system depending upon negative forms for expression, and the positive and invariable life-giving Principle that heals and lifts up mankind.

Charity is one of the greatest channels for this activity, and its particular office may be inferred from its use as one of the definitions of "oil" given by Mrs. Eddy on page 592 of her textbook, "Science and Health with Key to the Scriptures": "On. Consecration; charity; gentleness; prayer; heavenly inspiration." Charity is the application of Christly affection that offers healing to the galling wounds of social inharmony manifested in mistreatment, mistakes, misfits, and misery. It is that unswerving attitude of thought, that resolute disposition expressed by Abraham Lincoln in memorable words: "With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right." With this definition in mind it is plain that charity is more than mere almsgiving. Indeed in his letter to the Corinthians, who were trusting so much in their beneficence, Paul makes it plain that one may give away all that he possesses and may even sacrifice his person or body and not express charity or Love. Charity is Love in the process of blessing by act or attitude.

It must be clearly seen, therefore, that charity begins at home, that is, in the heart of mankind. This mental attribute is frequently designated as good will, and its effect is aptly and accurately described by Mrs. Eddy in a message to the field, entitled, "What Our Leader Says" (Miscellany, p. 210), "The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness." Students of Christian Science endeavor to "put on charity," to emulate the affection of Christ Jesus in loving their enemies, forgiving their persecutors, and spreading the good news of healing at all times and on all occasions. A protestation of Christian conviction is of no avail without the fruits of loving thoughts expressed in brotherliness, loving-kindness, and forgiveness. "Above all things," declares the apostle Peter, "have fervent charity among yourselves: for charity shall cover the multitude of sins."

It cannot be inferred correctly that any human act condones sin, although the Scripture just quoted has often been used as an excuse for condonation. It simply means that such affection as that exemplified in the life of Jesus is broad and effectual enough to wipe out every vestige of evil in human experience. "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, p. 201). Though often helpful and praiseworthy, neither money, clothing, nor arguments will answer the cry that humanity sends over the seething waters of human misery and discord. The work of healing de-

mands humble consecration, charitable motives, and compassionate kindness, besides requiring one to forgive as he would be forgiven, to lead gently, and to lift tenderly. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" asks the beloved apostle John. Righteous living wins one's own pardon and will be sufficient to bear the blessed message to others.

The exercise of the right sense of charity requires courage, for it sometimes is contrary to the prevailing form of expression. The effectiveness and sincerity of many philanthropic enterprises of recent years have often been a debatable question. Those who ordinarily manifest good judgment have under the stress of unusual, tragic conditions fostered projects which if not actually harmful from an ethical standpoint, are at least questionable. The truest aid is that which inspires a man to help himself.

One need not fear to spend himself in loving service, for did not Jesus assure those who bore his yoke that they would find rest? It is a matter of history and of daily experience that workers for the welfare of mankind have been able to bear toil far beyond that ordinarily accorded human strength. It is fruitless labor and careless spending that exhausts. That is why Christian Science so aptly and fully teaches how to be truly charitable. Compassionately tactful, a Christian Scientist tries to be just as well as kind, constantly keeping in thought that appeal which so beautifully closes a hymn of Mrs. Eddy's (Poems, p. 13):—

My prayer, some daily good to do To Thine, for Thee; An offering pure of Love, whereto God leadeth me.

Strength

BETH HUGHES D'AETH

"THE Lord is the strength of my life," asserts David in that wonderfully eloquent and inspiring twenty-seventh psalm. We are given the recipe for endurance with a very lavish hand through the whole of this piece of minstrelsy of the psalmist. David had no belief of strength in matter; he attributed all his energy to the Lord, the Supreme Ruler. In the thirteenth verse he proclaims, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." And that is the secret of strength. What a very simple solution after all! Just seeing the goodness of the Lord expressed. That is perfect prayer, and perfect praise. Though the solution is simple it may not always seem easy to work it out consistently. David knew this just as well as any of us.

Strength does not mean physical strength, though this is generally the aftermath if it has erstwhile been lacking. There is the strength of affection, strength of purpose, strength to do right under trying and perverse conditions, strength to see good though evil seems to predominate, and to keep the perfect vision in front of us till at last error yields. And the condition vanishes as we "see the goodness of the Lord" in all things. "The Lord is my strength," and this strength is perpetual, continuous, inexhaustible. "As thy days, so shall thy strength be." There is plenty to draw from. This same strength is one of "the unsearchable riches of Christ," Truth; it is limitless. Since the divine Mind is strength and is everywhere, filling all space, here at this minute with you and me, then we have strength always at hand. The whole of this energizing force is ours, so long as it is rightly used.

The suppositional opposite of strength is weakness. How often we have heard it said, "There is no reliance to be placed on him; he is such a weak character." How should we act in such a case? Error is subtle; it may whisper that it is too trivial to be taken notice of, or suggest that you "treat" the one under discussion. One course would be neglecting a duty, the other gross officiousness. The demand is simple. Reverse the sense testimony; know no weakness, realize strength, "see the goodness of the Lord" as manifest through man. On page 183 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Obedience to Truth gives man power and strength. Submission to error superinduces loss of power." We must stick to the truth unflinchingly, and in proportion as we faithfully work, strength will be given for fresh conquests. God, good, must be first, last, and all the time, then we shall be able to sing with David, "It is God that girdeth me with strength, and maketh my way perfect."

The Law of Gravitation

FANNY DE GROOT HASTINGS

ON page 60 of "Miscellaneous Writings" Mrs. Eddy writes: "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." In place of every so-called law of nature stands the spiritual law awaiting our perception. So it is with the law of gravitation. Every one knows the mortal aspect of it. Ask the man in the street, and he will tell you that it is the attraction which the earth holds for all material bodies.

Only when we turn from the material aspect and waken to its spiritual significance do we realize the true meaning of the law of gravitation. From this latter point of view it is the original and ultimate law of man's inseparability from God, of which Moses spoke when he declared, "The eternal God is thy refuge, and underneath are the everlasting arms." and to which Mrs. Eddy referred when she wrote in Science and Health (Pref., p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings." This is the new-old law which Christian Science is again writing in our hearts. We are learning that "the earth is the Lord's, and the fulness thereof," and that the idea of good is held in its own perfect place in that universe through all eternity. In the light of a richer understanding we read: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

In reality we cannot be found in conditions or surroundings where God, Love, is not, and in proportion to our realization of this great fact will all apparent discord vanish. Though at times we may seem tested, and doubt, selfpity, or fear may lead us to exclaim: "Why hast thou forsaken me?" we can rest in this blessed assurance: "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." We are but little children in our study of Truth, still in a measure held down by the earth weights and gravitations of a false sense of self, but we are beginning to take our first steps Godward, and the eternal God is our refuge, and the everlasting arms have no sense of time or weariness.

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Editorial

On the Washing of Hands

THERE is a common belief that the mentality of Pilate may be summed up in his famous question, What is truth? This, of course, is a complete mistake, and it probably had its birth in that famous sentence of Lord Bacon's, "What is truth? said jesting Pilate, and did not stay for an answer." As a matter of fact, when Pilate asked what truth was, he was far from jesting. He was as grimly serious as a man could be. As serious as Goethe praying for "more light," or Kelvin regretting the fleetingness of time. Bacon was not thinking particularly of Pilate when he wrote the words. He was looking for an effective opening sentence for his famous Essay on Truth, and he certainly found it. But he has put the world astray ever since.

The real consciousness of Pilate is summed up in his washing of his hands. "I find no fault in this man," he said, and straightway "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." There, in one terrible sentence, is revealed the moral cowardice of the Roman proconsul. When he heard the Jews scream on the Pavement, "If thou let this man go, thou art not Cæsar's friend," his heart failed him. He knew too well what might happen in Rome if those words came to Cæsar's ears. though he declared that he could find no fault in the prisoner, though he described him as a just man, he quailed before the rage of the chief priests and the Pharisees, who saw their ecclesiastical supremacy, their privileged position, their whole future, jeopardized by the man who knew they were whited sepulchers, and was not afraid to say so.

What, however, Pilate sinned against was not only Jesus of Nazareth, it was divine Principle. The man he faced, in those terrible conflicts, when he tried to find the opportunity to acknowledge Principle without injuring his worldly prospects, was, he admitted, guiltless. Yet having admitted this, he actually imagined that he could wash his hands of the guilt of surrendering him to the hatred of the Jews. And be it remarked that by Jews the author of the Fourth Gospel means the Hebrew hierarchy, the chief priests and the scribes and Pharisees, the men who posed before the common people as their leaders and rulers, and by whom the common people were misled. Not that this made the sin of the common people less, but it did make the crime of the hierarchy worse. There was not one man present in those interviews who had not subsequently to give account of his share in them; but the part played by Pilate, conscious that his prisoner had done no wrong, yet imagining that he could wash his hands of bowing to the mad storm of fury and hatred which burst out on the Pavement, at the mere idea that a just man should be acquitted, was inexpressibly mean.

Pilate had talked with Jesus the Christ, and had been silenced by the direct simplicity of the truth he sought and

yet could not recognize when he heard. He had threatened him, only to find that he was threatening a man of greater powers than his own. Then, when sitting in the seat of Roman judgment he had failed to find his prisoner guilty of any of the crimes attributed to him by his accusers, he had determined to sacrifice him to their lusts rather than risk the consequences of the clamor of their outcry in Rome. And he imagined that after this he could wash his hands. No man can yield to the mesmerism of evil suggestion, no man can bow before the fear instinct in animality, no man can follow in the wake of the hypnotized multitude rather than stand alone in the right with two or three, and then wash his hands of the effects of his own carnal-mindedness, treachery, and cowardice.

Every man who attempts to wash his hands of his duty to Principle is guilty of deserting Truth, and in proportion to the enormity of his desertion must the penalty necessarily be. "The disciples' desertion of their Master in his last earthly struggle was punished," Mrs. Eddy writes, on page 47 of Science and Health; "each one came to a violent death except St. John, of whose death we have no record." Really what Pilate did, and what the disciples did, was not very different. The disciples deserted Jesus when the chief priests had made a prisoner of him and when they saw that it was dangerous to stand by him. Pilate deserted him when he heard the Jews cry, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." Pilate was afraid of Cæsar, the disciples were afraid of the high priests; both were victims of the mental suggestion which fed upon the fear generated by their own animality. If the disciples had lived in accordance with Jesus' own teaching, they would have known that all power was spiritual and all power was mental, and then they could have answered their own fears, when they tried to show themselves, in the very words in which their Master answered Pilate, when Pilate boasted to him of his power to crucify him, or to release him, "Thou couldest have no power at all against me, except it were given thee from above." In just the same way, if Pilate had exercised the mere animal courage of one of his own centurions, the malicious taunts of the Jews would have fallen upon his ears in vain. As it was, he believed in material power, and material riches, and material pride of place, and so he fell a victim to the suggestion that he might lose all these if he acted in accordance with Principle.

It is perfectly true, as Mrs. Eddy writes, on page 48 of Science and Health, that "Pilate was ignorant of the consequences of his awful decision against human rights and divine Love, knowing not that he was hastening the final demonstration of what life is and of what the true knowledge of God can do for man." But this was because of his own materiality. To him Jesus was a Jew, and he summed up his contempt for the whole race in the sarcastic question, "Am I a Jew?" In a way his materiality, like that of the scribes and Pharisees, was proof, for the moment, against the consequences of his own sin. But the more adamantine the human error, the more terrible the inevitable struggle to dissolve it in the effort to recognize Principle. It is easy enough to take the side of the mesmerized multitude at all times, but it is just as easy to stand with the apparently inconsequent minority in defense of Principle, when once Principle is understood. As Wendell Phillips points out, "One with God is a majority." It is only possible to realize this, however, in the proportion in which the infinity of Principle is understood. And this realization, again, can only be achieved in the proportion in which the

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individual succeeds in defending himself against malicious mental suggestion. That surely is why Mrs. Eddy, on page 42 of the Church Manual, has made such defense the daily duty of the Christian Scientist. "It shall be the duty of every member of this Church," she writes there, "to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, —and justified or condemned." It is absolutely useless for any man to plead that he has been led astray, or that he acted through ignorance, in the face of this, since it is by his works that he is to be judged.

FREDERICK DIXON.

The Interpretation of Scripture

THE study of the Bible in the light of Christian Science is an awakening to the spiritual meaning of the creation which the divine Mind knows. Often the true metaphysical idea shines through faltering human words as light breaks through clouds. It is always the idea of infinite Mind which the student must seek and not merely the intention of the original chronicler or of a translator coloring his version with his own preconceptions. From the beginning of one's interest in Christian Science, one needs to knows that divine intelligence and its expression are what one is turning to through study, reasoning, and practice. To the one with this right attitude, old phrases will take on fresh significance, since the inspiration of infinite Principle is infinitely manifest. Because no single human interpretation is all there is to true interpretation, each student is entitled to get from the Bible exactly the right meaning to bless him by dispelling just so much false belief that had suggested itself to be his; but because he catches a glimpse of Truth and phrases for himself this glimpse in words that satisfy him, he need not insist that every one else accept that phrasing as the whole expression of Truth.

Thus there is that kind of Biblical interpretation which depends entirely or in part on a literal rendering of the original words as they appear in the Hebrew or Greek, or rather in special Biblical dialects of those languages. This may be more or less profitable; but even those scholars who have reasoned out the meaning of the original words have disagreed and in their disagreement have expressed their various opinions in their renderings. It requires, therefore, metaphysical discernment to see Truth's idea in place of human concepts, for, as Mrs. Eddy says on page 241 of Science and Health, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice."

Suppose, then, that a student of Christian Science finds his thought illumined by considering a Scriptural passage in a certain way, and another equally earnest student gains from the same passage what seems to be quite a different conclusion. Is either necessarily wrong? The flash of inspiration that one gets from thinking of familiar words from a new point of view may have to be very carefully explained indeed if it is to be helpful to others who have not gone through the same process of preliminary reasoning that resulted in this particular unfoldment. Neither of two or more human interpretations that seem contradictory is necessarily erroneous, for a still broader view of the meaning may show the connection which cancels the sense of inconsistency and leaves only the unified idea manifesting Principle, or divine Love.

That this is so is no reason why what may seem to others

an outlandish exegesis should be obtruded on any one's attention. It may be better for the student to be sure that the inspiration is absolutely clear to him and quietly to profit by it in his own daily experience, than for him to present to others what they may not be prepared for. If the reasoning is right because it is in fact supplied by divine Principle, it cannot fail to be of infinite blessing, in accord with what Mrs. Eddy says on page 206 of Science and Health: "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,-Spirit, not matter, being the source of supply." One can always, therefore, be patient in his own study and practice, actually proving the maturity of true inspiration in every way. The way of giving by expressing divine intelligence is ever open because it is infinite, not limited to any human sense of what it should be.

In a good article on Christian Science a brief Scriptural quotation may be introduced to illustrate a point that has been carefully reasoned out, without any attempted use of such a citation as a proof of truth. It is futile to try to prove any point by a mere reference to the Bible, for a statement is not true simply because the Bible contains it, but is, instead, in the Bible because it is true first of all. What is universally true was progressively discerned and set down by prophets, apostles, and other writers. After a man has demonstrated some understanding of Principle for himself. he will usually find that the same understanding has been wonderfully recorded in the Scriptures, though in somewhat different language from that which he might use, because of the unfoldment of the truth since then. Thus he may refer, in an article that he writes as a sequel of demonstration, to some Scriptural statement of the one Principle which he has proved to be ever available.

The opportunity to express Principle, either in the writing of articles or otherwise, is a great privilege. With a right motive, no one need be afraid to do his best and give it gladly for the blessing of all mankind. When one has done his best, he is not in the slightest concerned as to how others may regard his work, for he knows that what the divine Mind requires expressed is inevitably expressed and that no supposition of anything else can be. There is the right way to express the meaning of infinite Truth so that all may understand it; and fortunately this right way is not limited to any set phrases. Each one must go forward fearlessly, rejoicing that the manifestation of divine intelligence continuously unfolds. By turning first of all directly to infinite Mind and finding what Mind knows as the true idea of any possible statement, the student of Christian Science learns constantly that, as Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." GUSTAVUS S. PAINE.

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COME, Brother, turn with me from pining thought And all the inward ills that sin has wrought; Come, send abroad a love for all who live, And feel the deep content in turn they give. Kind wishes and good deeds,—they make not poor; They'll home again, full laden, to thy door; The streams of love flow back where they begin, For springs of outward joys lie deep within. Even let them flow, and make the places glad Where dwell thy fellow men.

Richard Henry Dana.

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Testimonies of Healing

I first heard of Christian Science many years ago, at which time I was living in Switzerland. During the two years previous I was very unhappy, and I was searching for a demonstrable understanding of God, but my search seemed to be in vain. In my search I tried all Protestant religions and at last I decided to return to America for one month, hoping that perhaps there, in the church of which I was then a member, I might find what I was seeking, ever mindful that in the Bible we read: "He that seeketh findeth." I arrived in America, and Truth led me right to Christian Science. Mrs. Eddy's explanations of God in "Science and Health with Key to the Scriptures" on pages 465 and 587, were just what I was looking for, and I became very happy. I was so satisfied to know that God is that I did not try any further to demonstrate the truth.

Eight years later, when in America again, I had Christian Science treatment for gallstones, from which I had suffered very severely for many years. Each time the pain returned, after the first treatment, the truth that evil has no power, for God, good, is all there is, would come to me so clearly that the pain would cease immediately, and each time it became less severe, and after two weeks I was entirely healed. From the first day I took up Christian Science for healing I have not taken any medicine, although before that there was not a single day that I did not take two or more kinds. Christian Science has healed me of headaches, nervousness, and of insomnia, from which I had suffered ever since I can remember. One healing which I have experienced through Christian Science, and which to me seemed the greatest, although one thing is not more difficult for God to heal than another, was the fear of traveling overnight. I formerly could not take a night train as far as Paris without feeling very tired the next day as the result of fear which had kept me awake the whole night. I now very often travel from New York to California, spending four nights on the train, and during those nights I always feel so happy and safe in God's protecting care that I sleep peacefully. I have had many other proofs of God's ever presence. My children have also had many beautiful healings through Christian Science. I am grateful for all of Mrs. Eddy's writings, which have proved such blessings to me. I also look forward to the mail bringing me the Christian Science periodicals, all of which are my daily reading. (Mrs.) CLARA ISELIN, Zurich, Switzerland.

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It is many years since I became interested in Christian Science and I realize that it is time that I attempted to acknowledge some of the benefits that have come to me as the result of some little understanding of the truth of being which was gained gradually as I studied the inspired writings of Mary Baker Eddy. Like many others, at the beginning of the release from suffering I was greatly uplifted, but with more faith than understanding. I thought that a practitioner had taken the place of a doctor and could keep me well, but I later found that I had something to do, that there had to be first the uprooting of some of the accumulation of erroneous thinking in order to build on a firm foundation and thus avoid being engulfed by the many manifestations of evil belief that seemed to attack me.

Before accepting Christian Science I had practically become an invalid and was well grounded in medical theories and fears, and seemed to have rather a long and hard struggle to overcome some physical difficulties, while I was

quickly freed from others. I am especially grateful for the healing of a diseased condition of the ankle which for years had held me in bondage, an eminent specialist having declared it incurable. I had always to wear a support, and the least jar or a slight knock would bring on intense inflammation and prevent me from using my foot for many weeks afterwards. Colds, bronchitis, influenza, a badly poisoned finger, about which relatives expressed fear of the loss of the whole hand, have all vanished into their native nothingness through the truth as taught and practiced in Christian Science.

I owe much to the patient work of a practitioner who not only helped me through many difficulties but taught me how to work for myself. Christian Science has given me a practical religion which is explaining the teachings of the Bible; also the truth about God and man's relation to Him. Before knowing something of Christian Science I would, like many others, have had to own to a sense of fear if I had been asked the question, "Are you ready to meet your Maker?" In the light of Christian Science I can now answer: Why should man be afraid to meet omnipresent good, Life, Truth, and Love, from whom man is never separated? One naturally entertains thoughts of love and gratitude for our dear Leader, Mrs. Eddy, for discovering and giving to the world Christian Science; also for founding the periodicals, the Journal, the Sentinel, and the Monitor, which are bringing to mankind countless blessings. (Miss) RICA BENSUSAN, London, England.

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It is with the deepest sense of gratitude to God for all the blessings I have received through Christian Science that I offer my testimony, hoping it may be as helpful to some one else as the testimonies of others have been to me. I was delicate from childhood, subject to frequent colds, sore throat, bronchitis, and chronic bowel trouble resulting from typhoid fever. I was almost continually under a physician's care, but found no permanent relief. As time went on and I saw no prospect of health before me, I settled into a kind of hopeless depression, feeling there was no joy in life and that I was a burden to myself and family. This state of mind was not from lack of faith in God, for I was brought up in a Christian household and loved the Bible and had been a member of a denominational church for thirty-five years, but I could not apply my religious belief in a way to dispel the cloud that rested over me.

Finally I was persuaded to take up the study of Christian Science. I was slow in grasping the spiritual interpretation of the Bible, the allness of God and the nothingness of matter, but by degrees the truth dawned upon my thought and I was made free,—free from the bondage of fear, oppressed breathing, colds, bronchitis, fear of thunder storms, chronic bowel trouble, and other minor ailments. Only those who have experienced this wonderful healing can realize the joy, peace, and gratitude that filled my heart when I found I could take an active place once more in the home and in the world, with a healthy body, peace of mind, and a joyous heart. My grateful desire is that I may be instrumental in bringing this truth to help and heal others as it has helped and healed me.

(Miss) H. F. Dun, Columbus, Ohio.

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My heart overflows with thankfulness to God and gratitude to Mrs. Eddy through whose purity of thought the Comforter was revealed to us, as Christ Jesus promised. I have been healed of severe bronchial trouble, after being

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told that I could never be free again. I was also healed of the need for wearing glasses, through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. All sense of pain from a badly sprained ankle was overcome in less than an hour, although the discoloration and swelling lasted about a week. I could only think of the "scientific statement of being" at first, which was followed by the thought that God's idea was never supported by matter. Whereas there was a sense of lack, there is now plenty, through the realization of the abundance of God's goodness to all. I wish to express my gratitude for the literature and all it is doing for the world.—(Mrs.) Marion Mason, Glendale, California.

When Christian Science came to me there was an immediate healing of sorrow over the loss of a child. My desire for this new-found joy and peace was so great that no time was lost in getting to a Christian Science reading room and applying for "Science and Health with Key to the Scriptures" and the other writings of Mrs. Eddy, which were read in quick succession, and with the reading of each came the desire to own the book. The sense of calm which was then mine was such a contrast to the previous thought of restlessness and sorrow that though it seemed hard to understand all I read, I knew without a doubt that this is the truth, the promised Comforter, and that I would some day understand it all.

Up to that time we had been in missionary work and had been trained to believe that the lack of this world's goods was a condition accompanying in very large degree consecration to God's service, hence the cost of Mrs. Eddy's works at first seemed high, and more than I could afford, but very early came some realization of the falsity of such thinking and the all-sufficiency of God. The understanding that God has enough to supply all good to all soon brought little by little, in the most unexpected ways, the means to purchase one book at a time until all of the writings of our Leader, as well as the periodicals she established, were provided for me in the space of a few months. I did not realize at the time that this was a truly scientific demonstration of supply, for I had very little understanding of the letter of Christian Science, but the joy that all this was mine was unlimited.

I am grateful that the real missionaries, the Christian Science periodicals provided by our Leader, bring to our home their messages of boundless joy, and that to-day I am privileged to assist in this missionary work.

(Mrs.) S. Emma Klebsattel, Brookline, Massachusetts.

I wish to add my testimony to the many others which are given in the Christian Science Sentinel. I have had many beautiful healings. The first one was of ingrowing toenails from which I had suffered for many years. At the time an infection of one nail was causing much pain and annoyance; the whole foot was swollen and I was unable to wear a shoe. My husband wanted me to go to a doctor as he feared blood poisoning, but this I would not consent to, because the previous day I had gone to a chiropodist and the foot was so painful I could not let him touch it. The next day I decided to see a Christian Science practitioner. I did not know anything of Christian Science at the time but had been reading Science and Health, although I did not understand it. I knew, however, of several healings which had taken place, and I had attended services in the Christian Science church, and my little son attended the Sunday school. The practitioner asked me

to remove the application from my foot, which I did before he called. When he came into the room my foot was resting on a pillow on a chair and I had not worn a shoe for three days. I did not know what the treatment was in Christian Science, but I did know that it healed, and this knowledge must have helped me, because when the treatment was over the blood was again circulating in the foot, all pain had vanished, and I put on my shoes and went out and walked several blocks without any discomfort except a slight swelling, which had entirely disappeared by the next treatment.

I am very grateful for this healing for it has led to many others. Glasses were laid aside although I had been told by two leading specialists that I would soon have to wear them on the street; ptomaine poisoning has yielded to the truth, as has also yellow jaundice, and I have been able to overcome instantly many small burns on my hands. My young son has had many healings, among which was that of a very sore throat together with chills and fever. I am also very grateful that I have to a great extent been able to overcome worry on account of being separated from my son. Before studying Christian Science I was subject to great anxiety while traveling with my husband when the boy was in school, but I have learned that the arms of Love are around, above, and beneath His child. I am grateful for the Lesson-Sermons, for the textbook, and for all the periodicals founded by our revered Leader, Mary Baker Eddy. My daily prayer is that I may grow in grace and express my gratitude in my daily life, and thus become a real Christian Scientist.

(Mrs.) M. LE MAIRE, New York, New York.

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We have had so many benefits through Christian Science that I would like to express my thanks through the Sentinel. The first healing that was witnessed in our home took place several years ago when my husband was healed of a very severe form of bleeding piles. My two little boys have both been healed of constipation, and the younger one of various discords, and he is now in perfect health. When a young baby he swallowed the top of an aluminum pepper shaker, but with the help of a practitioner he was perfectly normal in a week, and has not suffered any effects from it since. I feel very grateful for this demonstration, which proved that life is not in matter and that Life is God.

I have had many benefits myself, just through reading Christian Science literature. We have also had financial problems worked out through Christian Science, with the help of a practitioner. For all these blessings I feel very grateful, but most of all for the peace of mind I have gained from the study of Christian Science in connection with the Bible. I am grateful to Mrs. Eddy for revealing the truth to all mankind.

MRS. EDWARD TRIPLETT, Big Fork, Montana.

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I wish to express my gratitude for Christian Science. Through it I was healed of neuritis, chronic constipation, headaches, colds, and many other ailments. For these physical healings I am indeed very grateful, but I am most grateful for the correct understanding of God. I am thankful for all the literature, for the reading rooms, for the church services, and for the practitioners who are always so ready to help us. I am thankful to God and to Christ Jesus the Way-shower, and my gratitude goes out to Mary Baker Eddy who has made the truth so plain to us. I could not

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understand the Bible until I became a student of Christian Science. I can truly say that when rightly applied Christian Science does meet every human need.—(Mrs.) Anna King, Indianapolis, Indiana.

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Some years ago I was a physical wreck, having been for several years either bedfast or chairfast continually. I had submitted to two serious operations, only to find my condition worse than before and I could not sleep at all unless I took a powerful drug; in fact, I was kept under this influence much of the time. I could only eat two or three articles of food. After being treated by at least fifteen different physicians, who without doubt did all in their power to aid me, I was finally advised to go to another locality to spend my remaining days, where it was thought a lower altitude and sea air might alleviate my suffering. Soon after arriving there I became interested in Christian Science through the healing of a lady I met there who had had troubles similar to mine. I received help at once, and after the first treatment I arose, dressed myself, and walked into the next room, and later went with my husband about four miles on the street car to visit my parents. I began at once, with great rejoicing, to eat whatever food the family ate, and, better still, to sleep quietly at night. In nine weeks I traveled about two hundred miles alone with my two children and took charge of my own work, which I have continued to do.

Many are the blessings that have come to us, the realization of the comforting presence of God that came to me at the time of the passing on of one most dear to me being one of the greatest; and I am learning that if it is right for me to do things I have never done before I can do them through divine guidance. Man is the reflection of infinite intelligence and, as Mrs. Eddy tells us on page 123 of Science and Health, "Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas." I am grateful for Christian Science, for the loving help that has been so freely given me, and for the privilege of reading the Christian Science literature. I am most grateful for what Christian Science is doing for the world to-day.

(Mrs.) Nellie I. Clark, Stockton, California.

I feel that the time has come for me to add my pæan of praise to swell the mighty chorus of gratitude that has spontaneously burst from the hearts of men and is rising heavenward in one grand song of thanksgiving to God for the greatest blessing that has ever come to mankind,—Christian Science.

I became interested in Christian Science nearly four years ago. My progress has not been very rapid but my blessings are numerous. It is with the sincere desire to help some one, who may be struggling along a rugged path, that I give my testimony. Before taking up this study, I suffered severely from stomach trouble and could eat very little, and what little I did eat caused suffering. I was an unbeliever at the time and had no faith in God, medicine, or doctors. I did not take medicine to alleviate my suffering because I had no faith in it. I was afraid of doctors. I felt that they would load me down with diseases that I never thought of, and in my heart of hearts I felt that there was nothing wrong with me but my thinking.

My case seemed hopeless because there was no one to turn to but God and I had no faith in God. I was fast gaining a very morbid outlook on life, but when things looked the darkest then came the light. A younger sister of mine returned from the western part of the United States where she had gone for her health and had experienced a wonderful healing through Christian Science. I became interested at once. When she told me that my stomach could never know what I put in it unless I gave it the intelligence myself, which of course I could not, I at once felt that she had told the truth. Then, when she opened the Bible, a book I had read but little before, and pointed out the fact that God gave man dominion, I knew that the truth itself was being unfolded to me. I immediately ate whatever I desired and have never been afraid to do so since.

Of course there have been testing times, but Truth was always victorious. My progress was slow and often very discouraging, because it seemed so easy for my thoughts to go astray and so difficult to keep them filled with Truth and Love. But now, after nearly four years of striving to live the truth in my daily life, I can honestly say that I am very glad that my progress has been slow, for it has made me value every lesson and dearly treasure above all else the knowledge of the ever present and all-powerful Truth. I find that, as Mrs. Eddy says, beginning on page 253 of Science and Health: "The divine demand, 'Be ve therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can 'run, and not be weary; . . . walk, and not faint,' who gain good rapidly and hold their position, or attain slowly and yield not to discouragement."

Christian Science has proved useful not only in healing sickness but in business as well. The spiritual uplift has been wonderful and the greatest blessing of all is to know that we are all brothers and sisters, living, moving, and having our being in the one infinite Mind. I am thankful to God and grateful to Christ Jesus, the Way-shower, and to our revered Leader, Mary Baker Eddy.

PHILIP ALLEN, Baldwin, Long Island, New York.

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For a number of years I had an earnest desire for some way to study the Bible whereby I might understand the Christianity that Jesus taught and lived and find a religion that was practical and certain in its results and not hazy and theoretical as the denominational religion seemed to be. I am grateful to say that Christian Science far exceeded my expectations in every way. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, has proved to be a veritable "Key to the Scriptures," unfolding to me more and more each day the truth that makes free.

When I began to read Science and Health I had no thought of being healed, although I had always been in bondage to ill health, but I was very grateful when I realized that I had been healed of stomach trouble of many years' standing. I have also been healed of neuralgia, headaches, general debility, and many other ailments common to mankind. I have been upheld and sustained through the valley of the shadow of death, and by constantly knowing the omnipresence of God I was able to find peace when my son enlisted in the army and later went to France and Germany. For all these blessings I am very grateful, because it has proved to me that God is, and that "He is a rewarder of them that diligently seek him."

(Mrs.) IDA R. FOSTER, Reno, Nevada.

Signs of the Times

[Extracts from "The Salvaging of Civilization," by H. G. Wells]

"You will accuse me of wanting to bury and forget Aristotle and Plato, Heraclitus and Lucretius, and so forth and so on. But I don't want to do that—so far as their thought is still alive. So far as their thought is still alive, these men will come into the discussion of living questions now. If they are Ancients and dead, then let them be buried and left to the archæological excavator. If they are still Moderns and alive—I defy you to bury them if you are discussing living questions in a full and honest way. But don't go hunting after them, there are still modern Immortals in the darkness of a forgotten language. Don't make a superstition of them. Let them come hunting after you. Either they are unavoidable if your living questions are fully discussed, or they are irrelevant and they do not matter."

"I am inclined to think that this swamping of a large part of the world's press by calculated falsehood and partisan propaganda is a temporary phase in the development of the print nexus; nevertheless it is a very great inconvenience and danger to the world. It stands very much in the way of that universal adult education which is our present concern. Reality is horribly distorted. Men cannot see the world clearly and they cannot, therefore, begin to think about it rightly. We need a much better and more trustworthy press than we possess. We cannot get on to a new and better world without it. The remedy is to be found not, I believe, in any sort of government control, but in a legal campaign against the one thing harmful-the lie. It would be in the interests of most big advertisers-for most big advertisement is honest; it would be, in the long run, in the interests of the press, and it would mean an enormous step forward in the general mental clarity of the world if a deliberate lie, whether in an advertisement or in the news or other columns of the press, was punishable -punishable whether it did or did not involve anything that is now an actionable damage. And it would still further strengthen the print nexus and clear the mind of the world if it were compulsory to correct untrue statements in the periodical press, whether they had been made in good faith or not, at least as conspicuously and lengthily as the original statement. I can see no impossibility in the realization of these proposals, and no objection that a really honest newspaper proprietor or advertiser could offer to them. It would make every one careful, of course, but I fail to see any grievance in that. The sanitary effect upon the festering disputes of our time would be incalculably great. It would be like opening the windows upon a stuffy, overcrowded, and unventilated room of disputing people. Given adequate laws to prevent the cornering of paper or the partisan control of the means of distribution of books and printed matter, I believe that the present freedom and unhampered individualism of the world of thought, discussion, and literary expression are and must remain conditions essential to the proper growth and activity of a common world mind."

[From an Editorial, "Learning to Accept Truth," in The Daily Journal-Press, St. Cloud, Minn.]

What an appalling amount of energy has been expended by the churches of the past in trying to combat truth. In the so-called Dark Ages, the church was in a deep groove. Education was denied the people, and even the Bible was a chained book, to be studied and expounded only by the chosen

few. Later the shackles were taken off, and the reading of the Scriptures became more universal as people acquired education. . . . The able churchmen of all denominations accept demonstrated truth, from whatever source, and do not attempt to condemn the sincere searchers. There never has been a conflict with truth and religion, because religion is founded upon truth, very simple and understandable. The Golden Rule and Christ's commandment, which contain the essence of the whole relation between God and man and man and man, are fundamental.

[From a Letter in The Living Church]

I have just read your editorial regarding the action of the Bishop of Michigan in offering to resign his office, et cetera. In connection with the whole matter of free speech, as it is called, certain thoughts come to my mind-not for the first time-which I believe are worth some consideration, for the question of free speech is an important one for the church as well as for the nation. Why is this generation so afraid of its prophets? Why are we so easily alarmed by the public utterances of men who criticize our institutions, government, or economic conditions? Is it because we love darkness rather than light? Is it because our deeds are evil? Is it because we have so much to hide that cannot endure the light of truth? No man who is perfectly sure in his own mind that he has done nothing wrong is afraid of what another may say about him. It is the man who knows that he has done wrong, or who is troubled by the uneasy consciousness that he may be doing wrong, who resents what others may say about his acts. Such a man will protest against having the attention of other men called to what he is doing, and, if it is within his power to do so, he will often try to crush his accuser by force.

To-day we are supersensitive about the danger of free speech. Are we equally concerned about the far greater danger of enforced silence? God help the nation which succeeds in closing the mouths of its prophets! I, myself, would far rather live in a land where a thousand false prophets were babbling nonsense, so that the true prophets were free to deliver their God-given messages, than in a country where all prophecy was dead. The glory of a nation is in its prophets! Take from the literature of Israel all the prophetic passages—the sublime utterances of Isaiah, the terrible predictions of Jeremiah, the bitter denunciations of Amos, yes, the divine prophecies of the gospelsand see how greatly Israel's glory would thereby be lessened! Among the Greeks, see by how much Socrates and Euripides, both of whom were greatly persecuted for the truth's sake-by how much they increased the glory of Greece! But why urge truth that is so exceedingly trite? Euripides prayed: "Almighty God, send light unto men, that they may know whence their evils flow and how they may avoid them." But when God sends the light, men cry out against it! We Americans are wont to boast of our freedom, but we have in part forgotten that it is the truth that makes us free. As long as men love the truth there is no danger that they will lose their freedom. A nation whose citizens are devoted to the truth above all else will never be a nation of slaves. All the harm which can possibly result from the utterances of false prophets is as nothing compared to the calamities which are sure to follow the suppression of the truth. Therefore it is far wiser to endure the former than to allow the latter to take place.

"What?" some man may say, "Do you really mean to maintain that the danger from free speech is so small as that? The abuse of free speech often causes revolution!" I

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answer: Prove it. Violent haranguings by street orators have often preceded revolutions, but they are not the cause of revolutions. The cause of any revolution is to be sought far deeper. The abuse of free speech is a symptom, not a cause. It is no more a cause of revolution than sunstroke is a cause of the sun. Bad economic conditions, injustice, tyranny of governments, neglect of education, bad social customs, neglect of religion, these may be contributing causes of revolutions, but not what any prophet, true or false, may say.

[From a Letter in The Saturday Review]

The more we strive for truth for its own sake, the more and clearer light is given us. While fully admitting the indispensability of practicing right, that is, truth, in order to attain to clearer consciousness and larger understanding of its relation, I fail to see how any one could be said to strive for truth who did not practice it, for as Blake truly says, "Thought is act."

"I am the way, the truth, and the life," said Christ Jesus. . . . The person who loves truth and strives for it for its own sake and that he may benefit his fellows, thereby loves and strives for God for His own sake, the affinity between God and himself and truth and himself being identical and supreme. . . . A good life is not necessarily a life on a small dimension as many seem to think. Many of the religious and moral luminaries of the human race have been people in no way intellectually supereminent. Hence the true way, that is, the practice of right, is the highway of which Isaiah says, "The wayfaring men, though fools, shall not err therein."

[The French Ambassador to the United States, on a Right Concept of Commerce. From The Christian Science Monitor]

"People are apt to lose sight of what a grand and noble thing commerce is," said Jules J. Jusserand, French Ambassador to the United States, in taking the chair at the opening session of the Conference of Ambassadors on Foreign Trade, held in connection with the recent convention of the National Association of Manufacturers. "To be practiced profitably it must be practiced honorably. It needs peace, and is therefore an encouragement to peace. It obliges men to know other men better, and to study their characters and their wants. An intercourse is established between the honest people of one nation and the honest people of the others. Commerce is an excitant for men's genius, it leads to inventions and discoveries, that, for example, of nothing less than this continent of America, and of the road to the East by the Cape of Good Hope, found by men whose first incentive had been to facilitate trade with India. The ideal of trade is a very high one. To secure a maximum of advantage for all the inhabitants of this planet is the goal, as yet a distant goal. For the present we cannot dream of an even distribution of profits; the labor of deserving people must be taken into account; it could be another sort of inequality and of the worst kind if merits and demerits secured the same advantages, and if the hard-working had to suffer for the lazy. The lazy must have their punishment, which will be for them a valuable encouragement to work, to learn, to rise.

"The remedy is in the development of human character; to deny that it has progressed is to deny evidence; it will continue to do so, and it will perhaps become one day obvious to all, what is already obvious to many, that in the hunt for happiness one will garner a much more abundant harvest in limiting, not one's efforts, but one's profits."

[From The Independent]

During the course of the first quarter [at the University High School, University of Arkansas] a question was raised in the biology class about the ability of the boys who smoke to do high school work. In order to answer the question scientifically the names of the boys were first divided into two groups consisting of the names of those who smoke and of those who do not smoke. . . . The result showed that the intelligence level of the boys who smoke is fifteen per cent lower than that of those who do not smoke, and that those who smoke are thirty per cent lower in ability to do school work than those who do not. All of the boys in the University High School are of normal high school age. The classification into "smoker" and "non-smoker" groups was made by one of the boys, a smoker himself.

[Maude Royden, as Quoted in Zion's Herald]

The astounding originality of his [Jesus'] attitude toward women has not been sufficiently realized even by his followers. It is true that one reads and hears a good deal of sentimental talk about the effect of Christian teaching on the position of women. I cannot help calling it sentimental, because it is so often insincere; it is used as an argument to prevent further advance on the score of "gratitude" and is based on a misunderstanding of what our Lord's teaching about women really was. It will seem paradoxical indeed to go on from such a statement as this to say that in all the four gospels there is no teaching about women at all! And yet, so far as actual precept or instruction goes, it is literally true. Our Lord said nothing about women. He never told us what virtues we should practice, what ideals we should aim at, or what sphere we should occupy. . . . He gave the loftiest spiritual teaching to men and women so impartially that it is impossible to divine the sex of the one addressed unless one is familiar with the context.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any of the Christian Science periodicals:

Monitor\$.04	a copy
Sentinel	
Journal	"
Der Herold	"
Le Héraut	**
Quarterly	"

These rates are net and take the place of the former 10% discount on periodical orders.

An exception to the *Monitor* rate given above is made in cases where orders specify that the copies desired are for free distribution at a Christian Science lecture or for other free distribution. This should be clearly stated when ordering. Such orders will be filled at 3 cents a copy.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and imme-

diate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXIII

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NUMBER 5

The Naturalness of Good

"WE know that all things work together for good to them that love God," was the message of cheer which Paul left to the world. He reminds us, too, of the Old Testament promise, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." He had learned that good was natural, that man in the care of loving, divine Principle can look forward to good, and not to unhappiness, disaster, or misfortune. Paul was essentially a man of the world. He was not a sheltered dreamer unfamiliar with the vicissitudes of human life. He was a scholar, a man of affairs, and in the turmoil of world interest he was led to Christianity, which taught him the good news of the kingdom of heaven at hand, and thus he learned the ever availability of good.

Paul's experiences while he was preaching this good news, which had regenerated him, were not experiences of ease, comfort, popularity, and success such as the world calls success. On the other hand, there were hardship, hatred, suspicion to be faced continually. There were imprisonment, shipwreck, the bite of the serpent, but these did not overwhelm Paul. He saw them as opportunities to prove the power of God, good. Through all of these experiences he was able to know that all things do work together for good when one loves good, and it was this knowledge which sustained him and enabled him to be of such inestimable value to the world, not only in his own day but throughout the

The human mind is loath to believe in the reality of good and in the power, permanence, and allness of good, but clings tenaciously to the belief in evil as power, making for itself a dreaded devil of some sort. In most cases the devil of the cloven hoof and forked tail has been outgrown, but in its stead fear of evil still remains in thought to disturb and terrorize. Mankind looks for evil rather than good, expects sickness rather than health, believes in a law of accident and chance instead of turning to the all-powerful and just law of God. Joy, happiness, success, and health seem too good to be true. One of the fundamental truths of Christian Science is the unreality of evil and the naturalness and all-power of good. This does not mean that Christian Scientists go about blindly saying there is no evil or calling evil good. It means that in the divine Mind's creation there is no evil, no sickness, no sin, no death, and that Mind's creation is actually the only creation there is. Any belief in or fear of evil breaks the First Commandment. To human sense, however, evil seems very real and inevitable, and is destroyed only as this human sense yields to spiritual sense; in other words, as a man learns to see as the divine Mind sees, and reasons from cause to effect and not only from effect to cause.

The Christian Scientist, then, must take his stand on the side of good, and as he does this he will be a power

for righteousness in the world. There are countless suggestions of evil which the Christian Scientist is called upon to silence daily. One of these is that, because of the material evidence presented, it is so much easier to believe in evil than in good. This is at once mastered when one realizes what man actually is, the expression of Principle, and as such no more separated from Principle than the ray of light is separated from the sun. It is mastered when one realizes that man's heritage is from the divine Mind and therefore is good, that man's understanding is from Spirit and therefore is spiritual, and that God is working in man "both to will and to do of his good pleasure." An argument which presents itself time and time again is that one's environment, or human bringing up, or the people that surround one, can keep one from good, interfere with one's work, or hinder progress, or that enemies, jealousy, or hatred can destroy one. This is not true when we realize that man is always in the care of the divine Mind, that man is Mind's spiritual idea, developed, governed, and directed by this Mind.

There is no Bible story which illustrates more beautifully than the story of Joseph that "all things work together for good to them that love God," that no jealousy, hatred, or human environment can keep man from his rightful work or from doing good. Neither jealousy nor the hatred of Joseph's brothers nor his years in a heathen land nor the intriguing of Potiphar's wife could harm him, because, as the Bible says, the Lord was with him. Neither did these things keep him from fulfilling his destiny. They were opportunities to prove the ever presence and availability of God. So filled was Joseph with the spirit of good that when at the height of his power he was confronted by the brothers who had done their best to destroy him, he forgave them and returned love for their treachery. All this does not in the least illustrate that evil is good in the making, but on the other hand it serves to emphasize that the bitterest attacks of evil are powerless to harm or to interfere with the government of Principle.

The claim that the healing of disease or sin, especially in their supposedly serious forms, is miraculous, still clings to thought. It was just this dangerous doctrine that attributed the healings of Jesus and his disciples to a supernatural power and kept men from attempting this phase of salvation for so long a time. This claim keeps reappearing in various forms even to students of Christian Science who know better. It may argue that only experienced practitioners can heal, that those in official positions must be the best healers, that the practitioner who is just beginning should not take serious cases, that the average student of Christian Science should turn over his problems to some one considered more advanced to work out. Since sin and disease are unreal, mere illusions, then there are no fearful odds to fight against, and he who can calmly, quietly, and confidently know this and realize the allness and might of God, is adequate to meet the most startling case, for it is always God who heals.

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Moreover, it is only as we prove these truths for ourselves that we actually understand the power of good. The same lie often argues that one has had a real disease or has been the victim of a real sin, and that freedom is the result of a special favor granted in one's behalf. One may be most grateful for healing and may realize the possibility of similar favors being granted to others, but still the healings seem miraculous and not divinely natural. "It was the consummate naturalness of Truth in the mind of Jesus, that made his healing easy and instantaneous," Mrs. Eddy reminds us on page 200 of "Miscellaneous Writings," and she continues, "Jesus regarded good as the normal state of man, and evil as the abnormal; holiness, life, and health as the better representatives of God than sin, disease, and death."

Another suggestion of the reality of evil is self-condemnation. While a recognition of one's faults is necessary for correction, the habit of self-condemnation would fasten evil upon one as a reality. Both Peter and Paul had much in their lives to regret. Had they spent their days in brooding or self-condemnation, or in fear that their mistakes made them unfit for the work that lay before them, the world would have lost much. Paul tells us that he did not consider that he had fully apprehended the truth; nevertheless he set himself to the task of forgetting the mistakes that were behind and pressing forward as best he knew how toward the goal, the actual manifestation of man in the image of God, of which Christ Jesus was the best earthly representative. Mrs. Eddy encourages us all with the little verse which she quotes on page 4 of "Pulpit and Press":—

"What if the little rain should say, 'So small a drop as I
Can ne'er refresh a drooping earth, I'll tarry in the sky.'"

and she adds: "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle."

Religion has been a theory for so long a time that the student of Christian Science must continually watch that he does not let the truths which have been revealed to him lapse into mere theory. To understand Love he must love, and in order to understand the naturalness and all-power of good he must love good, do good, and take his stand for good. As he does this he will not only bring good into his own experience but he will be lessening the hold of evil upon mankind.

The Oneness of Authority and Service

FLORENCE HELEN BOSWELL

ON page 127 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity." The universality of truth and its application includes right solution to all problems, universal and individual, and yet they are not diverse, but one problem. One knowledge that two times two equals four, destroys, when applied, every misstatement about it, and in the same way, the truth about authority, authorization, and government, destroys every false belief, misunderstanding, and misrepresentation about them. Just now the question of authority and authorization is very largely in the world's

thought, and it is searching for some rock, some sure foundation. Jesus said, "Upon this rock I will build my church," and that rock, through the clear spiritual illumination of our textbook, becomes visible, not as a human personality, but as the supremacy of infinite Spirit. The church founded on that rock is destined to fulfill the church's mission of proving that "illimitable divinity" is adequate to unfold every honest search for more enlightenment and expansion into fruition.

This truth about church reveals also the true worshipers and their wonderful bond of brotherhood, the unity of Spirit against the same doubts and fears, the same malice and hate of the carnal mind, the hell of malicious hypnotism, which would attempt the disintegration and destruction of this spiritual bond. The Master said, "By this shall all men know that ye are my disciples, if ye have love one to another." This condition fulfilled reveals the church of which Isaiah prophetically foretold that "all nations shall flow unto it." As a natural sequence of the desire to fulfill that condition, to tell others of the supremacy of Spirit, revealing the brotherhood of man, came the opportunity afforded by our beloved Leader in her establishment of The Christian Science Journal, the Christian Science Sentinel. Der Herold. and Le Héraut, to knit together in ever increasing number in all parts of the world those endeavoring to worship the Father in spirit and in truth, for mutual help and encouragement. Thus these periodicals were founded on the truth of being, that which is eternally true of God, man, and the universe, and so long as they are correct in stating the Principle of Christian Science, and are in conformity with what Mrs. Eddy says in the Manual (Art. VIII, Sect. 11), of any writer, "His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science," the periodicals are living witnesses of the new tongue of Spirit, a characteristic of all believers who are "kings and priests unto God," and as such are indeed "living stones." No cruel dogmas or excommunication pronounced by creeds can touch those witnesses to Truth, nor can they be thought of as emanating from matter, persons, printers, or printing press, or be killed by being held in

How the true idea of divine authority and service rules out all mammon worship, all substitution of the mesmerism of materiality and subservience thereto, for the humbleness of mind, "the simplicity which is in Christ," which waits on divine intelligence for its expression of intuition and inspiration, because the impartation of Truth is exactly adapted and adequate to meet the demand, universally, collectively. Under that authority there is neither mutiny nor rebellion, because in it there is no threat to terrorize into fear of loss, no lack of understanding that would crush the thought seeking rightful expression, but instantaneous, spontaneous response. Thought obedient to divine revelation is never lawless, is untouched by desire for human approbation and applause, for Truth communicates such a sense of divine assurance that the human will, wish, and desire is lost, becomes nothing in the grandeur and largeness of the expanding outlook. The highest peaks of the Alpine mountain ranges first catch the rays of the rising sun, because they are the highest, but it is the sun that reveals their beauty and purity of expression and outline.

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The truth about Church and authority and government is so wonderfully revealed in all the writings of Mary Baker Eddy, so free from tradition, custom, and servile fear, that her words of more than ten years ago, "In time its present rules of service and present rulership will advance nearer

perfection" (Miscellany, p. 342), though disturbing to the self-complacency and apathy of the carnal mind, must leaven universal thinking, its theology, its jurisprudence.

Our Leader had the faith in good that enabled her to state truths and leave them to certain unfoldment, when the thoughts of men were ready to receive and assimilate them, though she was maligned and stoned for her larger vision, a vision inseparable from an ever unfolding knowledge of Principle. Mind's unfoldment may seem formidable to human policy shrinking from the demands of Truth and tending to serve Diana rather than Christ, but to those seeking the Mind of Christ come renewed courage and comfort from this incisive test of true service, which is true authority. As Mrs. Eddy says in the Letter to First Church of Christ, Scientist, London, England (Miscellany, p. 200), "Striving to be good, to do good, and to love our neighbor as ourself, man's soul is safe; man emerges from mortality and receives his rights inalienable—the love of God and man."

"Cling steadfastly to God and His idea"

GEORGE E. DANIEL

THE world has reached the point where men must do their own thinking, and not let others do the thinking for them and then follow their dictation, as if they themselves could not think, and as if there were no possibility of the others ever being wrong in their thinking. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (Preface, p. vii): "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the steppingstone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, 'the Lord shall reign forever.'" Through the teachings of Christian Science the student learns that God is the only intelligence there is, and man made in God's likeness must express the divine intelligence, and cannot, therefore, be dictated to by other than God, his creator.

The person who does a thing simply because some one else did it, or because some one has told him to do it, is to be pitied rather than censured, because ignorance alone seems to limit a man's capacity to think and act for himself, and the moment this seeming spell is broken and one realizes that God is the only intelligence, then he comes into his rightful heritage as the son of God, and can no longer be controlled or governed by persons or by things material. Had the three Hebrew children allowed themselves to be dictated to and controlled by persons, they would not, perhaps, have been thrown into the fiery furnace, but they would have broken the First Commandment, been disobedient to God's eternal law, and have had other gods before divine Principle. Had Daniel listened to persons and their edicts, allowed himself to fall under the hypnotism of fear, he would never, perhaps, have been thrown into the den of lions, but he would have broken the commandment by trying to give unto persons that which belongs to Principle alone, the right to govern and control the universe

Jesus said, "What went ye out for to see? A man clothed in soft raiment?" What is it we go out to see, and obey? Is it a man, as mortals see man? Is it a human personality, or is it God, divine Principle and its idea? If

we are looking to Principle, God, it is certain that we shall never be led around by any human personality, hypnotism, or suggestions. On page 464 of Science and Health, Mrs. Eddy writes: "In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality. The weapons of bigotry, ignorance, envy, fall before an honest heart. Adulterating Christian Science makes it void. Falsity has no foundation. 'The hireling fleeth, because he is an hireling, and careth not for the sheep.' Neither dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics." It is always dishonesty or ignorance that would seem to cause a man to fall under the influence of personal mesmerism, and allow himself to be used as a channel through which aggressive mental suggestion would try to work. A student of Christian Science, recognizing divine Principle as supreme in the universe, cannot allow himself to be used as a channel through which error would try to destroy harmony.

Mrs. Eddy again says, on page 495 of Science and Health: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious-as Life eternally is-can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony." God's eternal law of harmony exists, and no person nor multitude of persons will ever be able to overthrow or disturb this law, since "one with God is a majority." It is not always the case that the multitude is right or correct in its views: it was the multitude that crucified Jesus, and it was the few who understood and followed his teachings. It was the multitude that said the earth was flat, but it remained for Columbus to prove to the multitude that the earth is round. It was the multitude that said that matter was real, but it was Mrs. Eddy, who, reflecting clearly divine Principle, proved matter to be absolutely unreal.

Jesus' disciples, during his sojourn upon earth, relied almost entirely upon his personality rather than upon the truth he came to reveal to them, and it was because of this mistaken attitude of his followers that he said to them, in the sixteenth chapter of John, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." When one seems to become so wrapped up in persons and personality that he fails to see or realize Truth or Principle, it is time to face about, correct one's thinking, and, as Mrs. Eddy advises in the passage quoted above, "cling steadfastly to God and His idea," and look to Christian Science, instead of to corporeal sense, to support his understanding of reality and "silence discord with harmony."

Our Antidote

CAROLINE E. ROBSON

In three of the gospels we read how, directly after his baptism in the Jordan, Jesus was "led up of the spirit into the wilderness to be tempted of the devil." In our old thought this wonderful narrative could not bring all the help and inspiration that we get when studying it in the light of Christian Science. Most of us had been taught that Jesus was God, and perhaps we pictured to ourselves the impossible situation of God having a face to face interview

with a material person called Satan. If Jesus were God, the voice of evil could not have reached him, and even had that been possible it would have cost him no struggle to resist the suggestions of error. How could such a supposed encounter be of any assistance to poor humanity in its daily temptations? But we are told in the Scriptures that Jesus took upon him our nature and was tempted like as we are, and Mrs. Eddy says on page 53 of Science and Health, "He knew the mortal errors which constitute the material body, and could destroy those errors; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power."

One definition of the word "temptation" is, "An inducement, an allurement, especially to something evil." Later on Jesus was able to say, "The prince of this world cometh, and hath nothing in me," but may we not believe that in those very early days of his ministry human sense may have whispered enticingly, tempting him to an acquiescence in what might have appeared to the world almost legitimate even if not advisable. After his long fast Jesus was "an hungred." The man who later on was able on two occasions by his spiritual power to feed the multitude could doubtless have satisfied his own human craving by the means suggested by the tempter; nor can we doubt that had he so willed he could have acquired dominion over "the kingdoms of the world, and the glory of them," or won the acclamations of the populace by a spectacular miracle; but we never read of Jesus performing miracles for his own satisfaction or aggrandizement; invariably they were done to the glory of God and to benefit mankind. We have no authentic record of the life and work of Jesus between the age of twelve and his mature manhood when he appeared to John the Baptist, but may we not assume that during those intervening years he was meeting and overcoming all the temptations to which flesh is heir, and that at this stage of his career the only temptations Satan could find with which to entice him were those allurements to worldly vainglory and fame or to the so-called reasonable claims of the flesh? One lesson we may take to heart from this event in our Master's life surely is, how Jesus immediately countered evil suggestions. He did not stop to argue with the tempter, but the moment he was conscious of the voice of Satan he silenced it with the right thought.

To turn to the dictionary again, we find this definition of the word "antidote": "A remedy to counteract the effects of poison; whatever tends to prevent mischievous effects, to counteract evil, which something else might produce." Mrs. Eddy frequently makes use of this word in her writings. In Science and Health (p. 273) she says: "Science shows that material, conflicting mortal opinions and beliefs emit the effects of error at all times, but this atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence." Jesus found in the early Scriptures the authority and the right thought with which to counter error, and surely we, who have the whole Bible as well as "Science and Health with Key to the Scriptures" and our Master's wonderful example, should have no difficulty in finding at once and at hand our antidote against not only actual sin but all the enticements to indulgence of the senses, to self-aggrandizement, presumption, and all the inclinations which, because of their apparent reasonableness are more likely to deceive us than would be the temptation to obvious sin against which we may be on our guard.

Another lesson this story teaches is that we cannot allow ourselves to read into the Scriptures a meaning to suit our own human desires and inclinations or to imagine that they ever excuse any pandering to error. We see how mortal mind strove to wrest the word of God from its spiritual interpretation and to use it as an argument to justify seductive persuasions, but our Master in each case corrected this false interpretation and walked calmly forward in the path of duty, leaving us the example to go and do likewise. In the words of a well-known hymn (Hymnal, No. 113):—

Onward, Christian, though the region Where thou art be drear and lone; God hath set a guardian legion Very near thee,—press thou on! By the thorn-road, and none other, Is the mount of vision won; Tread it without shrinking, brother!

No Good or Bad Luck

Jesus trod it,-press thou on!

GEOFFREY HAMLYN

THE fact that God is Principle, "with whom is no vari-A ableness, neither shadow of turning," does away at once with any possibility of either good or bad luck; for belief in luck is belief in chance, and belief in chance presupposes, whether the believer realizes it or not, belief in a fickle or possibly an absentee deity. The hold which the belief in good or bad luck seems to exercise over Christendom is remarkable, and one is often astonished at the extent to which professed Christians are dominated by superstition. The fact that God, good, is Principle involves the correlated fact that every thought, and consequently every action, in accord with Principle brings the harmony of God's kingdom with it, whilst every thought, and consequently every action, which departs from Principle, forfeits the harmony which belongs to Principle. "The sinner," writes Mrs. Eddy, on page 266 of "Science and Health with Key to the Scriptures," "makes his own hell by doing evil, and the saint his own heaven by doing right," which is only another way of saying, "Whatsoever a man soweth, that shall he also reap." The Bible teems with such pronouncements, and there is reason to believe that the myriad so-called laws of superstition would have had no chance of creeping into Christian belief had not the true concept of God as both Principle and Love been lost, and Christians therefore been largely ignorant as to which thoughts were in line with Principle and which were not. The crux of the whole question is to know God aright. And this is just where Christian Science comes to our help, for it explains God with a comprehensiveness and precision which revolutionizes our whole concept of Him.

"God," explains Mrs. Eddy, on page 465 of Science and Health, "is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." The infinity of Spirit or Mind makes impossible the reality of matter; the infinity of Life makes impossible the reality of sickness and death; in short, the infinity of good makes impossible the reality of evil. The understanding of this demolishes that "tree of the knowledge of good and evil," that belief in a power opposed to God, good, against which God is represented in the allegory of Genesis as warning man. The fact is that the belief in good or bad luck is merely one expression of "the knowledge of good and evil," and it is only as we supersede this so-called knowledge by the understanding of the omnipotence and reality of good alone that any bad luck we may have seemed to experience will

BENEFIT TO THE

disappear; and it is well to remember that we make evil unreal to ourselves only in the proportion that we cease to think it or to act it. As the Discoverer and Founder of Christian Science puts it, on page 167 of Science and Health, "Our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity."

Inheritance

PERSIS COX

ONE of the beautiful and helpful thoughts which unfold to the student of Christian Science through the study and practice of the teachings of the Bible and Science and Health is this: that his entire inheritance is from God, the divine Mind. This leads to an awakened understanding of God and a growing understanding of man in God's image. The student may have believed himself liable to inherit undesirable qualities or conditions, nervousness perhaps, poverty, or rheumatism, laziness, or even that graven image "temperament," but now he is learning that neither the human brain nor the human body has the intelligence to confer any characteristic upon man, and if he has perceived even faintly his sonship with God, consequently his inheritance from God, he may begin at once to prove that he is "not under the law, but under grace" that grace which is but another name for divine Love.

To human thought an inheritance of houses and lands seems the most substantial possible, and those individuals with such a legacy are said to be well placed; while he who starts without worldly possessions is expected to find his path strewn with difficulties. The study of Christian Science, however, shows us that our inheritance from God is infinitely more secure than anything which could come to us in a material way; no flaws can be found in our title to it, we do not have to wait for the use of it, nor fear that we may be robbed of it when we receive it. The Bible is full of the records of those who experienced, in varying degrees, their divine inheritance. "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day," were the words of Moses to the children of Israel, who needed constant reminders of their inheritance from God, even as we do to-day; whenever they were conscious of this great fact, as individuals and as a nation, they were able to prove the ever presence and power of God to meet all human needs.

Paul in his epistles makes many references to this point, having first proved in innumerable instances his inheritance, as he himself says, in perils on land and sea, in weariness, hunger, thirst, and cold. To the Hebrews he wrote, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." This patriarch's experience shows clearly that trust in God, good, is perhaps the first essential for inheritance of God's gifts, and Mrs. Eddy has beautifully written of Abraham, "This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (Science and Health, p. 579). Speaking of Esau, "who for one morsel of meat sold his birthright," Paul says, "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." What was this birthright, this inheritance which Esau deliberately sold, what but the knowledge of man's spiritual being, of his connection with God and his dominion over all the earth? This priceless inheritance was bartered away for something which had no life, substance, or intelligence of its own but which to the senses seemed desirable or even necessary at the time. We shall do well if we take to heart the lesson of Esau's experience. It is interesting to see how almost all the Bible references to divine inheritance contain a condition to be fulfilled; in other words, something more than mere passive acceptance is necessary. Jesus' promise, "Blessed are the meek: for they shall inherit the earth," requires constant spiritual activity on the part of the recipient; for surely one needs to be active to be truly meek, to know under all circumstances that God is the Principle of every good thought and deed and that man accomplishes everything by reflection of this Principle alone. Again, in the psalms we read, "Those that wait upon the Lord, they shall inherit the earth," and in Hebrews Paul's advice, "that ye be not slothful, but followers of them who through faith and patience inherit the promises."

A legacy of material wealth is often spoken of as a curse, for it may tend to lessen the legitimate ambition and energy of its possessor and consequently to retard his development. What a blessing that our inheritance from God is dependent upon right activity, for we soon learn that if we allow our study and practice of Truth to decrease, just then does our sense of divine inheritance become dimmed. When the rich young man came to Jesus his question was, "Good Master, what shall I do that I may inherit eternal life?" He was already what the world would call good, even very good; indeed it is recorded that Jesus, looking on him, loved him. Our Master, however, with unerring spiritual discernment, saw the flaw in this otherwise splendid character-his love and dependence upon material possessions. It was a condition of thought which must be healed before his divine inheritance could be realized. If he could have met Jesus' demand that he share his blessings with those who were at that moment in want of them this would have proved that the healing had begun; but as the record states, he "went away grieved."

The activity which is required as a condition of man's inheritance is fully summed up in the book of Revelation, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Whatever is unlike God, and therefore unlike His image and likeness, is the thing which is to be overcome; in other words, the individual's belief in or fear of evil. As we study the Bible records of overcoming, and the consequent inheritance of God's promises; as we ponder similar experiences in the life of our revered Leader, Mary Baker Eddy, and in the lives of present day students of God's word, the records of which are given to us in the testimonies in the Wednesday evening meetings and in our periodicals; above all, as we endeavor to use every day the spiritual wisdom gained from these lessons, we realize the truth of these words of wisdom from Proverbs: "I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures."

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At every tomb there stands the risen Christ;
The stone once rolled away can nevermore
Block human hope,
The last illusion error taunts us with
Has lost its power,—
There are no dead in this, Love's victory hour.

CATHERINE SICHEL.

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Editorial

Murder

Every people, in every age, have done their utmost to protect themselves against murder. It is the instinct of the primitive man, it is the calculated insurance of the civilized man. In conditions of rude society, where there is neither law nor police, protection assumes the form of killing in revenge. To this day the people of the East will remorselessly track down a murderer to murder him in return. Even in so highly civilized a country as modern Italy, the vendetta still continues. All this has always been so, and therefore the command, "Thou shalt not kill," had presumably a more subtle as well as a superficial meaning, for there are more ways of attempting a man's life than by mere assassination.

At the same time the excuse for murder lies in the belief that life is human, man-given, and destructible. It is the instinct which lies in the animal consciousness, and which was alluded to by Christ Jesus, when he said, speaking of the animal magnetism which constitutes the belief in matter, which he personified as the devil, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." This animal magnetism or hypnotism, in other words mortal mind, is nothing but a supposititious belief which is necessarily a lie from the beginning. The only law it can be said to manifest is a belief in death. Everything known to it, from a man to a mountain, or a dinosaur to a daisy, it destroys in time. Its belief in destruction is therefore so acute that there is nothing to be surprised at in the fact that it should have been typified in Genesis in the person of Cain. "Cain very naturally concluded," Mrs. Eddy writes, on page 89 of Science and Health, "that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was 'a murderer from the beginning.'"

Material education teaches man the lesson of Cain. Not even Jesus' denunciation of the error of human generation, and his insistence on God as the Father of mankind, has been sufficient to convince the human race of the fact that life is spiritual and indestructible. Yet only in the ratio of its grasp of this fact can it hope to overcome the instinct against which the Sixth Commandment is launched, and to begin to realize the truth which alone can free it from the consequences of the lie. Civilization may have curbed the instinct to kill, fear of the law may have made man obedient to the law, but so long as the instinct of life in matter is preserved, just so long must the instinct to kill exist, and so long will it be liable to gratification in its innumerable subtle forms. The most subtle of all of these is, of course, the effort to prolong the belief of man's life in matter, and so fundamentally to protect the instinct to kill. "Above physical wants," Mrs. Eddy says on page 67 of

"Miscellaneous Writings," "lie the higher claims of the law and gospel of healing." And a few lines lower she goes on to explain that this law saith—"Thou shalt not kill;' that is, thou shalt not strike at the eternal sense of Life with a malicious aim, but shalt know that by doing thus thine own sense of Life shall be forfeited."

The animal instinct in humanity which urges the effort to kill outright, or to assassinate a man through the destruction of his reputation, or some other means, is all predicated on the belief of temporal life. Immediately the individual begins to grasp the fact that Life is eternal, he also begins to realize the futility of his effort, and its danger to himself. For even should he succeed in his undertaking, even should he escape the apparent consequences of his deed on this plane of existence, he still has to face the inevitable and unescapable consequences in the future. He has filled his human consciousness with the belief of physical death or in the belief in a destroyed reputation, and these things become to him realities which prevent him from realizing the truth about man, and compel him to pay the uttermost farthing of penalty. It may take time for a man to discover that he is himself always the target of his own wrongdoing, but the discovery, however long delayed, is inevitable. The absolute murderer, as the law considers murder, is only the ultimate effect of the belief of life in matter, and by no means necessarily the worst effect. The worst effect of all is that described by Mrs. Eddy, on page 564 of Science and Health, where she writes: "As of old, evil still charges the spiritual idea with error's own nature and This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star."

The instinct of murder is that which forces a man to attempt in every way the destruction of a fellow creature. It may be directly by assassination, or indirectly by lying about him, or by stealing from him, but if the instinct is malicious the effort also must be equally malicious. The primitive instinct is, however, always the belief that there is life or substance in matter. That was surely why Jesus described this belief as a liar and a murderer, and that was why he insisted that a knowledge of the truth was a necessity of salvation. What the truth was he was as insistent in impressing on the world as he was in exposing the lie. He was engaged perpetually in telling those who came to listen to him what man really was, and how completely the truth was available to him any moment. The kingdom of God, he declared, was not afar off, it was actually in the midst of the world, though the world, owing to its material sense, failed to see it. To find the truth no man had to go on a journey; all that was necessary was that he should deny his supposititious self, his belief of life in matter, and so start to follow in the footsteps of the Christ, in a daily and hourly effort to prove that Life is spiritual and not material. FREDERICK DIXON.

"Spiritual tangibility"

Whoever thinks of Christian Science as presenting to the world intangible ideals does not understand what tangibility consists of, for to think in terms of material things is not to know reality. It is easy enough to show conclusively that matter or any material thing is but a concept of an utterly hypothetical mortal mind. The physicists have long since done this by resolving matter into atoms and

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electrons, and electrons into positive and negative activity in the ether, which is itself a hypothesis of a logical impossibility. The ether, like electrons and atoms, is merely a concept in a hypothetical mortal mind, and is being accepted as such by thinkers more and more generally nowadays. Of course the supposition that there is a mortal mind is impossible in the realm of reality, where the divine Mind with its idea is provably all that exists. The whole belief in matter thus is resolved into sheer illusion.

All that a man has of anything, shelter, food, clothing, health, pleasure, or anything else, is his concept of it. It in no way diminishes the tangibility of real experience to resolve it into thought and replace the human thought with the spiritual idea, for all through earthly history mortals have been in a world of thought where every incident, every sense impression, has been a registering of thought in mortal mind. The supposed tangibility of material things has always been a fictitious tangibility of mortal concepts. Christian Science replaces the mirage with the absolute reality of the divine Mind and its idea, thus taking away from a man nothing of shelter, food, pleasure, and so on, but giving the true idea in Mind in place of illusory mortal concepts.

The feeling of health, vigor, and control which a man proves for himself through the understanding of Christian Science is neither animal nor vague and indistinct. It is perfectly real because it is spiritual, existing indestructibly in the one true Mind of which the genuine man is the idea or activity. Just so, the experience of true spiritual abundance, of right work or service, of infinite variety of satisfaction, is not imaginary and nebulous. The conscious expression of the divine Mind which is demonstrated through the practice of Christian Science is the living which satisfies because it is actual as no mortal dream of wealth or enjoyment could ever be actual. The idea, the spiritual order of which infinite Mind is conscious, is indeed tangible in the true sense.

On page 269 of Science and Health Mrs. Eddy says, "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." The work of each one turning to Christian Science, then, is to prove that the true man is right now living in Mind, and that for him spiritual idea is the whole universe, infinitely manifest, if we wish to put it so, as spiritual ideas or the infinity of idea. Continuing, Mrs. Eddy says: "These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense,-they are good and eternal." The infinity of spiritual idea, including the true variety which is all that can satisfy, is indeed tangible to the divine Mind, God, which is the only Mind there is to be conscious of anything. Infinite idea or manifestation is the effect, and infinite Mind, or God, is the one cause. "Ideas," Mrs. Eddy says again, on page 279 of Science and Health, "are tangible and real to immortal consciousness, and they have the advantage of being eternal." This sentence is at the beginning of a paragraph of which the marginal heading is "Spiritual tangibility." Each one is privileged to prove for himself that Mrs. Eddy's words are true.

Though a man may think that, at the best, he has realized only glimpses of spiritual tangibility, the fact is that the only man there is, the real expression of divine intelligence, is constantly experiencing Spirit, Life, Principle, for he lives and moves and has his whole being in the divine Mind. Knowing only Mind and what Mind includes, he finds in Mind the reality of which any human sense of things

is counterfeit. It is impossible to think of any human concept, any positive quality, any condition of existence, without there being the reality in place of it. The spiritual reality cannot possibly be humanly outlined, however, for it is the infinite effect of infinite cause. Any name for a positive condition, entity, or quality, rightly used must be a name for this one cause and effect, for the divine Mind manifest as spiritual idea. The use of all sorts of names for Mind and its manifestation is not confusing to the one who is considering the spiritual fact in place of the suppositional mortal opposite. Because Mind is actually infinite, it infinitely unfolds.

The infinity of Mind and its idea may, of course, appear to the one seeking the truth as a multitude of good experiences. The sense of many is, however, but the human counterfeit of the infinite unity of the one creator and one creation. Mrs. Eddy states it unmistakably on page 264 of Science and Health, where she says: "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we realize that Life is Spirit, neither in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness." This reality, even though it may not seem distinct to the one who is just beginning to turn consciously to Principle as the source of all good, becomes clearer in proportion as one is consecrated in putting into practice all that he learns of it through the study of Christian Science. As he goes forward, he begins to see that all the absolute reality of past, present, or future, is idea in Mind, quite apart from material sense testimony. Thus he awakens to the truth that man's whole living always has been in Mind, not matter, and he proves in the present just so much of the unlimited possibilities of entirely tangible eternity.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Winds

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.—Isaiah 25:4.

W. EDSON SMITH

The blast of the terrible ones may come
as a storm against the wall!

What of that? For our God is a God of calm:
I have harked to a pine cone's fall

And missed never a word of that still, small voice
Which told me the way to go;
I have heard His whisper ride down the gales
of summer—of blizzard snow.

The blast of the terrible ones is strong;
yet I know where the butterflies drift—
At top of the world—where a rough young wind
riots up through a Titan rift.

Purple and bronze and golden and black,
fragile as blossoms of spring,
And they join in the play of the mountain day
with never a broken wing.

Is the blast of the terrible ones so strong?

Do you crouch in a place of fear

While trees of righteousness bend afar

and the rocks are breaking near?

There's a king to crown and a prophet to make—

God's man at the last great test;

And a river to smite, ere you higher rise

by the burning heart in your breast.

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Testimonies of Healing

For many years before reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I had not attended any church or accepted any creed, or engaged in any church work, though, strange to say, I did vaguely believe in God. I was a victim of the whisky habit with its attendant vices, and although I had some desire to quit it, will power did not enable me to let it alone. The desire for liquor was overcome quickly and easily through Christian Science, and although I am not as yet a member of the church, for the past two and one half years, since reading Science and Health, I have been a regular attendant of the Sunday services and of the Wednesday evening meetings. Before reading this book I was continually taking some kind of medicine, but since reading that "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds" (Science and Health, p. 1), it has been my earnest endeavor to put this into continuous practice.

I can most gratefully say that in so far as I have gained the understanding to seek "first the kingdom of God, and his righteousness" I have found each need has been supplied, sometimes even before I asked, and many minor ailments have been healed. Truly all good is possible to God, and the "wrath of man" is made to praise Him. I am indeed grateful to God for a knowledge of His Christ, Truth, as explained through Science and Health.

W. H. LEWIS, Indianapolis, Indiana.

4

Christian Science was first presented to me by a relative who had been healed through Christian Science and who, while visiting me, asked me to read the daily Lesson-Sermon. I saw at once what a wonderful book Mrs. Eddy has given us in "Science and Health with Key to the Scriptures," and it has never ceased to be a joy to me to study all of our Leader's writings and to read the periodicals founded by her. Having noticed how eagerly those seeking help turn to the testimonies in *The Christian Science Journal* and in the *Sentinel*, I see how mankind is reaching out for the healing truth as taught by Christ Jesus, the Way-shower.

I have thought it unnecessary for me to give a testimony of healing because the physical healings have been so simple, but I am most grateful for the healing of grief over the seeming loss of loved ones. Mrs. Eddy says on page 521 of Science and Health: "All that is made is the work of God, and all is good. We leave this brief, glorious history of spiritual creation (as stated in the first chapter of Genesis) in the hands of God, not of man, in the keeping of Spirit, not matter,—joyfully acknowledging now and forever God's supremacy, omnipotence, and omnipresence." Whatever our seeming problems may be we can go on joyfully expressing gratitude for Christian Science.

(Mrs.) MINNIE J. HOLDEN, San Francisco, California.

The Bible tells us that "the last enemy that shall be destroyed is death." Through the study and application of Christian Science we find that even this grim enemy can be overcome here and now.

A few years ago my little son, then a child of less than two years, developed the disease known as whooping cough. He had a severe attack of it, and the coughing spells filled me with fear and distress in spite of the fact that I had been studying Christian Science for several years. One day while I was feeding him with some solid food, a paroxysm of coughing came on, and evidently a piece of food was drawn into the windpipe. The child's face grew distorted; he became limp in my arms, and so far as I could tell his breathing ceased. I went to the door and called my husband, who was out in the yard. He came quickly and took the child but did nothing for him in a material way, while I went to the telephone and called a practitioner nine miles away, asking her to help me, as the baby seemed to have gone. I then waited, 'trying to realize the truth myself; but the fear seemed very great. I do not know how many moments passed before the joyful words came to me from my husband, "He is all right now." I turned and looked at the child. The little face was relaxed and he was breathing quietly. Can any one who has not been through such a trial realize the joy and gratitude of that moment for the proof that man dwells in the abundance of Life continually? The child is now a normal, healthy boy.

Words cannot express my gratitude for our periodicals. They have ever been a source of great inspiration, joy, and help, and never more so than at the present time. My gratitude to our beloved Leader, Mrs. Eddy, is unbounded, and my desire is to live the life of a consecrated Christian Scientist, for in that way only can I truly show my gratitude.—(Mrs.) Bessie G. Kraber, Lakewood, Ohio.

4

For over eighteen years prior to my gaining a knowledge of Christian Science, I had, because of my human ambition, always made money, but had repeatedly lost it. After becoming interested in Christian Science, although I had seemingly been successful, the money I had accumulated was once more taken from me, until I was down to the point where I had but a few dollars to my name, with my business gone and nothing left but this small sum to make a new start. I was still ready to go on fighting, but it suddenly came to me that I had been making a most exhaustive human effort for eighteen years, only to arrive at this point. Therefore, what did my human effort avail? "Man's extremity is God's opportunity." I went to a practitioner and told her I was ready to take my stand for the truth and that if she would show me how to apply Christian Science to my everyday affairs I was ready and willing to be led by Truth.

From that time on I did faithfully strive to apply what I knew of the truth and relied on Principle to an extent that I had not thought it possible to rely on anything which I could not see or touch, and with the increased understanding which came to me through the sincere efforts of a practitioner and my willingness to be led, my needs were met more generously than they had ever been met before. I had previously considered myself "hard-headed" and practical and thought that I knew what "good business" is, but the unfolding of the truth to my consciousness was constantly showing me the many errors in what is ordinarily considered "good business." Since that time problems have come up to be met in business where the advice of friends and associates has been, "Let it alone," yet, through reliance on Principle, things which have seemed utterly impossible from the human standpoint have been accomplished.

When my wife and small daughter developed symptoms of influenza I called upon a practitioner for treatment, and shortly thereafter my wife was healed, but probably because of our unconscious fear for our daughter, she became worse and seemed to be burning up with fever. We constantly

declared the truth and did our work faithfully, and although the child was delirious during the night and still had a high fever in the morning, accompanied with a severe cough, when she later on asked to get up, we took her up, dressed her, and she was never put back to bed except at her regular hours, although the claim persisted for several days, but each day she improved, until on the seventh day she was completely healed. It is hard to express in words my deep thankfulness to God and my gratitude to Mrs. Eddy for having made the truth available to us at all times, and especially in times of extremity.

JAMES S. BARRON, Scarsdale, New York.

For some time it has been my desire, and I believe my duty, to tell what Christian Science has done for me. It has been many years since Christian Science found me, at which time I was in a discouraged and hopeless condition, after having given thirteen physicians a fair trial. I feel that they did the best they could, according to their understanding. Their only advice was an operation, to which I could not give my consent. Each physician left me a little more hopeless, though I prayed each day that God would bless the medicine I was taking to help me. One day a friend came to see me and talked to me about Christian Science. I felt it was beautiful. She wanted me to get a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I told her I could not read the English language, for my education had all been in German. Then she advised me to see a practitioner. I did so, and treatment was given for a short time.

As my husband was not willing for me to continue the treatment, the practitioner said I had better learn to read, for many were healed through reading Science and Health. I purchased the English Bible and went to work with the dictionary, Quarterly, and German Bible to learn to read English. I never can tell in words the spiritual uplift I received with each effort I put forth. In six months I was entirely healed. I have always felt so grateful for the effort I had to make for this healing. It gave me a solid foundation upon which to stand in the severe trials that came up in later years, during which all discordant conditions have been beautifully overcome through the application of the truth. For this and many other blessings that have come to me and mine, I am very thankful to God and grateful to Christ Jesus our Way-shower, and to our Leader, Mary Baker Eddy.

(Mrs.) EMMA C. HILDEBRAND, Wichita, Kansas.

The above testimony is correct. I am truly grateful for Christian Science. It has been our only physician for many years.—C. R. HILDEBRAND.

Like many others I came into Christian Science through a longing for something more satisfying and practical than I had been able to find in a denominational church. There was no thought of physical healing in my first effort to understand and apply the teachings of Christian Science, and there was a great joy and gladness in my heart when I knew I had found a religion which was applicable not only to the great problems but to the most trivial things in the daily routine. As time passed I found that many physical discords, some the result of childhood sickness and of a surgical operation and others supposed to be inherited, gradually lessened and finally disappeared. I was not only happier and healthier in mind and body but a decidedly marked improvement in my appearance became evident to all and I was more active.

I have seen and experienced many proofs of the healing power of Christian Science. Colds, coughs, measles, whooping cough, influenza, fevers, burns, and sprains have all been healed. Business difficulties have been solved and sorrow and anxiety overcome through this wonderful truth as given to the world, in practical, demonstrable form, by Mary Baker Eddy, Discoverer and Founder of Christian Science, who on page 4 of her Message to The Mother Church for 1902 says, "I again repeat, Follow your Leader, only so far as she follows Christ" and on page 15 of "Science and Health with Key to the Scriptures," "The Master's injunction is, that we pray in secret and let our lives attest our sincerity."-(Mrs.) Blanche M. Colley, Cambridge, Massachusetts.

I very gladly add my expression of gratitude to that of my wife. We both have been healed and benefited in innumerable ways through the study and practice of Christian Science. I can testify not only to the healing in our own experience, but to splendid, indisputable results which I have witnessed in the lives of others.-W. A. Colley.

When Christian Science came to me several years ago I was suffering from a very serious internal complaint, and a London specialist who had been attending me for many months finally pronounced an operation to be my only hope, although that might leave me a semi-invalid for a long time, and probably for the rest of my life. I had been very delicate from childhood, suffering from sleeplessness, nervous debility, and almost constant sick headaches, and before my marriage I had spent several months in a nursing home, where I underwent very drastic treatment for internal abscesses. Some years after this, when my son was born, I was so desperately ill that for weeks my life was despaired of, and until I heard of Christian Science my experience was one of weariness and suffering. I had induced the specialist who had decreed an operation to postpone this for a week, in the hope that some way of escape might be found for me, as I felt I should continue to be a burden to my friends if I submitted to it. At this time my parents came to see me, bringing with them some Christian Science literature which an acquaintance, hearing of my illness, asked them to bring to me. As soon as I was able to do so I read these pamphlets and copies of the Sentinel and at once I realized that the healing others had experienced I could have and I began the study of "Science and Health with Key to the Scriptures" together with the other works of Mary Baker Eddy. It is with the greatest joy that I testify to the complete cure of the internal disease through the study of Christian Science alone, and the dismal prophecies of many medical men have been entirely overthrown.

From my childhood I had wished that I had lived when Jesus was here, for he might have healed me, but I was soon to learn through Christian Science that the truth which he taught and by which he healed the sick and sorrowing is here to-day, available for all who are willing to put off their old false beliefs about God and man and in their place learn the truth which Jesus taught and which has again been

given to the world in Christian Science.

After a few months' study of the textbook and the Bible, aided by the periodicals and pamphlets, I was able to take up my duties in the home, and I gradually gained strength and a degree of freedom and happiness such as I had never known before. My healing seemed slow but the attacks

became less frequent and I was never again laid up with that trouble, whereas before I took up the study of Christian Science I had long spells of severe suffering and was under the care of doctors and with a trained nurse in attendance most of the time. In the meantime many physical ailments dropped away without conscious effort on my part, such as sleeplessness, a skin disease, and defective eyesight, for which I had worn eyeglasses for eight years, proving to me that the awakening to a truer knowledge of God and man heals the sick. The small understanding of Christian Science which I have gained has supported me through the greatest earthly sorrow, giving me a wonderful sense of God's love and care for His children and proving to me in innumerable ways that all good comes direct from God to man, and that by acknowledging and recognizing this fact and rejoicing in it the way opens for all the good God has bestowed on man. That my physical healing is complete was proved to me last summer, when I spent three weeks on a cycling tour with my son, during which time we never had to make use of a train.

For all the blessings I have received through the study of Christian Science I can never express the debt of gratitude I owe to our beloved Leader, Mrs. Eddy, who through her life of consecration brought again to suffering humanity the Christ-cure.

(Mrs.) ETHEL HULKS, Kew Gardens, Surrey, England.

4

"No greater blessing could come to mankind than Christian Science, which teaches and demonstrates the omnipotence of God, good, and the nothingness of sin, sickness, and death." These words from a recent helpful testimony in the Scatincl exactly express my thought about the value of Christian Science to the world. The testimonies in our periodicals never fail to be a source of inspiration to me and to give just the light needed to solve some seemingly pressing problem. It is a privilege to add my testimony to those appearing each week and month in our periodicals, for the testimonies are one of Mrs. Eddy's wise provisions for spreading this gospel of freedom from the belief in a power apart from God. In an article entitled, "To Correspondents," on page 155 of "Miscellaneous Writings," Mrs. Eddy makes plain her desire with regard to the activity of her students in this world-wide blessing, when she says: "If my own students cannot spare time to write to God,-when they address me I shall be apt to forward their letters to Him as our common Parent, and by way of The Christian Science Journal; thus fulfilling their moral obligation to furnish some reading-matter for our denominational organ. Methinks, were they to contemplate the universal charge wherewith divine Love has entrusted us, in behalf of a suffering race, they would contribute oftener to the pages of this swift vehicle of scientific thought; for it reaches a vast number of earnest readers, and seekers after Truth." This thought is emphasized again by her on page 271 of the same book in an article entitled "Compounds," in which, speaking of students of Christian Science, she says, "They should take our magazine, work for it, write for it, and read it."

Christian Science came to my attention many years ago, since which time it has been my religion and physician. An increasing realization of true joy and genuine health has resulted, in exactly the proportion that I have faithfully studied and applied my understanding of the Science of Christianity as taught in Mrs. Eddy's writings. A college course, which I thought was to be denied me, was made possible after turning to Christian Science for help. Through-

out my college experience my infallible guide was reliance on Principle. The college requirements of physical examinations, courses in hygiene, and infirmary excuses for absence, when Christian Science treatment was desired in place of material medicine, were all satisfactorily and easily handled through the understanding that God and His idea constitute man's entire knowledge.

Throughout these years of the study of Christian Science many physical ills have been overcome, for all of which I am grateful to the extent that I see they were a means for growth in grace and in the knowledge of God. The unfoldment of this religion of Love to the thought of our little girl is cause for great gratitude. Frequently unexpected remarks or occurrences show how quietly and surely the truth is becoming real to her. I am truly grateful for Christian Science.

(Mrs.) FAY FRISBIE JOHNSTON, New York, New York.

It is my desire to express publicly my gratitude to God for the healing and protection I am constantly experiencing through the understanding of Christian Science and the application of its teachings.

In crossing a busy street one evening I was knocked down by an automobile, the wheel going over one foot. As I fell, the weight of my body was thrown on the other limb, which seemed to strain it quite severely. I instantly worked to realize the fact that all that God knows about idea is spiritual, and that there is no material counterfeit to be affected by any belief of an accident. The next day I was called upon to start on a two weeks' trip, which I did, but with quite a bit of pain at first; but in proportion to my rejoicing that I was already healed, I began to realize my freedom. During the period of this same trip, as I stepped into one of the hotel elevators the operator let the wheel slip, and the foot of the same limb was caught in between the shaft and the elevator, throwing me on my face. I rode in this position half the distance between floors, and while lying there I realized the truth and felt no sense of fear or disturbance. My foot was then released, without the slightest injury. In less than three weeks from the time of the first accident, I was conscious of absolute freedom. This demonstration was made through my own realization of the truth and without calling upon a practitioner for help. I also desire to express my appreciation of all the Christian Science periodicals. During the period of the war I found them indispensable, especially The Christian Science Monitor, for accurate information. They are so completely filled with truth that they dispense healing wherever they are received. The following is one specific instance in my own experience. I was greatly disturbed over a very important decision which I seemed called upon to make. It seemed to affect very seriously another person, and I felt it necessary to call upon a Christian Science practitioner for help, but could not arrange for an interview at that time. I was positive, however, because of God's ever presence, that my help was at hand. I at once picked up a copy of the Monitor that was beside me and there found a complete and satisfactory answer to my prayer. Needless to say, the decision proved a blessing to us both. I had been trying to see the fact about this problem for several years. This is only one of the many blessings I have recently experienced through the periodicals. I am indeed grateful for these healing truths, which are being presented to all mankind through the Christian Science literature.

(Mrs.) HELEN W. BARNARD, Berkeley, California.

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Signs of the Times

[From "A New Spirit in Literature," by Felix Grendon, in The Forum]

In contrast to Biblical times, the modern western world has rarely furnished literary artists who were also prophets, or prophets who were also literary artists. Barring a few exceptions like Langland, Milton, Bunyan, and Blake, our Doctors of Literature have functioned chiefly as professional amusers. Their specialty has been the manufacture of voluptuous sense impression and the annihilation of serious thought on the basis that, with

"A jug of wine, a loaf of bread, and thou, The wilderness were Paradise enow."

But these verbal opiates, quick to narcotize, but powerless to cure what weaklings called the great disease of living, eventually lost their charm. Men began to suspect that the human mind had been developed for a purpose nobler than that expressed in the injunction to eat, drink, be merry, and otherwise to gamble with death. But what purpose? This question, a profoundly religious question, was the cue for the modern author to step upon the scene and sweep away the old literature of sweetmeats, roses, and wine. The new writers were brimful of three ideas. The first was that, the human race having reached a degree of maturity which qualifies it to look the facts of life straight in the face, an attitude of realism is not merely possible but imperative. For, in the walls of man's earthly house the most alarming cracks are appearing, and the old business of nicely papering over these cracks bids fair to land him in disaster. . . .

The new spirit has influenced even those writers who, lacking the specific religious sense, are entertainers pure and simple, however high their rank in this capacity. Mark what has happened to the Kiplings, the Barries, and the Conan Doyles of 1900, of the period when "Soldiers Three," "Sentimental Tommy," and "The White Company" took two continents by storm. Where is the old rollicking faith in this best of all possible worlds, in this epoch of bullets and beer? Where is the skittish assumption that social evil is, at worst, a negligible by-product of a community of nature's noblemen and, at best, a sort of moral dumb-bell for the hero to get spiritual muscle by? Not but what Kipling, Barrie, and Conan Doyle are still past masters of the arts of romance and illusion; but they are no longer the men they were. And something more than age or experience has overtaken them, as a reading of their recent "Diversity of Creatures," "Mary Rose," and "Fires of Fate" will speedily prove. . . .

In other words, modern literature is making reformers of us all. The responsible literary artist does not deny that men can, if they so will, turn the earth into a sort of international Coney Island or continuous Broadway musical show of world-wide dimensions, but he warns us that, if we want a new world, a world that is neither a Purgatory of Pleasure or a Paradise of ghastly Make-believe, we must get beyond the honeydew school of literature with its dainty, sweetish pabulum of the "How silver sweet sound lovers' tongues by night" variety. We shall have to take ruggeder fare. Our intellectual entertainment must make us experience the keenest joy of living, the consciousness that we are active in creating a finer, intenser social life. This is the new Word in literature—and the Word is with God, the Word is God. It is the new Word with which the modern writer tunnels to the spiritual realities behind material facts, and accomplishes such startling conversions amongst the young men and women of our time.

[From Report of The American Bible Society]

In the United States the Scriptures for the Navajo Indians have been published. In Latin America a new Spanish Version of the New Testament has been prepared, and certain translations of the gospels in the Bolivian Quechua and a gospel of St. John in the Ecuador Quechua have been issued. In Asia, a Siamese Version has been carried forward in its revision and a beginning of the translation of the Bible in Kamu has been made. The Revised Japanese New Testament has been published, and in the Philippines revision work has gone forward in the Cebuan New Testament. Most important of all probably has been the completion of the task of a generation in the revision of the Wenli and Mandarin Bible in China. This new Mandarin Bible will probably be to the Chinese people what the King James Version has been to the English speaking people.

[From Jamaica Plain (Massachusetts) News]

Speaking of appreciation for the Bible, the one hundredth anniversary of the birth of Mary Baker Eddy, which is being celebrated to-day, reminds one that whatever else Mrs. Eddy has accomplished and however much one may disagree with her views, the acknowledgment must be made that she has created a renewed vital interest in the Bible among her followers, who, most of them, read it every day, with benefit to their minds and morals.

[From "Industrial Government," by John R. Commons]

We visited some thirty establishments from July to September, 1919, and Wisconsin to Maine. We prepared by studying industrial government in books, papers, and pamphlets from Russia to Australia. We selected as large variety of types that had successful experience as we could find. America had examples of every kind, from industrial autocracy to the farthest left wing of revolutionary democracy. . . . One interesting fact was found: the sudden or gradual moral conversion of an employer from business to humanity. Employees noted it, and could not at first believe it, or were still incredulous, and told us about it, and so did the employer himself.

[From "The Morality of Music," by W. J. Turner, in The New Statesman]

Any man who thinks that his griefs or joys are in themselves worth expressing is mistaken. The first thing that an emotional composer has got to learn is that no matter how intensely he may feel, that intense feeling is not of the slightest interest to anybody. When he has passed beyond all wish to interest mankind in his sufferings or his joys, and when in his artistic activity he is purged of all individual desires, he may perceive beauty with such suddenness and intensity that he praises it as Milton imagined the Cherubim and the Seraphim praised the Son of God. . . . What makes the artist, it cannot be too often declared, is his consciousness. . . . It is of the very essence of his nature that his mind does not dwell, as the minds of ordinary men do, chiefly upon the pleasures of the body or the satisfactions of social prestige. To imagine that he could be mainly occupied with such things is to imagine that he is an ordinary, undeveloped person, who has not got beyond a very rudimentary consciousness. To compare such a person with a great artist is like comparing to a man a dog that runs about following its nose. We demand of a great artist neither tricks nor the vivid expression of our own passions, but a profounder and wider consciousness than we possess ourselves. The values here are entirely spiritual. In judging music, as in judging every other art, there are no other values, and there can be no other values.

[From "An Educated Nation," by Basil A. Yeaxlee]

When a government committee, dealing with a mass of hard facts and required to make businesslike recommendations on the practical aspects of the subject, describes education as "a spiritual activity," it is worth while to inquire somewhat closely into the phrase. True education is the development of the whole personality. . . . The process involves the sinking of prejudice and the doing away of all suspicion. The educated man is he who can listen receptively to unfamiliar facts or unwelcome truths, who can face with equanimity extreme or exaggerated statements and points of view for the sake of drawing out and adding to the common stock the measure of truth that these may prove to contain, and who wins a way for his own opinions by his toleration of differing or opposing ones. The nation that desires to be educated must be willing to take that path.

[From The Congregationalist and Advance]

There is marked advance in prohibition sentiment in Holland. A number of referendums (straw votes) have shown that in many places the majority of the inhabitants over twenty-one years of age favor prohibiting the sale of alcoholic liquors.

[From The Living Church]

The memorial service to the American soldiers and sailors who lie buried in the United Kingdom was held in St. Paul's Cathedral last Monday. It was a brief function -a hymn, the paternoster, three collects, an address, and an anthem-but for all that was highly impressive. The opening hymn was Mrs. Howe's "Battle Hymn of the Republic," sung to its well-known melody, the great congregation taking it up with a will, and making the triumphant words ring out with splendid effect. The Dean of St. Paul's address was worthy of the occasion, and well merits a brief summary. Dr. Inge began by saying that they were gathered there to do honor to those who came from America to fight in a righteous cause, and whose bodies now rested in British soil. Their graves were in the land that was still sometimes described in America as "the old country." He doubted whether Americans who had not crossed the Atlantic realized how strong was the feeling of kinship on this side of the water. We were not an effusive people, and least of all were we effusive toward those whom we considered should take our good will for granted. The history of the United States of America was far more than one hundred and fifty years old. It was as old as our own. because it was our own. When America came into the war, our rejoicing was deeper than a mere sense of relief from anxiety. Behind it was a feeling that the two flags were side by side, as they ought to be in every battle of right against wrong. . . . Lord Bryce said that some are heroes of a nation and some are heroes of a race. "George Washington," he concluded, "is a hero of a race, a race that loves liberty and sets it higher than any mechanical theory of loyalty."

[From The Woman Citizen]

Nation wide municipal elections have just taken place in Belgium. It was the first opportunity the women have had to use their new electoral privilege. It was said there, as elsewhere, that women did not care for the vote, and this was the most urgent opposition argument. The election data record that 700,000 more women than men took part in the election, a fact which forever disposes of that outworn excuse. Among the women was Queen Elizabeth, who voted in Brussels, taking her place in line and awaiting her turn.

[From Public Opinion, London, England]

"The great object of the conscientious journalist," said Lord Robert Cecil at the Centenary Dinner of the Manchester Guardian, "is to make righteousness readable." . . . Adds the Nation, "If we take righteousness in its broadest sense, is it not the first mark of all great writers that they make it readable? . . . Limiting ourselves only to the last century, we find the best writers-Dickens, Tolstoi, Carlyle, Browning, Ruskin, Matthew Arnold, George Eliot, Thoreau, and a few others-pretty steadily on the side of righteousness, and for the most part readable. Or if we turn to more ancient examples, the Old Testament, with the exception of a few passages of bloodthirsty patriotism, is on the side of righteousness and a great proportion of it is readable. In their wide appeal to the better impulses of mankind how fine are the stories of Joseph and David and Elijah and Job and Ruth (so strangely misread by Keats)! How readable and attractive they must be to have passed into the language of Europe and America as they have done!

"Or we may move to a higher example still, and remember the stories of the good Samaritan, the prodigal son, and the woman who found her piece of silver. We read that Christ Jesus did not speak to the people without a parable, and we may suppose that he recognized the necessity of making righteousness attractive, or, as we now say, readable. Many modern writers appear to disagree with Plato's saying that it is best to learn the nature of evil by the canon or rule of good. They teach more directly by the canon of evil. Of course, they find it easier, or perhaps they never knew the canon of good and so cannot help themselves. But, on this occasion, truth and Plato seem to be on the same side, and both are our friends."

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any of the Christian Science periodicals:

Monitor\$.04	a	сору
Sentinel		"
Journal		"
Der Herold18		"
Le Héraut		"
Quarterly		"

These rates are net and take the place of the former 10% discount on periodical orders.

An exception to the *Monitor* rate given above is made in cases where orders specify that the copies desired are for free distribution at a Christian Science lecture or for other free distribution. This should be clearly stated when ordering. Such orders will be filled at 3 cents a copy.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

From the Clerk of The Mother Church

CHURCH TENETS .- The tenets of The First Church of Christ, Scientist,-The Mother Church,-printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail

unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in The Christian Science Monitor, were run off at the time of their publication in the Monitor.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for The Christian Science Monitor, Journal, Sentinel, Quarterly, and Heralds, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and imme-

diate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley

House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale in a short time six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

* * *

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUB-LISHING SOCIETY, Boston 17, U. S. A.

WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each \$5.00; twelve or more, each \$2.75. Ooze leather, vest pocket size, single copy \$3.00; twelve or more, each \$2.75. Morocco, vest pocket size, single copy \$3.50; twelve or more, each \$3.25. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy \$4.00; twelve or more, each \$3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$5.00; twelve or more, each \$4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy \$6.00; twelve or more, each \$5.75. Large Type Edition, designed especially for the use of First Readers. Large Type (18-point) on Warren's heavy India Bible paper, bound in leather. Size 8 by 103 i inches. Single copy \$7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each 83.50; six or more, each 83.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, \$5.50; six or more, each \$5.25. Orders for the French translation in lots of six or more may include both bindings.

German Translation. Alternate pages of English and German. Cloth, one to five copies inclusive, each \$3.50; six or more, each \$3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each \$5.50; six or more, each \$5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1806, with revisions and additions. Cloth, single copy \$2.25; twelve or more, each, \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; twelve or more, each \$3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy \$5.00; twelve or more, each \$4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy \$2.25; six or more, each \$2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy \$4.00; six or more, each \$3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy \$5.00; six or more, each \$4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy \$6.00; six or more, each \$5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy \$3.00; six or more, each \$2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy \$3.00; six or more, each \$2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good. Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science versus Pantheism. Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy \$3.50; six or more, each \$3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy \$1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy \$2.00; six or more, each \$1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy \$1.00; six or more, each 75 cents.

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Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 04 pages, single copy 00 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy \$1.00; six or more, each 75 cents.

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Sole Publishers of All Authorized Christian Science Literature



"What I say unto you I say unto all-WATCH." Jesus





VOLUME XXIII

Number 52

Boston, August 27, 1921

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The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April. July, October. Contains the Lesson-Sermons which are read at the Sunday ices throughout the year in all the Christian Science churches. Printed services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 10 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months 50 cents; single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$5.00; three months, \$3.00; one month, \$1.10; single contributions. copy, 5 cents.

Subscriptions will begin with the next issue after the receipt of the order. Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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The Thirty Pieces of Silver

ROSE N. SUTRO

AFTER finding that the young man, spoken of in the gospel according to Matthew, knew and kept the commandments, Jesus gave an answer to his question which was fraught with a meaning which only becomes clear to humanity when it really is seeking to understand and express the Christ, Truth, in a love that is patterned after the divine. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." According to this same account the young man was sorrowful, and departed, evidently feeling himself unable to give up his material possessions, or the belief of life in matter, in order to follow the Christ, Truth, which would lead him to that spiritual consciousness which is Spirit, Life eternal. It is not until one has made a study of Christian Science that the full import of Jesus' remark which followed this occurrence comes home to one with its deep significance. For Jesus said, "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." To one loaded with riches conditions seem to be comfortable and satisfactory. As Mrs. Eddy says on page 85 of "Miscellaneous Writings": "The pleasures-more than the pains-of sense, retard regeneration; for pain compels human consciousness to escape from sense into the immortality and harmony of Soul. Disease in error, more than ease in it, tends to destroy error: the sick often are thereby led to Christ, Truth, and to learn their way out of both sickness and sin." So it is that until one learns to look upon the desire for material possessions, whether wealth, position, fame, power, or what not, as the tempter and the tempted, the Judas in human consciousness, one has not really begun the battle which all must fight between the flesh and the Spirit, in order that the kingdom of heaven, peace and harmony, may be attained.

The story of Judas Iscariot's betrayal of Jesus the Christ for thirty pieces of silver is constantly being repeated in human history. Judas was but the tool of supposititious evil aiming its blow, through him, at the Christ, the Truth, which the pure and inspired Jesus exemplified and taught. Every temptation which comes to a mortal to renounce his ideals, his highest sense of good, for material gain or profit, is the same quality of thought that Judas represented when for thirty pieces of silver he forswore the Christ. Many times daily has one to choose between his ideals, the dictates of his conscience, and what seems to him the easy, agreeable, or materially profitable way. This choice means always the same thing, the choice between the temptation of ease in matter, the belief of life in matter, or what to human sense appears quite intangible, spiritual unfoldment, or the kingdom of God. For this warfare is against the serpent, or impersonal evil, as Mary Baker Eddy puts it so succinctly in "Science and Health with Key to the Scriptures" (p. 564): "The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea." After the student of Christian Science realizes that his choice must always be on the side of right, on the basis of divine Principle, and he knows what is right because it is in reality constructive, he prays each day to be delivered from all evil, from temptation; in other words, from being made to neglect his duty to Principle. He recognizes his inseparability from divine Principle which guides him and guards him from the temptation of believing in any life apart from God, good, or from being mesmerized into a belief of life in matter.

Had Judas fully understood the teachings of the Master, he could not have been tempted through his envy and jealousy of Jesus' spiritual power, nor would the expectation of material gain have held out any inducement for his betrayal of Jesus. Were it not for the fear of extinction and oblivion humanity would not be guilty to-day of bloodshed, of unscrupulous business dealings, of the underhand methods in national and international relations as well as in almost every human relationship. It is not until the light of Christian Science is thrown on the Bible, and a key is furnished to the Scriptures through the study of Science and Health that it is learned that the pearl without price is the understanding that because all life is of and in God, it is indestructible and therefore there is no extermination to fear. Because the Scriptures say, "But rather seek ye the kingdom of God; and all these things shall be added unto you," a state of being is constantly sought which expresses the one Mind which is God, and in so doing the student realizes that all that he needs he already has through his perfect relation to the one supply which is Mind. Seeing that accretion really gets him nothing, and desiring to express constantly more of that Mind which was also in Christ Jesus, he does not attempt through mere human will to escape experience. He learns to pray, "Not my will, but thine, be done," knowing that the only experience he can be called upon to go through is the experience of good, and in it there is sure to be spiritual unfoldment and growth.

Jesus could, if he would, have escaped that experience on the cross which he foretold and which he recognized Judas would bring about, but he also saw that in order that he might prove the eternality of life he must go through the experience. All who discern this great truth are awake to the fact that they, too, are being called upon to give up the human sense of life to prove that the only life there is is spiritual; and they realize full well that each time that they fail to live up to their highest understanding they will have to retrace with bleeding footsteps the path they have already trodden. Indeed they know that just as Judas threw away his blood money and killed himself after committing his crime, so will every seeming material gain have to be given up and the belief of self-existent evil be destroyed. It is in living in accord with Principle, and laying aside all greed,

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sensuality, selfishness, envy, and jealousy that the Judas in human consciousness is being destroyed and the Christ is accepted. It is in denying the claims of every man-made law, such as heredity, race, nationality, sex, or temperament that one frees himself of the bondage imposed upon him by the so-called mortal mind, and the only way that this can be accomplished is by knowing that instead of these so-called laws there is the divine law, the government of Principle which maintains man as idea forever perfect, inheriting all good from the one Father-Mother God, having only the disposition to reflect Mind, in which the only greed is the greed for good, where the only betrayal is the betrayal of evil which destroys itself. He must know that right where the Judas and his thirty pieces of silver seem to be expressed, all that there really is is God and His idea, forever manifesting and expressing the Christ, Truth, and destroying forever the claim of evil in human consciousness.

Making Our Choice

CHRISTOPHER DILWORTH

AFTER the resurrection, finding that their number lacked one, and prayerfully considering the situation, the disciples immediately took steps to fill this vacancy. In the first chapter of Acts we read: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. . . . And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." This incident shows that the eleven disciples felt their need for guidance in the choice they were about to make; there was no hesitation or delay in the appointment, and it then only remained for those present to cast their lot.

If Christian Scientists took this little incident into consideration when making their choice of officers it would not be necessary to spend hours trying to fill a vacancy, and much would be gained. Often a whole evening may be taken up in an election, for the simple reason that members have not given sufficient time to the study of the situation or the requirements necessary for the fulfillment of a particular branch of church work. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 34), "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?" It will thus be clearly seen that for demonstration it is necessary to be acquainted with Principle, or cause, from which one must deduce the absolute conclusion, and that this deduction must be governed by an unchangeable and dependable law in order that a correct solution to the problem confronting the members may be gained. From this viewpoint it is necessary that each individual should ask: "What are my reasons for voting? Am I prompted by personal considerations, or selfishness, or by desire for the advancement of our cause?" Sometimes it may be found that one is being influenced by the fact that some person has held the position so long that it is feared he may feel hurt if he is removed. We have only to know that we are advancing and are helping others to advance, and when true Christian Science is demonstrated it will be seen that mortal personality is excluded from the truth and Mrs. Eddy's statement on page 513 of Science and Health will be understood, where she says, "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings." The realization that man is in his proper place all the time and that mortal personality is out of place in a Christian Science demonstration would prove that Truth and Love control man, and a correct solution would be promptly gained.

Christian Scientists have realized that rotation in office is requisite, since there should be activity. Limitation means stagnation, and when any officer thinks he is indispensable he is not only limiting others but himself also. Filling a position for such a time that it is looked upon as a source of supply hinders one's advancement and realization of his dependence upon God. It is divine Love expressed that delivers us from selfish motives, from mortal personality, from being ruled over, or from ruling over others, and on no other basis can a demonstration in Christian Science be made.

Mrs. Eddy writes (Miscellany, p. 250), "Rotation in office promotes wisdom, quiets mad ambition, satisfies justice, and crowns honest endeavors." No disaster can come to those who trust God. Supply is secure if we obey Truth, take up the cross and follow our Master, losing sight of worldly position and the ambition for recognition. Thus we prove true place and work of the true character. Mrs. Eddy says on page 507 of Science and Health, "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God."

"Come now, and let us reason together"

ETHEL SANOR COMMERFORD

WE arrive at the fundamental fact of being through our ability to reason on the basis of Principle. Divine reasoning consists in persistently and consistently reversing the false material sense of things with that which is true. The prophet of old understood this process when he said, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Christian Science, as given to the world by Mary Baker Eddy, is the fulfillment of this call. Its divine reasoning is the Christ, the Comforter, foretold by Isaiah and afterwards embodied in Jesus' mighty healing works. Of the fruits of this process of right reasoning the prophet Isaiah declares it gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." "Every valley shall be exalted . . . and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed."

There is never a condition or circumstance, however severe it may appear to be to the material senses, that cannot through right reasoning be replaced with divine actuality. The Bible narratives prove this in every instance; for illustration, take the experience of Daniel. It must have seemed a tremendous trial to material sense to be placed in a den of lions, but Daniel knew that what seemed a great trial was really a joyful opportunity to prove God's loving, protecting care under all circumstances. The enemies of Truth conspired against Daniel and through subtle suggestion and trickery succeeded in persuading the king to sign the decree to have Daniel placed in the den of lions. This was the most severe punishment error could contrive, for it seemingly meant the destruction of Daniel. The record reads, "And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel." Material mortal reasoning had left no stone unturned. He was thus seemingly

doomed to destruction. Daniel spent no time with material reasoning but serenely and steadfastly reasoned with Principle. He knew that, no matter what seemed to be, the activity of Truth was in operation, and he proved it beyond a doubt. On page 514 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm." This spiritual idea is the only lion which Spirit, God, knows anything about and it is indestructible, eternal, and continually governed by spiritual law. Mortal mind might try to reverse the divine idea and call it a destructive, ravenous beast but to one who understands spiritual creation a lie about God's creation cannot even seem real. The Bible record shows that proving Principle was a joyous experience, for there was certainly great gladness and love expressed in Daniel's answer to King Darius: "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." He proved that Principle never ceases to operate to save and bless even one's enemies. These words have rung down the centuries, giving strength and courage to all, proving that no circumstance is beyond God's loving care when rightly interpreted. Mrs. Eddy confirms this conclusion when she says, on the page already referred to: "Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless. All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible. A realization of this grand verity was a source of strength to the ancient worthies. It supports Christian healing, and enables its possessor to emulate the example of Jesus. 'And God saw that it was good." As one displaces the mortal sense of things with the spirituality of the one true consciousness, creation will be found wholly good. Whether it be called rock, beast, or star, the spiritual idea manifesting the pure, perfect qualities of the one Mind, without an element of inharmony, is all that is true about anything.

The understanding that God's creation is wholly perfect, continually expressing the divine nature, underlies all Christian Science healing. If one believes that he is suffering from a so-called disease caused by a harmful germ, could one possibly suffer longer if he knew that the only germ there is is the germ of Truth, testifying continually to divine Love, always constructive, not destructive? The understanding of this fact is bound to heal one. Paul understood this spiritual fact of creation so thoroughly that the serpent's bite could not even alarm him. He knew serpent as spiritual idea expressing Love and imparting only love. Spirit being the only cause, the effect must invariably be spiritual. Mrs. Eddy exemplifies this on page 515 of Science and Health where she says, "The serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them,-the power which changeth the serpent into a staff."

The confident knowing that idea is forever expressing the one perfect action of the divine Mind is the sure healing for any so-called discordant action. God being the only creator, all creation is expressing the qualities of the creator, and is directly controlled by spiritual law. The destruction for so-called trouble of any kind is the sure knowing that Mind and its idea is all that is true in place of the supposed discord. Mind always sustains and governs its own pure and perfect idea. Idea is forever rejoicing in perfect, harmonious action, reflecting the one creator. Willingness to

reason with Principle concerning every situation is fraught with infinite blessings. It spiritualizes thought and action, unfolds the one perfect universe as ever present and supremely good. The dark places in human experience are lighted by "the Sun of righteousness" "with healing in his wings." It enables one to replace every material concept of creation with spiritual reality and find the manifestation of Spirit in its purity and beauty right in the very place where mortal sense declares a perishable, material object or flesh and blood creation. It reveals the new heaven and the new earth as present here and now as it was revealed to John, and one hears the same great voice out of heaven (harmony) proclaiming, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Mrs. Eddy fully elucidates this eternal fact in Christian Science and shows clearly that it is entirely a spiritual process of reasoning, that it is possible for every man to attain here and now. Under the marginal heading, "Man's present possibilities," she writes on page 573 of Science and Health: "The Revelator was on our plane of existence, while yet beholding what the eye cannot see,that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness." Illuminated spiritual consciousness is all the consciousness there truly is. As a man steadfastly reasons on the basis of Principle he replaces the corporeal sense of heaven and earth with spiritual reality and finds scientific spiritual consciousness as omnipresent.

"It is finished"

MARGUERITE MORRIS HAWKSLEY

IN the first chapter of Genesis we read, "And God saw every thing that he had made, and, behold, it was very good." This is the underlying, all-pervading fact of creation, the unity of good. Jesus the Christ knew this as no one had ever known it before and therefore he spoke "as one having authority, and not as the scribes," who believed that evil was as real, and therefore as powerful, as good.

To Jesus the meaning of the words, "It is finished," had all the depth and beauty of a positive truth, which nothing could reverse, alter, or deny. God's work is finished and it is very good. Jesus knew there could only be one great First Cause, and that causation was positive and divine, that effect therefore must be positive and divine. This standpoint enabled him to claim the unity of good persistently and triumphantly. He knew what our Leader, Mrs. Eddy, knew, when she wrote in "Science and Health with Key to the Scriptures" (p. 304), "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death." When the false witness, corporeal sense, declared that Bartimæus was blind, Jesus, knowing that God, divine Love, alone was causation, and

that God had said, "Let there be light," and that there was light, said to the blind man, "Go thy way; thy faith hath made thee whole," and immediately Bartimæus received his sight. Had Jesus for one moment thought that God's work was unfinished, imperfect, or marred, he could never have destroyed the false testimony which denied the unity of good. Jesus said, "I knew that thou hearest me always," and he raised Lazarus from the dead, healed the sick, and forgave the woman taken in adultery. He saw always what his heavenly Father saw, "and, behold, it was very good," the finished, perfect product of divine intelligence.

No amount of sense testimony that might try to reverse effect or to separate it from cause could ever deceive Jesus. He claimed man's oneness with God, and declared, "The Father that dwelleth in me, he doeth the works." absolutely repudiated all suggestions of separation from God. He knew that Truth is absolute, almighty, divine, omnipresent substance, against which no false witness can prevail. The only separation he acknowledged was the separation of creation from all sin, sickness, and death. It was because of this wonderful understanding of Truth which Jesus possessed that he could say when on the cross, "It is finished." He knew before he entered the tomb that Life alone is real and can never be negatived, that Love, the great First Cause, has never created anything capable of destroying Life. He knew that Life is God, and because he dwelt in the bosom of God, because he clung persistently, honestly, and tenaciously to the unity of good, and refused to believe suggestions which would belittle the divine nature, he came forth triumphant from the tomb. "His disciples believed Jesus to be dead while he was hidden in the sepulchre," Mrs. Eddy writes on page 44 of Science and Health, "whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. There were rock-ribbed walls in the way, and a great stone must be rolled from the cave's mouth; but Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, crowned with the glory of a sublime success, an everlasting victory."

We, as students of Christian Science, are filled with gratitude to Jesus for his fidelity to Truth, and we are grateful also to Mrs. Eddy, who meekly and lovingly followed in his footsteps. In humility and obedience Mrs. Eddy listened always to the still, small voice of Truth, and was enabled through the mighty power of God to found the Christian Science movement and all its activities. She, too, clung to the fact of creation, "It is finished," and waited for the unfoldment of good. She knew the light of divine Love could dispel all the darkness of materiality. Her books were written, her church was built, her periodicals were founded in accordance with divine wisdom and Love. She, too, dwelt in the bosom of the Father, in the understanding of the unity of good; and knew the substance of Truth. She taught her followers the same broad-minded tolerance which Jesus taught his disciples. In the ninth chapter of Luke we read, "And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." He knew that man's homage and obedience are due to divine Principle, Love, and not to personality, that man must follow the light of divine intelligence, not personal opinions. This is the "friend that sticketh closer than a brother," the friend who never fails us, never forsakes us, the friend who knows the infinite goodness of God, and the infinite goodness of man as God's reflection.

The still, small voice still speaks above the seeming tempest of false beliefs, malice, and hate, "And God saw every thing that he had made, and, behold, it was very good." "Thus the heavens and the earth were finished, and all the host of them." Can anything undo the work of infinite intelligence? The efforts of error to disturb, pull down, or destroy the work of wisdom and Love, must always be utterly futile. We, too, must try persistently to realize, as Jesus did, that man dwells in the bosom of the Father, in infinite good; and when the storms of criticism and hatred seem to rage around us, we can cling to the truth about God and man, and trustfully say, like little children: I know that Thou hearest me always.

"The Father hath sent me"

OLIVER BOWLES

CERTAIN earnest students of Christian Science have found some difficulty in reconciling the thought of a God who knows no evil with the statement of Scripture that God sent Jesus into the world to redeem the world from sin. Specifically stated the question is: How could God send Jesus to redeem mankind from sin if He knows nothing of sin? It is highly desirable that such students should read and study that part of "Unity of Good," by Mary Baker Eddy, entitled, "The Saviour's Mission" (p. 59). In connection with this study it may be helpful to direct thought toward the nature of the call that came to Jesus, and its divine authority.

Jesus repeatedly stated that the Father had sent him. This is particularly in evidence in the fifth chapter of John, where the definite statement is made six times. It is plain, therefore, that Jesus wished to emphasize the divine nature of his mission. It is important to note, however, that this was not a unique experience, for, while Jesus heard and understood the divine call more clearly than all others, a commission to bear important messages to mankind was bestowed also upon the ancient prophets. Jeremiah heard the call, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak;" and the voice of God came to Ezekiel, proclaiming his mission to the children of Israel, saying, "I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God." These, and other holy men thus inspired with a vision of a message they were impelled to proclaim, were the beacon lights that pointed the way to a clearer understanding of God and enabled humanity to grasp in some measure the fuller revelation which Jesus brought. Furthermore, the divine commissions were not confined to the time of Jesus and earlier periods. His followers who carried on his work were likewise inspired with the call to noble service. The word of the Lord that came to Ananias concerning Paul was, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel;" and Paul himself said, "For Christ sent me not to baptize, but to preach the gospel."

A remarkable number of the outstanding figures in all Biblical history were messengers or heralds of the truth. What was the secret of their selection? Were they chosen arbitrarily, as soldiers in the ranks are sent forth to various duties? The Bible clearly teaches that the mantle of divine prophecy, pointing the way of salvation, falls only upon those who have the vision to see it and the understanding to apply it. Was the word of prophecy sent only to Isaiah,

Ezekiel, and the other noble seers? The world was filled with the voice of God, divine Principle, but they alone heard it. Were Jesus and his immediate disciples the only ones to whom God sent the impulse to spread abroad the gospel of healing from disease and sin? The hills and valleys of Palestine reechoed with the healing message, but the ears of the multitudes were so filled with the discordant tones of material living that they heard not the call. The messengers were not arbitrarily chosen. The cry was to all who had ears to hear, but only those who had attained some degree of spiritual insight heard the call, and delivered the message upon which all civilization and Christianity now rest.

What was the essential character of Jesus' mission? In speaking of his wonderful works Mrs. Eddy states in "Science and Health with Key to the Scriptures" (p. 26), "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man." It was the unquenchable impulse to prove the power of God and to enable others to prove it for themselves. Such an impulse is quite independent of any knowledge of sin, for it originates in heaven, harmony, and transcends all mortal belief. On page 584 of Science and Health it is stated, "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded." Error stands in the way of this unfoldment, and therefore error is destroyed; but the divine call for progressive growth in the knowledge of God, and the demonstrations that result therefrom, are no more dependent on a knowledge of sin than the reflection and refraction of light depend on any phase of darkness. The call of Principle is not only a cry to save the world from sin but it is the impulse directing attention to spiritual good, that all may behold and understand more and more clearly man's innate perfection and abide in the joy and comfort of that consciousness. Through obedience to that call, seeming inharmony, sin, and distress are destroyed simply by unseeing them, but such overcoming is a mere incident in an infinitely broader program of spiritual unfoldment. The Bible speaks, in figurative language, of the voice of God urging patriarch and prophet to bear the message of Truth against error, but what was that voice but the ever present stimulus to spiritual progress to higher and higher levels of attainment, a voice which the materialist hears faintly, but which grows in intensity as the ear becomes attuned to spiritual tones?

A still broader interpretation, however, must be given to this call which Jesus heard in its fullness, and which was heard more or less distinctly by his heralds and his followers. It sounds to-day. Its voice is insistent and its appeal is to all. Jesus surely recognized that the call was not to him alone but to his followers also, for he said, "As my Father hath sent me, even so send I you." Our Leader, Mary Baker Eddy, received the call as surely as any of the ancient prophets. In the Preface to Science and Health (p. xi) she has stated, "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard." Her task was to present the further unfoldment of the truth in such a form as this age was ready to receive. She heeded the call and wrote the textbook which has brought to thousands healing from sin, inharmony, and physical disability.

The divine call takes on a new significance in the light of its applicability to all mankind. We can all hear the call if we but listen, and the proof of our obedience to it is the evidence we can give of practical accomplishment. Jesus said, "The same works that I do, bear witness of me, that

the Father hath sent me." This statement is very significant, for it indicates that Jesus regarded his works as proof of his obedience to the call of Principle. By the same token the healing of all manner of sin and sickness is evidence that our Leader also obeyed the heavenly call. Can we likewise give proof of our obedience? Even the smallest demonstration over inharmony in one's self or others is a proof that at least an echo has been heard of the call of God to bear witness to the power of Truth. A recognition of the fact that practical demonstration over any claim of inharmony is proof of our obedience to a universal call which far too few have unstopped their ears to hear, surely provides inspiration for further effort. It gives a new dignity and honor to every thought or act that helps a neighbor toward a clearer vision of reality, for it enables each one to say with humility and gratitude, and at the same time with a sense of deep responsibility, the same words that Jesus uttered, "The Father hath sent me."

[Written for the Sentinel]

Service

Whatsoever thy hand findeth to do, do it with thy might.-Eccl. 9:10.

GERTRUDE GOODING MC CLOUD

FATHER, what is Thy will for me? How may I serve the best for Thee? Shall I go forth to seek my task, Or is my work at hand, I ask.

Shall it be just the loving labor
Of serving home, or friend, or neighbor?
Or shall I try the loaf to leaven
Of mortal mind, with thoughts of heaven,
As I meet those whose thoughts are bound
To things of earth, as yet uncrowned
By knowledge of their heav'n-born right,
As sons of God, to reach the height
Of proving now, to-day, and here,
That God is All, and ever near?

Shall I write words to calm and bless
Those who are tired of earthly stress,
Who search for Truth, from page to page,
Truth's sentinel to this our age?
This is my prayer, dear God, to Thee.
And lo! Thy answer comes to me:

"Each day I send each child his work; He must be faithful, must not shirk. Each has a duty to perform Whether it be in sun or storm. Each day will bring its meted task To all who listen, when they ask, To the demands of Love and living; Who of their own true selves are giving To the redemption of mankind, As demonstrations of one Mind."

Therefore, to-day may send one thing
For me to do, another bring
Another: whether great or small,
It is my work, my Father's call.
Always the tasks God gives to do
With thoughts of joy and love imbue,
And I can rest content to know
God's will is done on earth below
E'en as in heav'n, and I my part
May have, and serve with all my heart.

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Christian Science Sentinel

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Editorial

On the Damascus Road

Law is irreversible. The mere fact that a thing is reversible proves it not to be law. That is exactly what Principle was saying to Paul on the day, when journeying from Jerusalem to Damascus, he heard the voice which said unto him, "It is hard for thee to kick against the pricks." Kicking against the pricks is, indeed, an occupation to be avoided. Therefore, it is well for men to learn what law is, and to strive to be obedient unto law. Until they do this, they are destined to a perpetual conflict with Truth, a conflict in which they must inevitably be worsted. The wise man realizes this, and endeavors industriously to put his house in order. For his house is simply the consciousness in which he dwells, and this consciousness will be spiritual or material, in accordance with his ordering of his thoughts.

What, therefore, a man thinks is the thing that matters, and this for the very simple reason that what he thinks is what he does. Every act must be thought before it can be given effect to. Therefore, it is the daily guarding of his thought which constitutes the protection which makes it impossible for temptation or suggestion to appeal to him. To say, then, that Spirit is all, and to act as if matter was all, is to make plain your disbelief in your own premises. No person who really knew that Spirit was all would put himself in the position of denying Spirit by acting unnecessarily materially. Of course, it is only little by little, as the individual grasps the meaning of the allness of Spirit, that he is able to order his thought, and consequently his life, so as to demonstrate his increasing understanding. "To stop eating, drinking, or being clothed materially," Mrs. Eddy writes, on page 254 of Science and Health, "before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to begin aright and to continue the strife of demonstrating the great problem of being, is doing much." The aim of the individual, then, is to put off the carnal mind as quickly as may be by demonstrating the fact that the only Mind is the Mind of Christ. But when once this admission has been made, it is inadmissible to give more thought to matter than is temporarily inevitable. And so the battle with the flesh begins, the individual's daily effort to take up the cross, the denial of matter, and to walk in the footsteps of the Christ.

It is here that the futility of kicking against the pricks becomes so apparent. If Spirit is the only reality, then every unnecessary surrender to matter is just this kicking against the pricks. "Christ, Truth," Mrs. Eddy writes, on page 442 of Science and Health, "gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually." Whilst a man is learning the whole lesson, it is necessary for him to eat and drink materially, but it is not necessary

for him to endow this eating and drinking with sensuous gratification. Doing so is obviously kicking against the pricks, and can only delay his own progress and add to the material troubles already surrounding him. The example is just one indication among many of the way in which the individual is tempted, by mental suggestion, to make his own way more difficult. Christ Jesus said, "Judge righteous judgment." Now this judgment is just the ability to separate the spiritual from the material, and the failure to judge this righteous judgment, to separate the material from the spiritual, and to reject the material, is kicking against the pricks. Sooner or later this righteous judgment has to be judged, and the only way for the individual to prepare himself to sit in judgment is by the persistent effort to understand and to live in accordance with Principle.

Now, in judging righteous judgment a man must stand on his own demonstration of Principle. To accept the judgment of another person is simply to run the risk of being led by the blind, and falling into the ditch. Another person may tell you what he thinks, but this will never absolve you from judging for yourself. For that reason the wise man will refuse to judge for you; he will tell you that you, like himself, possess reason, and that this reason you must rely upon to guide you. "Reason," Mrs. Eddy says, on page 327 of Science and Health, "is the most active human faculty." But it is only this because it is directed by Principle. When the passions of the human senses produce any result, it is a result not of reason but of material unreason. It is this human belief of reasoning that urges its victims to kick against the pricks. In other words, any surrender to the passions of anger, prejudice, hatred, dislike, misrepresentation, or ignorance, is not the consequence of true reasoning, but is the result of a material outlook susceptible to the suggestions of animal magnetism.

The only way, then, for any person to make sure that he is keeping to the narrow road, instead of plunging along the broad way, is through his own demonstration. The determination to know that Principle governs, and to destroy every fraction of materiality in doing this, brings the individual face to face with his ability to prove Truth. The result may not be what he wishes, may not even be what he thought it would be, but to repudiate that result is to repudiate his own appeal to Truth, and to kick against the pricks in a blind access of passionate resentment against Truth appearing in an undesired guise. It is hopeless for the individual to attempt to outline Principle. It is worse than hopeless to decide what Principle requires, and then to set to work to accomplish this requirement. It is only possible to know that Spirit is the only reality, and that Truth alone governs. If this is done with entire sincerity, then the operation of law will become manifest, and the journey from Jerusalem to Damascus will be avoided.

If, on the other hand, the journey is made, it is safe to say that the traveler will regret it. As the days go by, he will learn the mistake he has made, and he will learn something else: that it is impossible to pursue a wrong course without being compelled to retraverse your footsteps. But retraversing your footsteps takes time, and is painful as well. Indeed, if you have gone far enough in the wrong direction, the journey back may be an extremely difficult one. It is impossible to fill your mind with false arguments, and to buttress these with mere efforts of will, without so confusing your power of judgment as to find it increasingly difficult to judge righteous judgment. Then, when the occasion comes, your demonstration is likely to fail. It was precisely because Christ Jesus was without sin, that he was

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able to make his journey without ever faltering or retracing his steps. No matter how fierce the temptation, he was equal to it; no matter what the danger might seem, he feared it not. He knew the power of righteousness, and the hopelessness of the position of the man who fought against it. And so the warning never had to come to him as to Paul, on the Damascus Road, "It is hard for thee to kick against the pricks."

FREDERICK DIXON.

Building

From the tower of Babel and the temples of Egypt to the mansions and skyscrapers of to-day material building has seemed difficult, because it represents a human concept of permanence that is impossible. Delays and discords in the process of building always come from mortal mind's aim to imitate the constructive unfoldment of Principle. If building is to be successful there must be a change in the mental attitude toward it, and this change must, sooner or later, come about through the understanding of Christian Science, which shows what the true idea of building is in place of the counterfeit. The real structure is not a mass of stone, steel, and other earthly materials that may last only some hundreds or thousands of mortal years, but is the eternal idea in Mind.

A material building, whether it be a house, an office building, a museum, or a church, is of no real value in itself, for matter in all its phases is only belief in supposititious mortal mind. It is the divine intelligence which the true idea of building manifests that counts. As Mrs. Eddy says on page 162 of "The First Church of Christ, Scientist, and Miscellany," "Our proper reason for church edifices is, that in them Christians may worship God,-not that Christians may worship church edifices!" The material building is a temporary human means which should be a useful, beautiful, and simple structure, not calling special attention to itself as a thing of matter, but turning thought to divine intelligence and its expression. It succeeds in fulfilling its purpose in proportion as the sense of materiality is subordinated rigorously to the understanding of Principle.

From its very nature mortal mind prefers destruction to construction, for mortal mind itself is the suppositional opposite of the only constructive power there is, the divine Mind. That is why the suggestions of discord and delay appear in the midst of a process of building. Mortal mind dislikes true permanence and stability, which, as the manifestation of Principle, must inevitably reduce mortal mind and its beliefs to nothingness while replacing them with the true idea. Thus mortal mind revels in the destructiveness of war and is reluctant to accept the constructive activity of peace as necessary. The settling down to constructive work, including the wise building of what is nearest right in any circumstances, is insured only by the understanding that the divine Mind always has been unfolding and always must unfold as spiritual idea, which alone is truly substantial and durable.

The realization that infinite Mind is actually manifest now as real shelter, beauty, dignity, and utility generally, is what demonstrates the presence of all that is necessary. The consciousness of the spiritual fact satisfies as no seeming possession of a material structure could ever satisfy. That is to say, the material building without spiritual understanding must in the end come to ruin, as in the case of the tower of Babel, while spiritual understanding, the idea in Mind, remains the true temple which manifests the glory

of Principle. As this is demonstrated to be eternally unfolding, the human result is that a belief in lack of building or trouble in building disappears. The sense of obstruction is replaced by the irresistible activity of divine Love, tangibly manifest in just the way for all to understand. In connection with the building of a church Mrs. Eddy once wrote (The First Church of Christ, Scientist, and Miscellany, p. 195): "The praiseworthy success of this church, and its united efforts to build an edifice in which to worship the infinite, sprang from the temples erected first in the hearts of its members—the unselfed love that builds without hands, eternal in the heaven of Spirit. God grant that this unity remain, and that you continue to build, rebuild, adorn, and fill these spiritual temples with grace, Truth, Life, and Love."

All this which is true of church building is likewise true of any other constructive work. In the building of a house, for instance, it is necessary for one to know that infinite Mind is unfolding harmoniously as spiritual idea, for without this understanding the material work has not the permanent unction of divine Love expressed. The arguments of lack of money, lack of materials, and lack of competent labor must be rejected, on the basis that divine Principle inevitably supplies and sustains all right activity. The supply of intelligence is spiritual confidence, energy, and success. The real man, endowed with every right quality by infinite intelligence, has boundless opportunity for unfoldment, and is equal to every demand made upon him by the one creating Mind. As the understanding of this truth takes the place of mortal mind's belief that there is a reason for delay and inertia, the proof of Principle is manifest in exactly the right way. It is impossible to outline humanly what this right way is to be, for the way of Mind is infinite and quite apart from human concepts. In considering the subject of building, therefore, the work of a student of Christian Science, whether he be an architect, a contractor, a day laborer, or an owner, is to be active in knowing that the perfect idea in Mind is the present and sufficient reality, in spite of all the false human beliefs about building. Thus he can prove that the right unfoldment goes on through the very midst of human obstacles, for he is using the infinite wisdom of which the builders of Biblical times caught some glimpses. The accounts of building given in the Bible show us what true constructive work is, in proportion as we discern the spiritual idea of Principle as recorded in the historical accounts. The absolute fact is that true building never has been interrupted or diminished, because it is the unfoldment that ceaselessly continues in consciousness.

GUSTAVUS S. PAINE.

[Written for the Sentinel]

Dawn

B. CARTER

Opening eyes behold the glory
Of the things Love has prepared;
Listening ears attend the story
By the might of Mind declared;
Alleluia! Dreams are ending,
Truth has dawned, and in its light
Thought, on joyful wing ascending,
Sheds the terrors of the night.

Calm and glowing in reflection, Knowing only fadeless good, Man stands forth in full perfection; Principle is understood!

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Testimonies of Healing

In the second year of the world war, while standing on a street corner in a mental attitude of mistrust,—mistrusting everybody, even myself, having a fear of becoming a cripple, homeless and penniless, haunted with cowardly suicide thoughts and pronounced by doctors incurable,—I saw a sign stretched across the two sides of the street, advertising a free lecture on Christian Science, in the Municipal Building. I went in when the lecture was about half over and was one of the first to leave. A lady, noticing that I had refused free literature, asked me if I were interested in Christian Science. I answered in the negative, but she induced me to take some of the literature.

I was an atheist, and at my marriage I would not consent to have any minister or priest of any religion perform the ceremony, and my children were forbidden to go to any Sunday school of any religion. One testimony in the Scntinel seemed to impress me very much, but with the thought that my case was hopeless I felt I could prove Christian Science powerless. In leisure hours I went to the public library and found a copy of Der Herold der Christian Science. I knew I had to give Christian Science a fair trial and put it to a test, so I went to a reading room and borrowed the German edition of Science and Health. After the close of the first Wednesday evening testimony meeting which I attended I was advised to go to a practitioner. Never can I forget how I felt after my first visit. I had become a different man, I had found new hope, and it has been rising steadily.

Chronic catarrh of thirty years' standing, and the smoking and drink habits have disappeared. An abscess which I thought would necessitate my going to a hospital the next morning healed almost overnight. A better and healthier life is manifested in our home; the grandchildren go to Sunday school. My gratitude to Mrs. Eddy for Christian Science and for gaining the understanding that God is Love, the only adorable One, is indescribable. It is my desire that this may reach some seeker in the desert and help him to see that, as Mrs. Eddy says in Science and Health (p. 494), "Divine Love always has met and always will meet every human need."

RICHARD F. RABE, Yonkers, New York.

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When I first began the study of Christian Science it was not with a view to physical healing, for I was accustomed to accept as inevitable a general ill health which was not extreme enough to interfere seriously with work, but was a constant discomfort. Heavy colds, lasting sometimes six weeks, which resulted in doctors' visits and warnings to beware of tuberculosis, had been lifelong and had become increasingly severe. A symptom of the dreaded disease which is usually considered cause for alarm was immediately healed by treatment from a relative who had just begun the study of Christian Science. Later, as the result of one treatment from a practitioner, I became convinced of the existence of God, and the reading for the first time of the New Testament narratives brought a revelation of the truth of Christian Science which became from that moment the one great interest of life, my outlook being transformed. What struck me very particularly was that after that one treatment in which God became a reality to me, the habit of smoking, acquired as the result of a doctor's advice to smoke one cigarette a day for indigestion, left me. Naturally I had not kept to one cigarette a day, but had grown

to smoke more than I thought was good for me, and my efforts to stop by means of will power had been unavailing. The practitioner did not know that I smoked until I told him the next day that the desire had left me. I was very conscious that the change came hand in hand with a peace I had never known before. I have never since had the least temptation to smoke and my idea of what constitutes pleasure has completely changed.

I had often tried to read the New Testament, being frequently urged to do so by friends who were anxious that I should not miss its literary beauty, but I could not read it even in that way. Every time I came to a healing I rebelled against reading a narrative purporting to be true but which seemed to conflict with experience and of whose truth I had no evidence. Christian Science told of healings which it was possible to investigate and this I still wished to do, even after I had had the truly wonderful experience of reading the gospels for the first time in the light of Christian Science. I got from a medical man a list of diseases which he assured me I would never find healed by Christian Science. With his list I approached Christian Scientists and they helped me to get in touch with people who had been healed of these very diseases. The investigation made it very clear to me that there was sufficient evidence that healings of incurable disease occurred through Christian Science now, as they did in Jesus' time. At the same time I was beginning to discover that a much more satisfactory way of gaining evidence was to learn to do the healing work one's self. I also received proof when the first of the dreaded colds to appear was healed overnight. My teeth, which had been very poor, became exceptionally good, and though I continued to visit the dentist, the intervals became longer and longer and there was very little or no work to be done when I did go. A slight deafness in one ear, which increased, was followed by the appearance of a painful lump in my throat, and fear became acute. I asked a practitioner for help, and about half an hour later the lump disappeared and, to my great joy, the hearing began to improve and continued to do so until it was normal. I have had much to be grateful for since I first opened "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and have received much help from the testimonies of others in the periodicals. I am grateful for all of the activities which Mrs. Eddy instituted and perhaps especially so for the periodicals, which, besides giving one a sense of fellowship with members of a world-wide interest, often throw the light of understanding on the solution of the problems of life which are common to all.

(Miss) IGERNA B. J. SOLLAS, Oxford, England.

Through the study of Christian Science and the aid of faithful, patient Christian Scientists, and the help of our periodicals I have been delivered from many discordant conditions. I subscribed for the Monitor and Sentinel several years ago, and last year I felt I must also have the Journal. At that time I was holding a temporary position in one of the government departments in Washington, District of Columbia, and although friends were trying to have it made permanent, there seemed to be very little hope, but I clung to the little hope held out to me, and tried to know that my right place would be revealed to me. Afterwards, however, I knew I had only been outlining that my right place should be a government position, for when I was finally told that they could not retain me, I was as one without hope, and pride and fear took hold of me. I wondered how I could ever tell my friends, and there was one

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family in particular that I said I would not tell if I could possibly help it.

I even shrank from going to the practitioner who had helped me so much, for error argued, "What more can be said?" On my way home I began to slowly wake up, and tried to recall some helpful thought. Then I remembered that the practitioner had so often told me to rejoice, but I only said to myself that this was the hardest thing I had ever been given to do. How could I rejoice when everything looked so dark and hopeless? But something seemed to whisper, "You can at least say the word." I began doing this, and very soon this verse came with healing to my troubled thought, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." This was Saturday evening, and on Monday evening I went to the practitioner, and I found there was something more to be said. I came away greatly strengthened and comforted. On the following Monday evening the very friend whom I had felt I could not tell of my distress, called me over the telephone and told me of a position in one of the banks of the city, and advised me to go the next day and see about it. This I did, and the following Monday I went to work there. I am very grateful for Christian Science, and to all who have helped me.—(Miss) HATTIE A. McGeorge, Fort Myer Heights, Virginia.

Our two young sons lay ill with scarlet fever. We tried to realize, to the best of our understanding, God's love and omnipresence, but as on the third day the fever was greatly increased, we wrote to a Christian Science practitioner for treatment and the following night the fever had entirely disappeared and there were none of the usual after effects. We gratefully acknowledge this blessed and healing experience and thank God sincerely for His help, and we are grateful to those who through a better understanding of this teaching are making it clearer to us.

(Mrs.) Marie Stahli-Trittibach, Bern, Switzerland.

I am very glad indeed to testify to the efficacy of Christian Science. During the time in which I have been actively studying and seeking the truth as taught in Christian Science, I have received many blessings. A chronic internal trouble of long standing, which physicians had given up saving that only an operation could benefit and

given up, saying that only an operation could benefit, and which at times was intensely painful notwithstanding the strongest material remedies, has been entirely overcome. I can truly say that when I have faithfully, consistently, and persistently applied this knowledge of Truth, it has met my every need. Christ Jesus, the Way-shower, said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Words are inadequate to express the gratitude I feel for this truth as revealed in Christian Science. I can only hope to let my daily living

(Mrs.) BERTINE L. STEERE, Palo Alto, California.

A few years ago I was confronted with a very difficult situation due to complications brought about by war conditions. While working earnestly on the problem, with the help of a practitioner, it came to me very clearly that the use of tobacco was not in keeping with what I was trying to demonstrate in Christian Science. With this realization, all desire for smoking entirely left me, although up to this time I had smoked for many years. I am also happy to say that this same clear realization of Truth has cleared

up my other problems in a most satisfactory manner. The understanding I have gained of the one infinite Principle, Life, Truth, and Love, has enabled me to meet the daily problems in business with the utmost confidence. In fact I have found Christian Science an ever present help in times of need.

I am very thankful indeed for the many benefits I have received through the knowledge I have of Christian Science, and I wish to send my testimony, trusting that it may be of some benefit, for the words from a hymn in the Christian Science Hymnal often come to me (No. 86),

Ceasing to give, we cease to have, Such is the law of love.

I have found that the more we give, the greater is our supply.

Collis Huntington Steere.

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For some years I have had the privilege of enjoying and being helped by the many earnest and convincing testimonies of healing which I have read in the Christian Science Sentinel and Journal. Many times have they been just the inspiration and encouragement I seem to have then needed, so that it is natural that I should desire to add my words of gratitude for all that Christian Science has been to me, and my daily appreciation of its ever present power to bless.

Having been brought up from early childhood under material medicine, and having "suffered many things of many physicians," I naturally hailed with interest the first mention of Christian Science, which came to me through a friend who was not a Christian Scientist and did not know much more about it than the mere name but who was interested in my welfare and asked why I did not try it. I had always been very devoted to religious subjects and had been a member of a denominational church since girlhood. I grasped with delight the idea of seeking Christian Science help, not in the least knowing what it stood for but having a vague sense that it had something to do with The old teaching did not give me what I was religion. seeking, "the peace of God, which passeth all understanding," and I was discouraged, yet I clung to my blind beliefs, while constantly longing for a larger understanding of God and the Scriptures. The first glint of Christian Science into my thought brought a sense of mental disturbance, which I did not then realize was "chemicalization," but this was followed by such a sense of joy as I had never known before, making the daily unfoldment of the truth a continual feast and blessing. I shall never forget the wonderful feeling over my first demonstration when I was a very young student of Christian Science. The memory of it has been most helpful to me during these many years of progress, encouraging me when in doubt, and giving me a clearer understanding of Christian Science.

I was subject to many attacks of the grip which usually kept me in bed for many days before recovery was considered sufficient to allow me to be about again as usual, making the period of convalescence almost as unpleasant as the disease. While experiencing one of these attacks I sat down to dinner one day and during pauses in the conversation was deep in thought, trying to gain a clear understanding of the divine power that heals. It came to my thought quite suddenly that God never made sickness and that this disease had nothing to do with me in any way, and that because God could not be sick, man, His image and likeness, could not be. The vision of Truth was so clear that I arose from that table healed, fever gone, aches and pains vanished, and no time to be wasted on convalescence, for there

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remained nothing from which to recover. How truly that Scriptural sentence was then fulfilled, "The word of God is quick, and powerful, and sharper than any twoedged sword." That instantaneous healing, which was my first real proof that Christian Science heals quickly, filled me with joy and gratitude, especially when I felt that I was free from the bonds of material medicine. I have been healed of many ills since that first glimpse of Principle and have also been able to help others in some ways. In ways too numerous to mention have I and my household been sustained, protected, and blessed, through trials of illness and sorrow, by Christian Science, which teaches us that God is ever present and that our needs are met.

I do so thoroughly appreciate Mrs. Eddy's consecrated work in giving to us our textbook "Science and Health with Key to the Scriptures" and all her other writings, as well as the Journal, Sentinel, and Monitor. Especially do I love the Monitor, for that paper has been more to me than I can express. It comes to me daily before my breakfast, so that it is veritably my morning meal and I find in its pages food for thought and encouragement, and have an earnest desire to share the paper with others. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—(Mrs.) Mabel Wheeler Train, Brookline, Massachusetts.

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In the forty-second chapter of Isaiah we read: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." This is what Christian Science has done for me from the very moment I first sought a practitioner for physical healing. I could tell of many healings and of much that has been overcome in ridding my thoughts of things that claimed to be a part of myself, but I want particularly to express my gratitude for the knowledge of God as Love, and always at hand to aid us in every difficulty.

During the war I lived in an apartment with a lady who was having medical treatment for the same physical disorder that brought me into Christian Science. At this time I had been a student of Christian Science for only a few months and as the memory of the suffering had not been completely erased I feared that I might again come down with the disease, and did not at that time know how to protect my thought. One night after letting the physician out of the apartment, I went to my room so filled with fear that I started to call for help and then decided that I would seek the help which was right at hand, for I knew that God's help was just as available to me. I picked up my Bible and offered up an earnest prayer to be guided in what to read to heal me of the fear of making a reality of that inharmonious condition. I opened to the fifth chapter of Galatians, and my eyes fell upon the first verse: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." As I am the daughter of a physician the word "bondage" meant much to me, and no one but those who have had a similar experience can understand the joy, assurance, comfort, and calmness with which I closed my Bible and made my preparations for bed, knowing that all I had to do was to "stand fast." My need was met.

I am grateful for membership in The Mother Church, and in a branch church, for class instruction, and for what our Leader has done and is doing for the world through her writings, which have thrown such a wonderful light on the teachings of the Bible and have made the power of the Christ, Truth, available to us here and now in the degree that we abide in Him. For the periodicals I could never say enough as they have been a source of great comfort to me during the years that I have been studying Christian Science. The lectures, the reading rooms, the practitioners, and the daily Bible-Lesson are more to me than words can express. My heart is filled with love and grateful appreciation for all that Mrs. Eddy has done for me in showing me the way out of this material wilderness.—(Miss) Henrietta Alston Kenan, Washington, District of Columbia.

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I would like to express my gratitude for the many blessings that have come into my life through some degree of understanding of the truth as taught in Christian Science, but it can never be done in mere words, for by our works are we known. Many years ago one of my brothers had passed away as the result of tuberculosis, while a second brother was seeking health in the West, and a sister was ill at home suffering from a wound which had resulted from a second operation and was accompanied by a high fever. I was so consumed by fear that I was fast manifesting the same disease, together with indigestion and several other ills. As a last resort I sought a Christian Science practitioner for this sister, and she was instantaneously healed of the fever the second day and later of the wound, which had continued for a period of about two years; while I was so uplifted I was healed by reading the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and have remained healed. While I am unspeakably grateful for my healing, the thing I am most grateful for to-day is the different outlook on life which Christian Science has given to me. I never knew God before as a real help in trouble, although I was brought up by good parents and always went to Sunday school. There is no problem that cannot be solved through Christian Science if we apply its teachings earnestly and honestly. I have proved it enough in my own experience to know that this is true.

My heart goes out in gratitude to Mary Baker Eddy, our beloved Leader, who was pure enough, good enough, and selfless enough to give to the world this wonderful truth about God, and man in his relationship to Him, so clearly and simply that even little children can understand it. I am grateful for every word she wrote and for each periodical she established, and for the wisdom she displayed in every direction. Those of my family who are interested in the teachings of Christian Science have also received many blessings, and we are all indeed very grateful.—(Mrs.) Sallie Griffin Herring De Vall, Memphis, Tennessee.

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When I first began to read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I found it to be most beautiful. I was not then in search of physical health, but after reading the book for a few weeks I was able to discard my glasses, which I had used for several years. I remember well how grateful I was to the Giver of all good. The quality of my thinking has been improved and if there are errors to be overcome I have learned through Christian Science, that "with God all things are possible." I am very grateful for these healings, for the literature, and for the realization of the power and ever presence of God.

(Mrs.) EMMA SCHULTHEIS, San Jose, California.

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Signs of the Times

[Extracts from "The Salvaging of Civilization," by H. G. Wells]

"The generality of men and women, so far as their natural disposition goes, are scarcely more capable of apprehending and consciously serving the human future than a van full of well-fed rabbits would be of grasping the fact that their van was running smoothly and steadily down an inclined plane into the sea. It is only as the result of con-. siderable educational effort and against considerable resistance that our minds are brought to a broader view. In every age for many thousands of years men of exceptional vision have spent their lives in passionate efforts to bring us ordinary men into some relation of response and service to the great issues of life. It is these pioneers of vision who have given the world its religions and its philosophical cults, its loyalties and observances; and who have imposed ideas of greatness and duty on their fellows. In every age the ordinary man has submitted reluctantly to such teachings, has made his peculiar compromises with them, has reduced them as far as possible to formula and formality, and got back as rapidly as possible to the eating and drinking and desire, the personal spites and rivalries and glories which constitute his reality. The mass of men to-day do not seem to care, nor want to care, whither the political and social institutions to which they are accustomed are taking them. Such considerations overstrain us. And it is only by the extremest effort of those who are capable of a sense of racial danger and duty that the collective energies of men can ever be gathered together and organized and orientated toward the common good. To nearly all men and women, unless they are in the vein for it, such discussion as this in these essays does not appeal as being right or wrong; it does not really interest them; rather it worries them; and for the most part they would be glad to disregard it as completely as a lecture on wheels and gravitation and the physiological consequences of prolonged submergence would be disregarded by those rabbits in the van. But man is a creature very different in his nature from a rabbit, and if he is less instinctively social, he is much more consciously social. Chief among his differences must be the presence of those tendencies which we call conscience, that haunting craving to be really right and to do the really right thing which is the basis of the moral and perhaps also of most of the religious life. In this lies our hope for mankind. Man hates to be put right, and yet also he wants to be right."

"I will confess I cannot see any single individual human head in my vision of the World State. The linking reality of the World State is much more likely to be not an individual but an idea—such an idea as that of the human commonweal under the God of all mankind."

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[From an Editorial, "Thy Faith Hath Made Thee Whole," in The Breeze, Redondo, California]

"Thy faith hath made thee whole" were the words of the Christ himself. Has faith died since that day? Has the power of the Supreme grown weaker since that day? Have commercialism and greed forced the teachings of the Christ into the discard? Has the vivisectionist made a law greater than the law of Christ? Is materia medica the only power on earth to-day that can relieve suffering?

Note the fight of materia medica against any form of treatment or healing that is not of their school. They condemn the Christian Scientist, the osteopath, the chiroprac-

tor, every sort of healing that does not believe in their poisonous dope. And yet we call this a free land? What right has any profession, any clique of individuals, saying to you and me what method of salvation we shall accept, what sort of treatment we shall seek for the alleviation of our suffering? Just as much right as to tell us what we shall eat for breakfast, or what manner of clothing we shall wear. Verily those words, "Thy faith hath made thee whole," are far greater to the world than a prescription of morphine, or some other poison. Please bear in mind, we are defending no manner of treatment or belief, all we ask is fairness for all and dominance by none.

[Rev. Elmer A. Leslie, in Zion's Herald]

The need of to-day is for single track minds among the followers of Jesus Christ. By this I do not mean that we need narrow Christians. Of these we have too many already. Nor do I mean Christians that have one hobby of activity or belief which they constantly and often tiresomely emphasize. Rather do I mean men and women of charity and breadth of religious opinion and brotherliness, who combine with that an unswerving emphasis upon allegiance to Jesus Christ. The single track Christian is the Christian that has one supreme passion—to be Christlike and to make his Christlikeness contagious.

[Tertullian Browne, in The Universalist Leader]

The water-tight compartment view of life has vanished; and we are recovering a conception of life as a single whole. To religion nihil humanum est alienum any more, for it understands that its concern is with life. The point that the conservative critics of the advanced social groups within the church have to grasp is that these groups are the symptoms of a new orientation of the church as a whole. There is a much larger matter afoot than "radicalism in the church;" there is a slow but sure insurgence of a new spirit. . . . The movement has not made itself articulate in any systematic way, has not indeed gone beyond the beginning of a critique of modern institutions. But it may be said that this [ideal] is twofold; and turns upon every institution, every dogma, every mode of behavior, public or private, and asks concerning it, first: Does this make for the increase of life? And second: Does this make for the unity of life?

["Church Unity by Wireless,"-From The Living Church]

The rector of Calvary Church, Pittsburgh, Pennsylvania, has been supplying the pulpit of the Herron Avenue Presbyterian Church, in the same city. His choir, also, has been pressed into service to furnish music. Let nobody fear, however, that the rector of Calvary Church is in any way guilty of disloyalty, or that the choir is lax in the faith. Neither priest nor choir has been absent from Calvary Church at the hour of service, which is the same in both churches.

The Herron Avenue church has been for some time without a pastor. For some time, also, the services and sermon
at Calvary Church have been sent out by wireless every
Sunday to receiving stations throughout the country. Wireless enthusiasts in the Presbyterian congregation, in touch
with the electric company, asked it to install a small receiving outfit in their church in order that the members
might hear the service at Calvary. This was done, and on
Sunday evening, April 24, the experiment was tried, with
an expectant throng in the Presbyterian church. Voices
and music of rector, choir, and organ were distinctly heard

from a loud-speaking horn resting directly on the pulpit. In spite of the difference in the service, the Presbyterians followed throughout, taking an offering during the singing of a hymn and finding intense interest in the sermon.

[From The Christian Register]

Press dispatches from London ascribe to a "lack of public interest" the act of the Imperial Maritime League in voting its own dissolution on April first. The League for the past twelve years had been preaching the "greater navy" doctrine with energetic persistence.

[From "Shall America Disarm?" by Hudson Maxim in Current Opinion]

The editor of Current Opinion prefaces this article with the following note: "The chief interest in this article is that it is a plea for reduction of armaments from one who represents those who have been most urgent heretofore in pressing the need of a big army and navy. It is a significant change of attitude induced by the developments of the last year or two."

Mr. Maxim says in part: "Entirely aside from the question of ultimate world disarmament there is one thing which seems very evident to me, and it is that the leading nations of the world-at any rate, Great Britain, Japan, and the United States-should suspend naval and military preparations and agree to an armament truce for a period of five years in order to save the colossal cost of a race for supremacy by force of arms. I have not changed from militarist to pacificist, but the world war has altered circumstances and the supreme need is now for an armament truce and not for more armament. Under the same circumstances and with the same needs as we had before the world war, I should just as strongly advocate the same measures for adequate national defense that I then recommended. that time no armament truce would have been possible, and our only security lay in immediate substantial increase in our army and navy and all the munitions, equipment, and paraphernalia of war. Since the world war there is altogether too little liquid capital with which to prosecute industrial development. The people are weighed down by most oppressive burdens of taxation. These burdens should be lightened if possible, instead of being made heavier."

[From The Pioncer]

The interview given out by Police Commissioner Enright, of New York City, to the Atlantic City Gazette-Review, and published on May 15, was in part as follows: "The home brew, which we hear so much about right now, will soon be obsolete. Many who are brewing and distilling in their own homes are doing so because it is a fad, but they will soon stop it—when the realization comes to them that the real test of patriotism is obedience to laws, whatever they may be. It will not be long until every lawabiding American will be as scrupulous in his observance of the prohibition law as he is of other laws. He will no more think of making, buying, or selling liquor than he does of stealing his neighbor's money or murdering his wife out of a spirit of covetousness. Those who are trying to cajole Congress into liberalizing the present prohibition law so as to permit the manufacture of beer and light wines are wasting their effort. It will never be done. Public sentiment will not stand for it. The vote of the women -yes, and the men, too, would completely overwhelm any effort toward legalizing the manufacture or sale of alcoholic beverages."

["Fundamentals of Business Prosperity Are the Ten Commandments"— Roger W. Babson, in Work, Columbus, Ohio]

Business conditions are due to a man's attitude toward life. Business conditions can be changed for the better only as a man's attitude toward life changes. Business runs in cycles—first a period of prosperity and then a period of depression. When studying these business changes, it was necessary to resort to certain statistics. In endeavoring to ascertain what causes the statistics, it was found: that a period of depression is the result of unrighteousness, dishonesty, extravagance, and inefficiency which develop in the latter half of a period of prosperity, and that a period of prosperity, and thrift which develop in the latter half of a period of depression.

The meaning of this is plain. It is not railroads, steamships, or factories which cause our prosperity; it is not bank clearings, foreign trade, or commodity prices which give us good business. All these things are like the thermometer that registers the temperature of the room. Prosperity is based on those fundamental qualities of faith, temperance, service, and thrift which are the products of religion. The fundamentals of prosperity are the Ten Commandments.

[Lord Inchcape, in The Times, as quoted in Public Opinion, London, England]

It would be laughable, if the matter were not so serious, that the great captains of industry the world over are now becoming most active evangelists and preaching with an energy Paul might envy, the apostle's great sermon that we are all members one of another, and that we cannot be rich while others are poor.

Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for The Christian Science Monitor, Christian Science Sentinel, and The Christian Science Journal; also on single copies of the Sentinel and the Journal. These rates are stated in the advertisements found on the inside front cover page of the Sentinel and on page "iv" of the Journal.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any of the Christian Science periodicals:

10

ıI,

Monitor\$.04	a	copy
Sentinel		"
Journal		"
Der Herold		"
Le Héraut		"
Quarterly221/2		"

These rates are net and take the place of the former 10% discount on periodical orders.

An exception to the *Monitor* rate given above is made in cases where orders specify that the copies desired are for free distribution at a Christian Science lecture or for other free distribution. This should be clearly stated when ordering. Such orders will be filled at 3 cents a copy.

The uniform retail price on the Sentinel is now 10 cents a copy, and on the Journal 35 cents a copy. The Monitor single copy price remains at 5 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

From the Clerk of The Mother Church

Church Teners.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address. Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

Announcements

From The Christian Science Publishing Society

Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 81/4" x 103/4". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and imme-

diate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

European Orders for Bibles

The arrangement of the Publishing Society, whereby the Christian Science reading rooms in Great Britain and Continental Europe have been accustomed to order Bibles directly from the Oxford University Press, London, sending payment for these orders to The Christian Science Publishing Society in Boston, has been discontinued, and these reading rooms are now requested to send their orders accompanied by remittance to the London office of The Christian Science Publishing Society.

The Oxford University Press will henceforth fill for the Publishing Society only those orders received through our London office. Address all such orders for Bibles to The Christian Science Publishing Society, London office, Amberley House, Norfolk Street, London, England.

New Pamphlets

There will be placed on sale in a short time six new pamphlets, containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Orders for these pamphlets may be sent at once, to be filled on the date of issue. Price 5 cents a copy. Reading Room discount 20 per cent.

"Rudimental Divine Science" for the Blind In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Articles and Testimonies

* * *

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the Sentinel and Journal, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U. S. A.

WORKS ON CHRISTIAN SCIENCE

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